

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + Make non-commercial use of the files We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + Maintain attribution The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + Keep it legal Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/













A SELECT LIBRARY

OF THE

NICENE AND POST-NICENE FATHERS

OF

THE CHRISTIAN CHURCH.

EDITED BY

PHILIP SCHAFF, D.D., LL.D.,

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK,

IN CONNECTION WITH A NUMBER OF PATRISTIC SCHOLARS OF EUROPE AND AMERICA.

VOLUME III.

ST. AUGUSTIN:
ON THE HOLY TRINITY.
DOCTRINAL TREATISES.
MORAL TREATISES.

BUFFALO

THE CHRISTIAN LITERATURE COMPANY
1887

LIBRARY OF THE LELAND STANFORD JR. UNIVERSITY. Q, 39210 COPYRIGHT, 1887, BY

THE CHRISTIAN LITERATURE COMPANY.

MAR 20 1900

ELECTROTYPED AND PRINTED BY THE PUBLISHERS' BOOK COMPOSITION AND ELECTROTYPING CO., 157 & 159 WILLIAM ST., NEW YORK.

JCONS. 83 - P.D.

PREFACE.

This third volume contains the most important doctrinal and moral treatises of St. Augustin, and presents a pretty complete view of his dogmatics and ethics.

The most weighty of the doctrinal treatises is that on the Holy Trinity. The Latin original (De Trinitate contra Arianos libri quindecim), is contained in the 8th volume of the Benedictine edition. It is the most elaborate, and probably also the ablest and profoundest patristic discussion of this central doctrine of the Christian religion, unless we except the Orations against the Arians, by Athanasius, "the Father of Orthodoxy," who devoted his life to the defense of the Divinity of Christ. Augustin, owing to his defective knowledge of Greek, wrote his work independently of the previous treatises of the Eastern Church on that subject. He bestowed more time and care upon it than on any other book, except the City of God.

The value of the present translation, which first appeared in Mr. Clark's edition, 1873, has been much increased by the revision, the introductory essay, and the critical notes of a distinguished American divine, who is in full sympathy with St. Augustin, and thoroughly at home in the history of this dogma. I could not have intrusted it to abler hands than those of my friend and colleague, Dr. Shedd.

The moral treatises (contained in the 6th volume of the Benedictine edition) were first translated for the Oxford Library of the Fathers (1847). They contain much that will instruct and interest the reader; while some views will appear strange to those who fail to distinguish between different ages and different types of virtue and piety. Augustin shared with the Greek and Latin fathers the ascetic preference for voluntary celibacy and poverty. He accepted the distinction which dates from the second century, between two kinds of morality: a lower morality of the common people, which consists in keeping the ten commandments; and a higher sanctity of the elect few, which observes, in addition, the evangelical counsels, so called, or the monastic virtues. He practiced this doctrine after his conversion. He ought to have married the mother of his son; but in devoting himself to the priesthood, he felt it his duty to remain unmarried, according to the prevailing spirit of the church in his age. His teacher, Ambrose, and his older contemporary, Jerome, went still further in the enthusiastic praise of single life. We'must admire their power of self-denial and undivided consecration, though we may dissent from their theory.

I On the ascetic tendencies of the second and third centuries, and the gradual introduction of clerical celibacy (which began with a decree of Bishop Siricius of Rome, 385), see Schaff, Church Hist., vol. ii. 367-414, and vol. iii. 242-250.

The asceticism of the early church was a reaction against the awful sexual corruption of surrounding heathenism, and with all its excesses it accomplished a great deal of good. It prepared the way for Christian family life. The fathers appealed to the example of Christ, who in this respect, as the Son of God, stood above ordinary human relations, and the advice of St. Paul, which was given in view of "the present distress," in times of persecution. They deemed single life better adapted to the undivided service of Christ and his church than the married state with its unavoidable secular cares (r Cor. vii. 25 sqq.). Augustin expresses this view when he says, on Virginity, § 27:

"Therefore go on, Saints of God, boys and girls, males and females, unmarried men and women; go on and persevere unto the end. Praise more sweetly the Lord, whom ye think on more richly; hope more happily in Him, whom ye serve more earnestly; love more ardently Him, whom ye please more attentively. With loins girded, and lamps burning, wait for the Lord, when He returns from the marriage. Ye shall bring unto the marriage of the Lamb a new song, which ye shall sing on your harps."

The Reformation has abolished the system of monasticism and clerical celibacy, and substituted for it, as the normal condition for the clergy as well as the laity, the purity, chastity and beauty of family life, instituted by God in Paradise and sanctioned by our Saviour's presence at the wedding at Cana.

New York, March, 1887

CONTENTS.

Preface,				PAGI
I. DOCTRINAL TREATISES OF ST. AUGUSTIN.				
ON THE HOLY TRINITY. Translated by the Rev. Arthur West Haddan, B.D. Revised and annotated, together with an introductory essay, by the Rev. Professor W. G. T. Shedd, D.D.		•	•	. I—228
THE ENCHIRIDION	•	•		237-276
On the Catechising of the Uninstructed	•		٠	282-312
On FAITH AND THE CREED	•			321-333
CONCERNING FAITH OF THINGS NOT SEEN	•	•		337-343
ON THE PROFIT OF BELIEVING	•		•	347-366
On the Creed: A Sermon to Catechumens. Translated by the Rev. H. Browne, M.A.		٠		369-375
IL MORAL TREATISES OF ST. AUGUSTIN.				
OF CONTINENCE	•	٠.		379-393
On the Good of Marriage	•			397-413
OF HOLY VIRGINITY				417-438
On the Good of Widowhood,	٠	•	÷	441-454
On Lying			٠	457-477
To Consentius: Against Lying	•			481-500
OF THE WORK OF MONKS				503-524
On Patience				527-536
ON CARE TO BE HAD FOR THE DEAD				539~551
INDEX TO ON THE HOLY TRINITY.				555-559
NDEX TO FIFTEEN DOCTRINAL AND MORAL TREATISES		_	_	560-578



ST. AUGUSTIN:

ON THE TRINITY.

[DE TRINITATE, LIBRI XV.]

TRANSLATED BY THE

REV. ARTHUR WEST HADDAN, B.D.,

HON. CANON OF WORCESTER, AND RECTOR OF BARTON-ON-THE-HEATH, WARWICKSHIRE.

REVISED AND ANNOTATED, WITH AN INTRODUCTORY ESSAY,

BY

WILLIAM G. T. SHEDD, D.D.,

ROOSEVELT PROFESSOR OF SYSTEMATIC THEOLOGY IN UNION THEOLOGICAL SEMINARY, NEW YORK.

		•	
	•		
	•		

INTRODUCTORY ESSAY.

By WHERAM G. T. SHEDD, D.D.

The doctrine of the Divine Unity is a truth of natural religion; the doctrine of the Tonity is a truth of revealed religion. The various systems of natural theism present arguments for the Divine existence, unity, and attributes, but proceed no further. They is not assert and endeavor to demonstrate that the Supreme Being is three persons in one essence. It is because this doctrine is not discoverable by human reason, that the Christian iron has been somewhat shy of attempts to construct it analytically; or even to defend it from grounds of reason. The keen Dr. South expresses the common sentiment, when he remarks that "as he that denies this fundamental article of the Christian religion may lose as soul, so he that much strives to understand it may lose his wits." Yet all the truths of texelation, like those of natural religion, have in them the element of reason, and are canable of a rational defense. At the very least their self-consistence can be shown, and dependent of the contradiction to them can be answered. And this is a rational process. For one of the surest characteristics of reason is, freedom from self-contradiction, and consonance with sexnowledged truths in other provinces of human inquiry and belief.

It is a remarkable fact, that the earlier forms of Trinitarianism are among the most metaphysical and speculitive of any in dogmatic bistory. The controversy with the Arian and the Semi-Arian, brought out a statement and defense of the truth, not only upon scriptural but ontological grounds. Such a powerful dialectician as Athanisms, while toroughly and intensely scriptural—while starting from the text of scripture, and subjecting to a rigorous exegesis—did not hesitate to pursue the Arian and Semi-Arian dialectics to its most recondite fallacy in its subtlest recesses. If any one doubts this, let him read the four Orations of Athanasius, and his defence of the Nicene Decrees. In some sections of Christendom, it has been contended that the doctrine of the Trinity should be received without any attempt at all to establish its rationality and intrinsic necessity. In this case, the tenets of eternal generation and procession have been regarded as going beyond the Scripture data, and if not positively rejected, have been thought to hinder rather than assist faith in three divine persons and one God. But the history of opinions shows that such sections of the courch have not proved to be the strongest defenders of the Scripture statement, nor the most successful in keeping clear of the Sabellian, Arian, or even Sociaian departure from it.

Those churches which have followed Scripture most implicitly, and have most feared human speculation, are the very churches which have inserted into their creeds the most lightly analytic statement that has yet been made of the doctrine of the Trinity. The Nicene Trinitarianism is incorporated into nearly all the symbols of modern Christendom; and this specifies, particularly, the tenets of eternal generation and procession with their corollaries. The English Church, to whose great divines, Hooker, Bull, Waterland, and Pearson, scientific Trinitarianism owes a very lucid and careful statement, has added the Athanasian creed to the Nicene. The Presbyterian churches, distinguished for the closeness of their adherence to the simple Scripture, yet call upon their membership to confess,

that "in the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

The treatise of Augustin upon the Trinity, which is here made accessible to the English reader, is one of the ablest produced in the patristic age. The author devoted nearly thirty years of his matured life to its composition (A. D. 400 to 428). He was continually touching and retouching it, and would have delayed its publication longer than he did, had a copy not been obtained surreptitiously and published. He seems to have derived little astistance from others; for although the great Greek Trinitarians—Athanasius, the two Gregories, and Basil—had published their treatises, yet he informs us that his knowledge of Greek, though sufficient for understanding the exceptical and practical writings of his breth-ten of the Greek Church, was not adequate to the best use of their dialectical and metaphysical compositions. Accordingly, there is no trace in this work of the writings of the Greek Trinitarians, though a substantial agreement with them. The only Trinitarian author to whom he alludes is Hilary—a highly acute and abstruse Trinitarian.

In his general position, Augustin agrees with the Nicene creed; but laying more emphasis upon the consubstantiality of the persons, and definitely asserting the procession of the Spirit from the Father and Son Some dogmatic historians seem to imply that he diffcred materially from the Nicene doctrine on the point of subordination. Hagenbach (Smith's Ed § 95) asserts that "Augustin completely purified the dogma of the Trinity from the older vestiges of subordination;" and adds that "such vestiges are unquestionably to be found in the most orthodox Fathers, not only in the East but also in the West." He cites Hilary and Athanasius as examples, and quotes the remark of Gieseler, that "the idea of a subordination has at the basis of such declarations," Neander (II 470, Note 2) says that Augustin "kept at a distance everything that boildered on subordinationism," These statements are certainly too sweeping and unqualified. There are three kinds of subordination: the filial or trindarian; the theanthropic; and the Arian. The first is taught, and the second implied, in the Nicene creed. The last is denied and excluded. Accordingly, dogmatic historians like Petavius, Buli, Waterland, and Pearson, contend that the Nicene creed, in affirming the filial, but denying the Arian subordination; in teaching subordination as to person and relations.up, but denying it as to essence; enunciates a revealed truth, and that this is endorsed by all the Trinitarian fathers, Eastern and Western. And there certainly can be no doubt that Augustin held this view. He maintains, over and over again, that Sonship as a relationship is second and subordinate to Fatherhood; that while a Divine Father and a Divine Son must necessarily be of the very same nature and grade of being, like a human fatier and a human son, yet the latter issues from the former, not the former from the latter. Augustin's phraseology on this point is as positive as that of Atomasus, and in some respects even more bold and capable of misinterpretation. He denominates the Father the "beginning" (principlum) of the Son, and the Father and Son the "beginning" (principium) of the Holy Spirit. "The Father is the beginning of the whole divinity, or if it is better so expressed, deity." IV. xx. 29. "In their mutual relation to one another in the Trinity itself, if the begetter is a beginning (principium) in rela-

. Westminster Confession, 11 oc

^{*} That Au, at a had conside able acquaintance with threek is proved by his many references and citations throughout his writings. In this more see NII visit NII are a NII a sa three thre

tou to that which he begets, the Father is a beginning in relation to the Son, because he begets. Him "V. xiv. 15. Since the Holy Spirit proceeds from both Pather and Son, the Father and Son are a beginning (principium) of the Holy Spirit, not two beginnings." Xiv. 15. Compare also V. xii.; X. iv.; and annotations pp. Augustin employs this term "beginning" only in relation to the person, not to the essence. There is no "beginning," or source, when the essence itself is spoken of. Consequently, the "subordination" (implied in a "beginning" by generation and spiration) is not the Arian subordination, as to essence, but the trinitarian subordination, as to person and relation."

Augustin starts with the assumption that man was made in the image of the triune God, the God of revelation, not in the image of the God of natural religion, or the untriune deity of the nations. Consequently, it is to be expected that a trinitarian analogue can be found in his mental constitution. If man is God's image, he will show traces of it in every respect. All acknowledge that the Divine unity, and all the communicable attributes, have er finite correspondants in the unity and attributes of the human mind. But the Latin far er goes further than this. This, in his view, is not the whole of the Divine image. Ween God says, "Let us make man in our image, after our likeness" (Gen. 1, 26), Augustin understands these words to be spoken by the Trinity, and of the Trinity-by and of we true God, the God of revelation: the Father, Son, and Holy Spirit, one God. He denes that this is merely the pluralis excellentia, and that the meaning of these words would be expressed by a change of the plural to the singular, and to the reading, " Let me make min in my image, after my likeness," "For if the Father alone had made man without t e Son, it would not have been written,' Let us make man in our image, after our likeress '" City of God XVI, vi.; Tringy L val. 14. In Augustin's opinion, the Old Testoment declaration that God is a unity, does not exclude the New Testament declaration mente is a trimity. "For" says he, "that which is written, 'Hear O Israel: the Lord our God is one Lord 'ought certainly not to be understood as if the Son were excepted, or it e Holy Spirit were excepted; which one Lord our God we rightly call our Father, as regenetoting us by his grace." Trinity V. vi. 12. How far Moses understood the full meaning of the Davine communication and instruction, is one thing. Who it really and actually was that made the communication to him, is another. Even if we assume, though with insufficert teason for so doing, that Moses himself had no intimation of the Trinity, it does not follow that it was not the Trinity that inspired him, and all the Hebrew prophets. The aposite Peter teaches that the Old Testament inspiration was a Trinitarian inspiration, when he says that "the prophets who prophesied of the grace that should come, searched what the Spirit of Christ which was in them did signify, when it testified beforehand of the sufterings of Christ, and the glory that should follow." (1 Pet. i. 10, 11).

In asserting, however, that an image of the Trinity exists in man's nature, Augustin is careful to observe that it is utterly imperfect and inadequate. He has no thought or expectation of clearing up the mystery by any analogy whatever. He often gives expression to his sense of the inscrutability and incomprehensibility of the Supreme Being, in Linguage of the most lowly and awe-struck adoration. "I pray to our Lord God himself, of whom we ought always to think, and yet of whom we are not able to think worthily, and whom no speech is sufficient to declare, that He will grant me both help for understanding and explaining that which I design, and purdon if in anything I offend," V. 1. 1. "O Lord the one God, God the Trinity, whatever I have said in these books that is of Thine, may they knowledge who are Thine; if anything of my own, may it be pardoned both by Thee and by those who are Thine. Amen," XV, xxviii.

¹⁸ was around 1 hand no Tra around no Bone. Des conghestelebre 1 dab-825; Congoni. Des Augustinus epsendative labor on militaris Descent pa Nebrt. H. (201). 4 50;

Augustin's method in this work is (1,) The exceptical; (2,) The rational. He first deduces the doctrine of the Trinity from Scripture, by a careful collation and combination of the texts, and then defends it against objections, and illustrates it by the analogies which he finds in nature generally, and in the human mind particularly. The Scripture argument is contained in the first seven books; the rational in the last eight. The first part is, of course, the most valuable of the two. Though the reader may not be able to agree with Augustin in his interpretation of some Scripture passages, particularly some which he cites from the Old Testament, he will certainly be impressed by the depth, acumen, and accuracy with which the Latin father reaches and exhausts the meaning of the acknowledged trimtarian texts. Augustin lived in an age when the Scriptures and the Greek and Roman classics were nearly all that the student had, upon which to expend his intellectual force. was considerable metaphysics, it is true, but no physics, and little mathematics. There was consequently a more undivided and exclusive attention bestowed upon revealed religion as embodied in the Scriptures, and upon ethics and natural religion as contained in the classics. than has ever been bestowed by any subsequent period in Christendom. One result was that scripture was expounded by scripture; things spiritual by things spiritual. This appears in the exegetical part of this treatise. Augustin reasons out of the Scriptures; not out of metaphysics or physics.

The second, or speculative division of the work, is that which will be most foreign to the thinking of some trinitarians. In it they will find what seems to them to be a pailosophy, rather than an interpretation of the word of God. We shall, therefore, in this introductory essay, specify some of the advantages, as it seems to us, of the general method of defending and illustrating the doctrine of the Trinity employed by Augustin and the patristic Trinitarians.

1. Fuller justice is done to Scripture by this method. Revelation denominates the first trinitatian person the Father, the second the Son, the third the Spirit. These terms are literal, not metipiorical; because the relations denoted by them are eternally in the essence. Scripture clearly teaches that the Father is such from eternity. Consequently, "paternity" (implied in the name Father) can no more be ascribed to the first person of the Godhead in a figurative sense, than eternity can be. For a person that is a father must be so in relation to a son. No son, no father. Consequently, an eternal Father implies an eternal Son. And the same reasoning holds true of the relation of the Father and Son to the Spirit. The terms Father, Son, and Spirit, in the baptismal formula and the apostolic benediction, must designate primary and eternal distinctions. The rite that initiates into the kingdom of God, certainly would not be administered in three names that denote only assumed and temporal relations of God; nor would blessings for time and eternity be invoked from God under such secondary names.

Hence, these trinal names given to God in the baptismal formula and the apostolic benediction, actually force upon the trinitarian theologian, the ideas of paternity, generation, filiation, spiration, and procession. He cannot reflect upon the implication of these names without forming these ideas, and finding himself necessitated to concede their literal validity and objective reality. He cannot say that the first person is the Father, and then deny that he "begets." He cannot say that the second person is the Son, and then deny that he is "begotten." He cannot say that the third person is the Spirit, and then deny that he "proceeds" by "spiration" (spiritus quia spiratus) from the Father and Son. When therefore Augustin, like the primitive fathers generally, endeavors to illustrate this eternal, necessary, and constitutional energizing and activity (open all intra) in the Divine Essence, whereby the Son issues from the Father and the Spirit from Father and Son, by the emanation of sunheam from sun, light from light, river from fountain, thought from mind, word

from thought—when the ternaries from nature and the human mind are introduced to elucidite the Trinity—nothing more is done than when by other well-known and commonly inted analogies the Divine unity, or omniscence, or omnipresence, is sought to be illustrated. There is no analogy taken from the finite that will clear up the mystery of the infirite—whether it be the mystery of the eternity of God, or that of his trinity. But, at the sine time, by the use of these analogies the mind is kept close up to the Biblical term or statement, and is not allowed to content itself with only a half-way understanding of it. Such a method brings thoroughness and clearness into the interpretation of the Word of God.

2. A second advantage in this method is, that it shows the doctrine of the Trinity to be isoparable from that of the Unity of God. The Deistical conception of the Divine unity is woodly different from the Christian. The former is that of initural religion, formed by the unassisted human mind in its reflection upon the Supreme Being. The latter is that of tesealed religion, given to the human mind by inspiration. The Deistical unity is mere regioness. The Christian unity is a trimility. The former is a unit. The latter a true unity, and union. The former is meagre, having few contents. The latter is a plentinde—with St. Paul denominates "the fullness of the Godhead" (exapound the Oldfrague). Coloss, 1-9.

It follows, consequently, that the Divine unity cannot be discussed by itself without reference to trinaity, as the Deist and the Socialian endeavor to do.! Trinaity belongs as necessarily and intrinsically to the Divine unity as eternity does to the Divine essence. "If," ways Athanasius (Oration I, 17) "there was not a Blessed Trinity from eternity, but cals a unity existed first, which at length became a Trinity, it follows that the Holy Frinity must have been at one time imperfect, and at another time entire: imperfect until the Son came to be created, as the Arians maintain, and then entire afterwards." If we follow the teachings of Revelation, and adopt the revealed idea of God, we may not discuss there and simple unity, nor more and simple trinality; but we must discuss unity in trinality, and treadity in unity. We may not think of a monad which originally, and in the order either of nature or of time, is not trinal, but becomes so. The instant there is a monad, there is a triad; the instant there is a unity, there are Father, Son, and Holy Spirit. Christian Trinity is not that of Sabellius; namely, an original untrinal monad that subsequently, in the order of nature if not of time, becomes a triad; whereby four factors are arrighted into the problem. God is not one and three, but one in three, There is no primary monad, as such, and without trinality, to which the three distinctions are secondary all incis. The monad, or essence, never exists in and by itself as untrinalized, as in the Sabedian scheme. It exists only as in the three Persons; only as trinalized. The Essence, consequently, is not prior to the Persons, either in the order of nature or of time, nor subsequent to them, but simultaneously and eternally in and with them,

The Primitive church took this ground with confidence. Unity and trinality were inseparable in their view. The term God meant for them the Trinity. A "theologian," in their nomem lature, was a trinitarian. They called the Apostle John 6 trionges, because he was enlightened by the Holy Spirit to make fuller disclosures, in the preface to his Gospel, concerning the deity of the Logos and the doctrine of the Trinity, than were the other evangelists. And they give the same epitact to Gregory Nazianzum, because of the acumental insight of his trinitarian treatises. This work of Augustin adopts the same position, and detends it with an ability second to none.

3. A taird advantage of this method of illustrating the doctrine of the Trinity is, that it goes to show that the personality of God depends upon the trinality of the Divine Essence

⁷⁷ r Mohammedes conception of the Divine Unity, also is destic. In energetically rejecting the doctrine of the Trianty, the Mohammedes in the Onceda, Unitaria.

-that if there are no interior distinctions in the Infinite Being, he cannot be self-contemplative, self-continue, or self-communing.

This is an important and valuable feature of the method in question, when viewed in its bearing upon the modern assertion that an Infinite Being caunot be personal. This treatise of Augustin does not develope the problem upon this point, but it leads to it. In illustrating the Trinity by the ternatics in nature, and especially in the human mind, he aims only to show that trinality of a certain kind does not conflict with unity of a certain kind. Memory, understanding, and will are three faculties, yet one soul. Augustin is content with clucidating the Divine unity by such illustrations. The clucidation of the Divine personality by them, was not attempted in his day nor in the Mediceval and Reformation churenes. The conflict with pantheism forced this point upon the attention of the Modern churen.

At the same time, these Christian fathers who took the problem of the Trinity into the centre of the Divine essence, and endeavored to show its necessary grounds there, prepared the way for showing, by the same method, that trinality is not only consistent with personality, but is actually indispensable to it. In a brief essay like this, only the briefest hints can be indicated.

If God is personal, he is self-conscious. Self-consciousness is, (i), the power which a rational spirit, or mind, has of miking itself its own object; and, (2), of knowing that it has done so. If the first step is taken, and not the second, there is no self-consciousness. For the subject would not know that the object is the idf. And the second step cannot be taken, if the first has not been. These two acts of a rational spirit, or mind, involve three distinctions in it, or three modes of it. The whole mind as a subject contemplates the very same whole mind as an object. Here are two distinctions, or modes of one mind. And the very same whole mind perceives that the contemplating subject and the contemplated object are one and the same essence or being. Here are three modes of one mind, each distinct from the others, yet all three going to make up the one self-conscious spirit. Unless there were these three distinctions, there would be no self-knowledge. Mere singleness, a mere subject without an object, is incompatible with self-consciousness.

In denying distinctions in the Divine Essence, while asserting its personality, Deism, with Sociations and Mohammedanism, contends that God can be self-knowing and self-communing as a single subject without an object. The controversy, consequently, is as much between the deast and the psychologist, as it is between him and tae trinditian. It is as much a question whether his view of personality and self-consciousness is correct, as whether his interpretation of Scripture is. For the dispute involves the necessary conditions of personality. If a true psychology does not require trinality in a spiritual essence in order to its own self-contemplation, and self-knowledge, and self-communion, then the deist is correct; but if it does, then he is in error. That the study of self-consciousness in modern metaphysics has favored trinitarianism, is unquestionable. Even the spurious trinitarianism which has grown up in the schools of the later panthe smigges to show, that a trinal constitution is requisite in an essence, in order to explain self-consciousness, and that absolute singleness, or the absence of all interior distinctions, renders the problem insoluble.

But the authority of Scripture is higher than that of psychology, and settles the matter Revelation unquestionably discloses a deity who is "blessed forever;" whose blessedness is in lependent of the universe which he has made from nonentity, and who must therefore find all the conditions of blessedness within himself above. He is blessed from eternity, in his own self-contemplation and self-communion. He does not need the universe in order

[&]quot;The runs of the Swine nature which makes it movement with the Incarnation and Trimity is philosophically imperfect, as well as not not a Hill South Anith and fibrat Aby, p. 531

The Father knoweth the Son," from all eternity (Matt xi. 27); and "loveth the Son," from all eternity (John the Son," from all eternity (John the Son," from all eternity (John that Son," from

Here is society within the Essence, and whosly independent of the universe; and communion and blessedness resulting therefrom. But this is impossible to an essence without personal distinctions. Not the singular Unit of the deist, but the plural Unity of the trindarian, explains this. A subject without an object could not know. What is there to be anown? Could not love. What is there to be loved? Could not rejoice. What is there to rejoice over? And the object cannot be the universe. The infinite and eternal object of God's infinite and eternal knowledge, love, and joy, cannot be his creation; because this is restore eternal, nor infinite. There was a time when the universe was not; and if God's self-conscious and blessedness depends upon the universe, there was a time when God was necessary God of very God, begotten not made, the eternal Son of the eternal Father.

The same line of reasoning applies to the third trinitarian person, but there is no need of going through with it. The history of opinion shows, that if the first two eternal distinctions are conceded, there is no denial of the reality and eternity of the third.

The analogue derived from the nature of finite personality and self-consciousness has one great advantage—namely, that it illustrates the independence of the Divine personality and self-consciousness. The later partheism (not the earlier of Spinoza) constructs a kind of trinity, but it is dependent upon the universe. God distinguishes Himself from the world, and thereby finds the object required for the subject. But this implies either that the world is eternal, or else, that God is not eternally self-conscious. The Christian trinitarianism, on the contrary, finds all the media and conditions of self-consciousness within the Divine Essence. God distinguishes himself from himself, not from the universe. The eternal Father beholds himself in the eternal Son, his alter ego, the "express image of his an person" (Heb. 1, 3). God does not struggle gradually into self-consciousness, as in the Hegelian scheme, by the help of the universe. Before that universe was in existence, and in the solitude of his own eternity and self-sufficiency, he had within his own essence all the media and conditions of self-consciousness. And after the worlds were called into being, the Divine personality remained the same immutable and infinite self-knowledge, unaffected by anything in his handiwork.

"O Light Eterne, sole in thyself that dwellest,
Sole knowest thyself, and known unto thyself,
And knowing, lovest and somest on thyself "Davre, Pandise xxxiii, 125.

While, however, this analogue from the conditions of finite personality approaches nearer to the eternal distinctions in the Godhead than does that ternary which Augustin employs—namely, memory, understanding, and will—yet like all finite analogies to the Intended it is inadequate. For the subject-ego, object-ego, and ego-percipient, are not so essentially distinct and completely objective to each other, as are the Father, Son, and Holy Spirit. They cannot employ the personal pronouns in reference to each other. They cannot reciprocally perform acts and discharge functions towards each other, like the

I the person the new approximation of self-consecuences in God, see Muller On See, 11 s of sq. ellewick's Trans 1. Derret Christians of the form the Modern Deadl Lacture III., Keitz Sovered History 1., District Res. of the supplies 0. S. y.

A destruct in account, the piece III, hold the the terminy, with Canditable Introduction; Should History of Parterne, 1. physics.

Divine Three. Revelation is explicit upon this point. It specifies at least the following twelve actions and relations, that incontestably prove the conscious distinctness and mutual objectivity of the persons of the Trinity. One divine person loves another (John in. 35): dwells in another (John xiv. 10, 11); knows another (Matt. xi. 27); sends another (Gen. xvi. 7); suffers from another (Zech. xiii. 7-13); addresses another (Heb. i. 8); is the way to another (John xiv. 6); speaks of another (Luke ii. 22;) glorifies another (John xvii. 5); confers with another (Gen. i. 26; xi. 7); plans with another (Is. ix. 6); rewards another (Pul. ii. 5-11; Heb. ii. 9).

Such are some of the salient features of this important treatise upon the Trinity. It has its defects; but they pertain to the form more than to the matter; to arrangement and style more than to dogma. Literary excellence is no the forte of the patristic writers. Hardly any of them are literary artists. Lactantius among the Latins, and Chrysostom among the Greeks, are almost the only fathers that have rhetorical grace. And none of them approach the beauty of the classic writers, as seen in the harmonious flow and diction of Plato, and the exquisite finish of Horace and Catullus.

Augustin is prolix, repetitious, and sometimes leaves his theme to discuss cognate but distantly related subjects. This appears more in the last eight chapters, which are speculative, than in the first seven, which are scriptural. The material in this second division is capable of considerable compression. The author frequently employs two illustrations when one would suffice, and three or more when two are enough. He discusses many themes which are not strictly trinitarian.

Yet the patient student will derive some benefit from this discursiveness. He will find, for example, in this treatise on the Trinity, an able examination of the subject of miracles (Book III); of creation ex nihilo (III. ix); of vicarious atonement (IV. vii-xiv); of the faculty of memory (XI, x); and, incidentally, many other high themes are touched upon. Before such a contemplative intellect as that of Augustin, all truth lay spread out like the ocean, with no limits and no separating chasms. Everything is connected and fleid, Consequently, one doctrine inevitably leads to and merges in another, and the eager and intense inquirer rushes forward, and outward, and upward, and downward, in every direction. The only aim is to see all that can be seen, and state all that can be stated. The neglect of the form, and the anxiety after the substance, contribute to the discursiveness. Caring little for proportion in method, and nothing for elegance in diction, the writer, though bringing forth a vast amount of truth, does it at the expense of clearness, conciseness, and grace. Such is the case with the North African father—one of the most voluminous and prolix of authors, yet one of the most original, suggestive, and fertibring of any.

And this particular treatise is perhaps as pregnant and suggestive as any that Augustin, or any other theologian, ever composed. The doctrine of the Trinity is the most immense of all the doctrines of religion. It is the foundation of theology. Christianity, in the last analysis, is Trinitarianism. Take out of the New Testament the persons of the Father, the Son, and the Holy Spirit, and there is no God left. Take out of the Christian consciousness the thoughts and affections that relate to the Father, the Son, and the Holy Spirit, and there is no Christian consciousness left. The Trinity is the constitutive idea of the evangelical theology, and the formative idea of the evangelical experience. The immensity of the idoctrine makes it of necessity a mystery; but a mystery which like night enfolds in its unfathomed depths the bright stars—points of light, compared with which there is no light so keen and so gluttering. Mysterious as it is, the Trinity of Divine Revolution is the doctrine that holds in it all the hope of man; for it holds within it the infinite pity of the Incarnation and the infinite mercy of the Redemption.

And it shares its inveteriousness with the doctrine of the Divine Eternity. It is diffi-

cult to say which is most baffling to human comprehension, the all-comprehending, simultaneous, successionless consciousness of the Infinite One, or his trinal personality. Yet no theist rejects the doctrine of the Divine eternity because of its mystery. The two doctrines are antithetic and correlative. On one of the Northern rivers that flows through a narrow chasm whose depth no plummet has sounded, there stand two cliffs fronting each other, shooting their pinnacles into the blue ether, and sending their roots down to the foundations of the earth. They have named them Trinity and Eternity. So stand, antithetic and confronting, in the Christian scheme, the trinity and eternity of God.

The translation of this treatise is the work of the Rev. Arthur West Haddan, Hon. Canon of Worcester, who, according to a note of the publisher, died while it was passing through the press. It has been compared with the original, and a considerable number of alterations made. The treatise is exceedingly difficult to render into English—probably the most so of any in the author's writings. The changes in some instances were necessary from a misconception of the original; but more often for the purpose of making the meaning of the translator himself more clear. It is believed that a comparison between the original and revised translation will show that the latter is the more intelligible. At the same time, the reviser would not be too confident that in every instance the exact meaning of Augustin has been expressed, by either the translator or reviser.

The annotations of the reviser upon important points in the treatise, it is hoped, will assist the reader in understanding Augustin's reasoning, and also throw some light upon the doctrine of the Trinity.

WILLIAM G. T. SHEDD.

NEW YORK, Feb. 1, 1887.

	•	

TRANSLATOR'S PREFACE.

The history of 5t. Augustin's treatise on the Trinity, as gathered by Tillemont and others from his own allesions to it, may be briefly given. It is placed by him in his Astronosticut an ong the works written (which in the present case, it appears, must mean begun) in 4.19, 400. In letters of A.D. 410, 414, and at the end of A.D. 4.5 1.3 d Consentium, Ep. 120, and two Ad Arentium, hpp. 162, 164), it is referred to an still unfinished and copubashed. But a letter of & D. 412 (Ad Marridinum, Ep. 143) intimates that friends were at that time impartitioning him, although without success, to complete and publishit. And the letter to Aurelius, which was was to that beshop with the treatise itself when actually completed, informs us that a portion of it, while it was at I anterised and incomplete, was in fact surreptitiously made public, -- a proceeding which the letters above isted postpone apparently until at least after A.D. 415. It was certainly still in hand in A.D. 416 manmoch as to Book VIII, a quotation occurs from the 12th Book of the De Civilate Dei, and another quotation in Book W. from the 90th lecture on St. John, indicates most probably a date of at least a year later, 142 A.P. 417. The Remainstances, which refer to it, are usually dated not later than A.D. 428. The letter to Bishoo Aurelius a so informs us that the work was many years in progress, and was begun in St. Augustin's early manhood, and seased in his old age. We may infer from this evidence that it was written by him between A.D. 400, when be was feety see years old, and had been Bishop of Hippo about four years, and s.o. 428 at the latest, but probable it was published ten or twelve years before this date. He writes of it, indeed, himself, as if the "normal fermular in annum" very inadequately represented the amount of deliberate and patient those, t which a subect so profound and so sacred demanded, and which he had striven to give to it, and as if, even at the very use, he shrank from put lishing his work, and was only driven to do so in order to remedy the mischief of its part al and unauthorized publication,

His motive for writing on the subject may be learned from the treatise itself. It was not directed against my tod valual antagonist, or occasioned by any particular controversial emergency. In fact, his labors up in it were, he says, continually interrupted by the distraction of such controversies. Certain ingenious and subtle becomes respecting types or resemblances of the Holy Trinity, traceable in human nature as being the image of test seemed to him to supply, not indeed a legical proof, but a strong rat onal presumption, of the truth of the featurer itself, and thus to make it incumbent upon him to expound and untold them in order to meet nationalize og objectors upon (so to say) their own ground. He is careful not to deal with these analogies or images as if her either constituted a purely argumentative proof or exhausted the full meaning of the doctrine, upon both of cle assumptions such speculations have at all times been the fruitful parent both of presumptions theorizing and of greevons heresy. But he nevertheless employs their more affirmatively than would perhaps have been the case. While modern theologians would argue negatively, from the triplicity of independent faculties,unded, nevertheless, in the unity of a single human person, that any presumption of reason against the Trinity of persons in the Coolhead is thereby, if not removed, at least materially and enormously lessened. St. Augustin seems to argue positively from analogous grounds, as though they constituted a direct intimation of the ductrine itsed. But he takes especial pains, at the same time, to dwell upon the meapacity of human thought to fathom the lepths of the nature of Goal, and he carefully prefaces his reasonings by a statement of the Scripture exdence of the catholic doctrine as a matter of faith and not of teason, and by an explanation of difficult tests upon the subject. One of the most valuable portions, indeed, of the treatise is the eloquent and profound exposition given in this part of it of the rule of interpretation to be applied to Scripture language respecting the person of our Lord. It should be noticed, however, that a large proportion of St. Augustin's scriptural exegesis is founded upon a close verbal exposition of the old Latin version, and is frequently not borne out by the original text. And the rule followed in rendering burpture texts in the present translation has been, accordingly, wherever the argument in the context resis upon the variations of the old Latin, there to translate the words as St. Augustin gives them, while a thering otherwise to the language of the authorized English version. The render's attention may allowably be drawn to the language of flook V.c., and to its close resemblance to some of the most remarkable phrases of the Athanasian Creed, and again to the striking passage respecting in races in Book III. c.v., and to that upon the nature of God at the beginning of Book V., the last named of which seems to have suggested one of the profoundest passages in the profoundest of Dr. Newman's University Accounting 183, ed. 1843). It may be added, that the writings of the Greek Fathers on the subject were if not whosy unknown, yet unfamiliar to Augustin, who quotes directly only the Latin work of Hilary of Pointeers.

It remains to say, that the translation here printed was made about four years since by a friend of the writer of this preface, and that the latter's share in the work has been that of thoroughly revising and correcting it, and of seeing it through the press. He is therefore answerable for the work as now published.

A. W. HADDAN.

No. 5, 1072.

In the Retractations (a. 15) Augustin speaks of this work in the following terms -

"I spent some years in writing lifteen Isooks concerning the Trinity, which is God. When, however, I had not yet heished the thirteenth Book, and some who were exceedingly anxious to have the work were kept waiting lenger than they could bear, it was stolen from me in a less correct state than it either could or would have been had it appeared when I intended. And as soon as I discovered this, having other copies of it. I had occurrenced at test not to publish it mysed, but to ment on what had happened in the matter in some other work, but at the tegent request of brethien whom I could not refuse, I corrected it as much as I thought hi, and hinshed and published it, with the action, at the beginning, of a letter that I had written to the senerable Aurelias, It shop of Carthage, in which I set forth, in the way of prinogue, what had happened, what I had intended to do of myself, and what love of my brethren had forced me to do."

The letter to which he here as udes is the following -

"To the most blessed Lord whom he reveres with most sincere love, to his holy brother and fellow priest. Pope Aurelius, Augustin scode health in the Lord.

"I began as a very young man, and have published in my old age, some books concerning the Trinits, who is the supreme and true God. I had in truth find the work aside, upon discovering that it had been premisturely, or rather surreptitionals, stolen from me before I had completed it, and before I had revised and put the buishing touches to it, as had been my intention. For I had not designed to publish the Books one by one, hat all together, masmuch as the progress of the inquiry led me to add the later ones to those which precede them. When, therefore, these people had hindered the fu fillment of my purpose (in that some of them had obtained access to the work before I intended), I had given over dictating it, with the lifea of making my compount public in some other work that I might write, in order that whose could might know that the Books had not been pub shed by myself, but had been taken away from my possession before they were in my own judge ment in for publication. Compelled, however, by the eager demands of many of my brethren, and above all by your command. I have taken the pains, by God's help, to complete the work, laborious as it is, and as now corrected that as I wished, but as I could, lest the Books should differ very wriety from those which had surreptownsly got into people's bands. I have sent them to your Reverence by my very dear son and fellow-deacou. and have allowed them to be heard, copied, and read by every one that pleases. Doubtless, if I could be full fled my original intention, although they would have continued the same sentiments, they would have been worked out inich more thoroughly and clearly, so far as the difficulty of unfolding so profound a subject, and so far, too, as my own powers, might have allowed. There are some persons, however, who have the first four. or rather five. Books without the prefaces, and the twelfth with no smal, part of its later chapters omitted. But these, if they please and can, will amend the whole, if they become acquainted with the present edition. At any rate. I have to request that you will order this letter to be prefixed separately, but at the beginning of the Books, Farewell. Pray for me."

CONTENTS OF THE TRINITY.

	AGE
INTRODUCTORY ESSAY,	3
Translator's Preface,	13
BOOK I.	
The unity and equality of the Trinity are demonstrated out of the Scriptures; and the true interpretation is given of those texts which are wrongly alleged against the equality of the Son,	17
BOOK II.	
The equality of the Trinity maintained against objections drawn from those texts which speak of the sending of the Son and of the Holy Spirit,	37
BOOK III.	
The appearances of God to the Old Testament saints are discussed,	55
BOOK IV.	
Augustin explains for what the Son of God was sent; but, however, that the Son of God, although made less by being sent, is not therefore less because the Father sent Him; nor yet the Holy Spirit less because both the Father sent Him and the Son,	69
BOOK V.	
He proceeds to refute those arguments which the heretics put forward, not out of the Scriptures, but from their own conceptions. And first he refutes the objection, that to beget and to be begotten, or that to be begotten and not-begotten, being different, are therefore different substances, and shows that these things are spoken of God relatively, and not according to substance,	87
BOOK VI.	
In reply to the argument alleged against the equality of the Son from the apostle's words, saying that Christ is the "power of God and the wisdom of God," he propounds the question whether the Father Himself is not wisdom. But deferring for a while the answer to this, he adduces further proof of the unity and equality of the Father, the Son, and the Holy Spirit; and that God ought to be said and believed to be a Trinity, not triple (triplicem). And he adds an explanation of the saying of Hilary—Eternity in the Father, Appearance in the Image, and Use in the Gift,	
BOOK VII.	
He resolves the question be had deferred, and teaches us that the Father, the Son, and the Holy Spirit is one power and one wisdom, no otherwise than one God and one essence. And he then inquires how it is that, in speaking of God, the Latins say, One essence, three persons; but the Greeks, One essence, three substances or hypostases,	104
He advances reasons to show not only that the Father is not greater than the Son, but that neither are both	
together anything greater than the Holy Spirit, nor any two together in the same. Trinity anything greater than one, nor all three together anything greater than each singly. He also intimates that the nature of God may be understood from our understanding of truth, from our knowledge of the supreme good, and from our implanted love of righteousness; but above all, that our knowledge of God is to be sought through love, in which he notices a trio of things which contains a trace of the Trinity,	115

BOOK IX. He instructs us that there is a kind of trinity discernible in man, who is the image of God, vis. the mand the knowledge by which the mind knows itself, and the love wherewith it loves both itself are own knowledge; these three being mutually equal and of one essence,	d its • • 125 Ory,
and the knowledge by which the mind knows itself, and the love wherewith it loves both itself and own knowledge; these three being mutually equal and of one essence,	ind, d its 125 ory,
That there is yet another and a more manifest trinity to be found in the mind of man, wis. in his mem	
understanding, and will,	24
BOOK XI.	
That even in the outer man some traces of a trinity may be detected, as e.g., in the bodily sight, and in recollection of objects seen with the bodily sight,	
BOOK XII.	
After premising the difference between wisdom and knowledge, he points out a kind of trinity in that we is properly called knowledge; but one which, although we have reached in it the inner man, is not to be called the image of God,	yet
BOOK XIII.	
He expounds this trinity that he has found in knowledge by commending Christian faith,	166
BOOK XIV.	
He speaks of the true wisdom of man, vis. that by which he remembers, understands, and loves God; shows that it is in this very thing that the mind of man is the image of God, although his mind, which here renewed in the knowledge of God, will only then be made the perfect likeness of God in image when there shall be a perfect sight of God,	nich t hat
BOOK XV.	
He embraces in a brief compendium the contents of the previous books; and finally shows that the Trin in the perfect sight of which consists the blessed life that is promised us, is here seen by us as in a g and in an enigma, so long as it is seen through that image of God which we ourselves are,	lass

FIFTEEN BOOKS OF AURELIUS AUGUSTINUS.

BISHOP OF HIPPO,

ON THE TRINITY.

BOOK I.

IS WHICH THE UNITY AND EQUALITY OF THE SUPREME TRINITY IS ESTABLISHED FROM THE SA-CRED SCRIPTURES, AND SOME TEXTS ALLEGED AGAINST THE EQUALITY OF THE SON ARE EX-PLAINID.

APPREHEND THINGS DIVINE.

THESE WHO SOPHISTICALLY ASSAIL THE FAITH ble substance, which is God; but being OF THE TRINITY, THROUGH MISUSE OF REA- weighed down by the burden of mortality, son. THEY WHO DISPUTE CONCERNING COD wardst they both would seem to know what THE PROMATHEFFOLD CAUSS HOLL SCRIPT.

THEY GO NOT, and cannot know what they know what they know what they would, preclude themselves from entering the they have the very path of understanding, by an TRUP IMMORTALITY IS. WE ARE NOURISHED over-bold affirmation of their own presump-ET PAITH, THAT WE MAY BE ENABLED TO tuous judgments; choosing rather not to correct their own opinion when it is perverse, than to change that which they have once The following dissertation concerning detended. And, indeed, this is the common the Trinity, as the reader ought to be in-formed, has been written in order to guard mentioned, -viz, both of those who frame against the sophistries of those who disdain their thoughts of God according to things to begin with faith, and are deceived by a corporeal, and of those who do so according gode and perverse love of reason. Now one to the spiritual creature, such as is the soul; days of such men endeavor to transfer to and of those who neither regard the body nor things incorporeal and spiritual the ideas they the spiritual creature, and yet think falsely about God; and are indeed so much the furthe leadily senses, or by natural human wit ther from the truth, that nothing can be found and diligent quickness, or by the aid of art, answering to their conceptions, either in the from things corporeal; so as to seek to meas- body, or in the made or created spirit, or in are and conceive of the former by the latter. the Creator Himself. For he who thinks, for Others, again, frame whatever sentiments instance, that God is white or red, is in error; they may have concerning God according to and yet these things are found in the body. the nature or affections of the human mind; Again, he who thinks of God as now forgetand torough this error they govern their dis- ting and now remembering, or anything of course, in disputing concerning God, by dis- the same kind, is none the less in error; and torted and fallacious rules. While yet a third yet these things are found in the mind. But Coss strive insleed to transcend the whole he who thinks that God is of such power as creation, which doubtless is changeable, in to have generated Himself, is so much the

so exist, but neither does the spiritual nor every perfect gift is from above, and comet the boddy creature; for there is nothing down from the Father of Lights, with whom

mind might be purged from faisities of this them, and they shall be changed; but I'nou kind, Holy Scripture, wach suits itself to babes, art the same," has not avoided words drawn from any class of the same, and fully know the substance of God; who sess, since it belongs to the creator alone, they are to understand that which they re-

more in error, because not only does God not. So also James says, "Every good gift and whatever that generates its own existence 's is no variableness, neither shadow of torical In order, therefore, that the human ing "So also David, "Thou shall exange

nour shiment, our understanding might rise fashions taings changeable, yet without any gradually to things divine and transcendent, change in Himself, and creates things tem-For, in speaking of God, it has both used poral, yet without any temporal movement in words taken from things corporeal, as when Hinself. And it is necessary, therefore, to it says, "Hide me under the shadow of Thy purge our minds, in order to be able to see wings;" and it has borrowed many things methably that which is methable; whereto not from the spiritual creature, whereby to sig- daving yet attained, we are to be nourished mfy that warea indeed is not so, but must by faith, and led by such ways as are more needs so be said: as, for instance, "I the suited to our capacity, that we may be rendered Lord thy God am a jealous God; "? and, "It apt and able to comprehend it. And hence repenteth me that I have made man." But the Apostle says, that "in Christ indeed are it has drawn no words whatever, whereby to hid all the treasures of wisdom and knowlframe either figures of speech or enignatic edge;" to and yet has commended H in to us, sayings, from things which do not exist at all, as to babes in Christ, who, although already And hence it is that they who are shut our forn again by His grace, yet are still crend from the truth by that third kind of error are and psychical, not by that divine virtue more misc neverally and emptify vain than wherein He is equal to the Fat. er, but by their fellows; in that they surmise respecting that human infirmity whereby He was crack-God, what can neither be found in Himself fied. For he says, "I determined not to nor in any creature. For divine Scripture is know anything among you, save Jesus Christ wont to frame, as it were, allurements for and Him crucified;" and taen he continues, children from the things which are found in "And I was with you in weakness, and in the creature; whereby, according to their fear, and in much trembling." And a little measure, and as it were by steps, the after after he says to them, "And I, brethren, tions of the weak may be moved to seek those could not speak unto you as unto spiritual. things that are above, and to leave those but as unto curral," even as unto babes in things that are below. But the same Scripts Christ. I have fed you with milk, and not ure rarely employs those things which are with meat; for hitaerto ve were not able to spoken properly of God, and are not found bearit, neither yet now are ye able," " There m any creature; as, for instance, that which are some who are angry at language of this was said to Moses, "I am that I am;" and, kind, and think it is used in slight to them "I Am hath sent me to you". For since selves, and for the most part prefer rather to both body and soul also are said in some believe that they who so speak to them have sense to be. Holy Scripture certainly would nothing to say, than that they themselves not so express itself unless it meant to be un- cannot understind what they have said. And derstood in some special sense of the term, sometimes, indeed, we do allege to them, not So, too, that which the Apostle says, "Who certainly that account of the case which they only hath immortality." Since the soul also bot is said to be, and is, in a certain manner immortal. Scripture would not say "only can we perhaps either apprehend or express hath," unless because true immortality is un. it. -but such an account of it as to demonchangeableness; which no creature can pos. strate to them how incapable and utterly unfit quire of us. But they, on their parts, because

If Augusta been puts generated for vector in the terrar same on the horison of the terrar same of the horison of the terrar same of the terrar of terrar of the terrar of terrar of terrar of the terr

Place lay of the place deporturate and the problem of the property of the place of the property of the place of the property o

they do not hear what they desire, think that ever, alike with myself, he is certain, there we are either playing them false in order to to go on with me; wherever, alike with conceal our own ignorance, or speaking in myself, he hesitates, there to join with malice because we grudge them knowledge; me in inquiring; wherever he recognizes and so go away indignant and perturbed.

CHAP. 2 .- IN WHAT MANNER THIS WORK PRO-POSES TO DISCOURSE CONCERNING THE TRIN-

4. Wherefore, our Lord God helping, we will undertake to render, as far as we are able, that very account which they so impor-tunately demand: wis., that the Trinity is the one and only and true God, and also how the Father, the Son, and the Holy Spirit are rightly said, believed, understood, to be of one and the same substance or essence; in such wise that they may not fancy themselves mocked by excuses on our part, but may find by actual trial, both that the highest good is that which is discerned by the most purified minds, and that for this reason it cannot be discerned or understood by themselves, because the eye of the human mind, being weak, is dazzled in that so transcendent light, unless it be invigorated by the nourishment of the righteousness of faith. First, however, we must demonstrate, according to the authority of the Holy Scriptures, whether the faith be so. Then, if God be willing and aid us, we may perhaps at least so far serve these talkative arguersmore puffed up than capable, and therefore laboring under the more dangerous diseaseas to enable them to find something which they are not able to doubt, that so, in that case where they cannot find the like, they may be led to lay the fault to their own minds, rather than to the truth itself or to our reasonings; and thus, if there be anything in them of either love or fear towards God, they may return and begin from faith in due order: perceiving at length how healthful a medicine has been provided for the faithful in the holy Church, whereby a heedful piety, healing the feebleness of the mind, may render it able to perceive the unchangeable truth, and hinder it from falling headlong, through disorderly rashness, into pestilent and false opinion. Neither will I myself shrink from inquiry, if I am anywhere in doubt; nor be ashamed to learn, if I am anywhere in error.

CHAP, 3. -- WHAT AUGUSTIN REQUESTS FROM

himself to be in error, there to return to me; wherever he recognizes me to be so, there to call me back: so that we may enter together upon the path of charity, and advance towards Him of whom it is said. "Seek His face evermore." 2 And I would make this pious and safe agreement, in the presence of our Lord God, with all who read my writings, as well in all other cases as, above all, in the case of those which inquire into the unity of the Trinity, of the Father and the Son and the Holy Spirit; because in no other subject is error more dangerous, or inquiry more laborious, or the discovery of truth more profitable. If, then, any reader shall say, This is not well said, because I do not understand it; such an one finds fault with my language, not with my faith: and it might perhaps in very truth have been put more clearly; yet no man ever so spoke as to be understood in all things by all Let him, therefore, who finds this fault with my discourse, see whether he can understand other men who have handled similar subjects and questions, when he does not understand me: and if he can, let him put down my book, or even, if he pleases, throw it away; and let him spend labor and time rather on those whom he understands. * Yet let him not think on that account that I ought to have been silent, because I have not been able to express myself so smoothly and clearly to him as those do whom he understands. For neither do all things, which all men have written, come into the hands of all. possibly some, who are capable of understanding even these our writings, may not find those more lucid works, and may meet with ours only. And therefore it is useful that many persons should write many books, differing in style but not in faith, concerning even the same questions, that the matter itself may reach the greatest number-some in one way, some in another. But if he who complains that he has not understood these things has never been able to comprehend any careful and exact reasonings at all upon such subjects, let him in that case deal with himself by resolution and study, that he may

TPs. cv. 4.

This request of Augustin to his reader, involves an admirable relating for authorship generally—the desire, namely, that truth be attained, be it through himself or through others. Milton teaches the same, when he says that the author must "study and love learning for itself, not for lucre, or any other end, but the service of God and of truth, and perhaps that lasting fame and perpetuity of prise, which God and good men have consented shall be the reward of those whose published labors advance the good of magnetic contents."

TPs. cv. 4.

This request of Augustin to his reader, involves an admirable relationship generally—the desire, namely, that truth be attained, be it through himself or through others. Milton teaches the same, when he says that the author must "study and love learning for lucre, or any other end, but the service of God and of truth, and perhaps that lasting fame and perpetuity of prise, which God and good men have consented shall be the reward of those whose published labors advance the good of magnetic contents.

him, again, who says, when he reads my book. Let us therefore essay the work which we Certainly I understand what is said, but it is have undertaken in the name of the Lord. not true, assert, if he pleases, his own opinion, and refute mine if he is able. And if he do CHAP, 4 -WHAT THE DOCTRING OF THE CATHthis with charity and truth, and take the pains? to make it known to me (it I am still alive), he should inform those whom he can. Yet, for my part, "I meditate in the law of the Lord," if not "day and night," at least such short times as I can; and I commit my divine unity of one and the same substance in meditations to writing, lest they should escape me through forgetfulness; hoping by the mercy of God that He will make me hold steadfastly all truths of which I feel certain; "but if in anything I be otherwise minded, that He will himself reveal even this to me," " whether through secret inspiration and admonition, or through His own plain utterances, or through the reasonings of my brethren. This I pray for, and tais my trust and desire I commit to Him, who is sufficiently able to keep those things which He has given me, and to render those which He has promised.

6. I expect, indeed, that some, who are more dull of understanding, will imagine that it some parts of my books I have held sentiments which I have not held, or have not held those water I have. But their error, as none can be ignorant, ought not to be attributed to me, if they have deviated into false doctrine "sat upon each of them with cloven tongues through following my steps without apprehending me, whilst I am compelled to pick my way through a hard and obscure subject: seeing that neither can any one, in any way, rightly ascribe the numerous and various errors of heretics to the holy testimonies themselves of the divine books; although all of them endeavor to defend out of those same Scriptures their own false and erroneous opinions. The law of Christ, that is, chanty, admonishes me clearly, and commands me with a sweet constraint, that when men think that I have held in my books something false which I have not held, and that same falsehood displeases one and pleases another, I should prefer to be blamed by him who reprehends the falsehood, rather than praised by him who praises it For although I, who never held the error, am not rightly blamed by the former, yet the error itself is rightly censured; whilst by the latter neither am I rightly praised, who am thought to have held

know better; not with me by quarrellings and that which the truth censures, nor the sentwranglings, that I may hold my peace. Let ment itself, which the truth also censures.

OLIC PATTH IS CONCERNING THE TRINITY.

7. All those Catholic expounders of the I shall then receive the most abundant fruit divine Scriptures, both Old and New, whom of this my labor. And if he cannot inform I have been able to read, who have written myself, most willing and glad should I be that before me concerning the Trinity, Who is God, have purposed to teach, according to the Scriptures, this doctrine, that the Father, and the Son, and the Holy Spirit intimate a an indivisible equality; and therefore that they are not three Gods, but one God: all though the Father hath begotten the Son, and so He who is the Fatner is not the Son; and the Son is begotten by the Father, and so He who is the Son is not the Father; and the Holy Spirit is neither the Father nor the Son; but only the Spirit of the Father and of the Son, Himself also co-equal with the Father and the Son, and pertaining to the unity of the Trinity. Yet not that this Trinity was Pontius Plate, and buried, and rose again the third day, and ascended into heaven, but only the Son. Nor, again, that this Trinity descended in the form of a dove upon lesus when He was baptized; on that, on the day, of Pentecost, after the ascension of the Lord, when "taere came a sound from heaven, as of a rushing mighty wind," the same Trinity like as of fire," but only the Holy Spirit. Nor yet that this Trinity said from heaven, "Thou art my Son," whether when He was baptized by John, or when the three disciples were with Him in the mount, or when the voice sounded, saying, "I have both glorified it, and will glorify it again; "" but t at it was a word of the Father only, spoken to the Son; although the Father, and the Son, and the Holy Spirit, as they are indivisible, so work indivisibly. This is also my faith, since it is the Catholic faith,

Pl lugistic teaches the So and action of a normal energial energy list. The latter as dash of If Lagrange teaches the Normadoctome of a normal greep of sections a last the form a section of the actor a trace of more varied in the actor a trace of sections and full actor as the part of the actor at the companies of the actor ac

CHAP, 5. -OF DIFFICULTIES CONCERNING THE GOD, AND HOW, WORKING INDIVISIBLY, THEY YET PERFORM SOME THINGS SEVERALLY.

8. Some persons, however, find a difficulty in this faith; when they hear that the Father is God, and the Son God, and the Holy Spirit God, and yet that this Trinity is not three Gods, but one God; and they ask how they are to understand this: especially when it is said that the Trinity works indivisibly in everything that God works, and yet that a certain voice of the Father spoke, which is not the voice of the Son; and that none except the Son was born in the flesh, and suffered, and rose again, and ascended into heaven; and that none except the Holy Spirit came in the form of a dove. They wish to understand how the Trinity uttered that voice which was only of the Father; and how the same Trinity created that flesh in which the Son only was born of the Virgin; and how the very same Trinity itself wrought that form of a dove, in which the Holy Spirit only appeared. Yet, otherwise, the Trinity does not work indivisibly, but the Father does some things, the Son other things, and the Holy Spirit yet others: or else, if they do some things together, some severally, then the Trinity is not indivisible. It is a difficulty, too, to them, in what manner the Holy Spirit is in the Trinity, whom neither the Father nor the Son, nor both, have begotten, although He is the Spirit both of the Father and of the Son. Since, then, men weary us with asking such questions, let us unfold to them, as we are able, whatever wisdom God's gift has bestowed upon our weakness on this subject; neither "let us go on our way with consuming envy." * Should we say that we are not accustomed to think. about such things, it would not be true; yet if we acknowledge that such subjects commonly dwell in our thoughts, carried away as we are by the love of investigating the truth, then they require of us, by the law of charity, to make known to them what we have herein been able to find out. "Not as though I had already attained, either were already perfect ' (for, if the Apostle Paul, how much more must I, who lie far beneath his feet, count myself not to have apprehended!); but, according to my measure, "if I forget those things that are behind, and reach forth unto those things which are before, and press to-

wards the mark for the prize of the high call-TRINITY: IN WHAT MANNER THREE ARE ONE ing," . I am requested to disclose so much of the road as I have already passed, and the point to which I have reached, whence the course yet remains to bring me to the end. And those make the request, whom a generous charity compels me to serve. Needs must too, and God will grant that, in supplying them with matter to read, I shall profit myself also; and that, in seeking to reply to their inquiries, I shall myself likewise find that for which I was inquiring. Accordingly I have undertaken the task, by the bidding and help of the Lord my God, not so much of discoursing with authority respecting things I know already, as of learning those things by piously discoursing of them.

> CHAP. 6.-THAT THE SON IS VERY GOD, OF THE SAME SUBSTANCE WITH THE FATHER. NOT ONLY THE FATHER, BUT THE TRINITY, IS AFFIRMED TO BE IMMORTAL. ALL THINGS ARE NOT FROM THE FATHER ALONE, BUT ALSO FROM THE SON. THAT THE HOLY SPIRIT IS VERY GOD, EQUAL WITH THE FATHER AND THE SON.

> o. They who have said that our Lord Tesus Christ is not God, or not very God, or not with the Father the One and only God, or not truly immortal because changeable, are proved wrong by the most plain and unanimous voice of divine testimonies; as, for instance, "In the beginning was the Word, and the Word was with God, and the Word was God." it is plain that we are to take the Word of God to be the only son of God, of whom it is afterwards said, "And the Word was made flesh, and dwelt among us," on account of that birth of His incarnation, which was wrought in time of the Virgin But herein is declared, not only that He is God, but also that He is of the same substance with the Father; because, after saying, "And the Word was God," it is said also, "The same was in the beginning with God: all things were made by Him, and without Him was not anything made."3 Not simply "all things;" but only all things that were made, that is, the whole creature. From which it appears clearly, that He Himself was not made, by whom all things were made. And if He was not made, then He is not a creature; but if He is not a creature, then He is of the same substance with the Father. For all substance that is not God is creature: and all that is not creature is God. And if the

Trimity that cannot be attributed to any one of the Persons, as such, and acceptaing in a Person that cannot be attributed to the Trimity, as such. Trimality cannot be ascribed to the first Person; paternity cannot be ascribed to the Trimity.—W. G.T. S.]

2 Wied. vi. 23.

Phil. iii. 12-14. 3 John i. 1, 24, 2, 3. 4 Jaugustin here postulates the thesatic doctrines of two substances—infinite and finite; in contradiction to the postulate of parathesan, that there is only one substance—the infinite.—W. G. T. S.]

Son is not of the same substance with the Lord of lords; that is, the One and only and Father, then He is a substance that was made: true God, the Trinty itself. and if He is a substance toat was made, then all 11. But perhaps what follows may intertungs were not made by Hum; but "all things fere with this meaning; because it is said. were made by H.m." therefore He is of one "Whom no man hath seen, nor can see. and the same substance with the Pather, although this may also be taken as belonging And so He is not only God, but also very to Carist according to His divinity, which God. And the same John most expressly the Jews did not see, who yet saw and crue-affirms this in his epistle: "For we know that fied Him in the flesh; whereas His divinay the Son of God is come, and bath given us can in no wise be seen by numan agot, but is an understanding, that we may know the true seen with that sight with which they who see God, and that we may be in His true Son are no longer men, but beyond men. Rights,

but of the One and only God, which is the said in the same way as it is said, "Who only Trimity itself. For that waich is itself eternal doetn wondrous things," And I should be life is not mortal according to any change- glad to know of whom they take these words ableness, and hence the Son of God, because to be said. If only of the Father, how then "Wao only hath immortality." For we, too, these also doubt the Son likewise?" Is there kings, and Lord of lords; who only hath only, but assuredly the one only true God, immortality;" not even so would it be necessithat is, the Father, and the Son, and the Holy sarily understood that the Son is excluded. Spirit?" For neither has the Son separated the Father 12. Also, when the same apostle says. nor can see: to whom be honor and power the Son, and the Holy Spirit is one God, in-everlasting. Amen," In which words asmuch as the words continue in the singular neither is the Father specially named, nor number, "To whom" he glory for ever." the Son, nor the Holy Spirit; but the blessed and only Potentate, the King of kings, and

Jes is Christ. This is the true God, and eternal therefore, is God Himsell, the Trindy, and cristood to be the "blessed and only Poten-10. Hence also it follows by consequence, tate," who "saows the coming of our Lord that the Apostle Paul did not say, "Who Jessis Christ in His own time." For the alone has immortality," of the Father merely; words, "Who only hath immortality," are "He is Eternal Life," is also Himself un- is that true which toe Son Himself says, derstood with the Father, where it is said, "For what things soever the Fither doct; are made partakers of this eternal life, and any, among wonderful works, more wonderful become, in our own measure, immortal. But than to raise up and quicken the dead? Yet the eternal life itself, of which we are made the same Son saith, "As the Father miseta partakers, is one thing; we ourselves, who, by up the dead, and quickeneth them, even sportaking of it, shall he eternally, are an the Son quickeneth whom He will." How, other. For if He had said, "Whom in His taen, does the Fatner alone "do wondro.s own time the Fataer will show, who is the things," when taese words allow us to underblessed and only Potentate, the King of stand neither the Father only, nor the bon

from Himself, because He Himself, speaking "But to us there is but one God, the Father, elsewhere with the voice of wisdom (for He of waom are all things, and we in 11im; and Himself is the Wisdom of God), says, "I one Lord Jesus Christ, by whom are all alone compassed the circuit of heaven." I things, and we by Hun," who can doubt And therefore so much the more is it not that he speaks of all things which are created; necessary that the words, "Who hath im- as does John, when he says, "All things were mortality," should be understood of the made by Him"? I ask, therefore, of whom Father alone, omitting the Son; when they he speaks in another place: "For of Him, are said taus. "That thou keep this coin- and through Him, and in Him, are all things: mandment wallout spot, unrebukeable, until to whom he glory for ever. Amen." For the appearing of our Lord Jesus Christ, if of the Father, and the Son, and the Holy whom in His own time He will show, who is Spirit, so as to assign each clause severally the blessed and only Potentate, the King of to each person; of Him, that is to say, of the kings, and Lord of fords; was only hath un- Father; through Him, that is to say, through mortality, dwelling in the light which no man the Son; in Him, that is to say, in the Holy can approach unto; whom no man hath seen, Spirit, -it is mainfiest that the Father, and

Process of the

^{6: 1} im vi 14-16.

The search of the properties o

For at the beginning of the passage he does the wisdom and knowledge" of the Father, or of the Son, or of the Holy Spirit, but "of the wisdom and knowledge of God!" "How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed unto him again? For of Him, and through Him, and in Him, afe all things: to whom be glory for ever. Amen." But if they will have this to be understood only of the Father, then in what way are all things by the Father, as is said here; and all things by the Son, as where it is said to the Corinthians, "And one Lord Jesus Christ, by whom are all things," and as in the Gospel of John, "All things were made by Him?" For if some things were made by the Father, and some by the Son, then all things were not made by the Father, nor all things by the Son; but if all things were made by the Father, and all things by the Son, then the same things were made by the Father and by the Son. The Son, therefore, is equal with the Father, and the working of the Father and the Son is indivisible. Because if the Father made even the Son, whom certainly the Son Himself did not make, then all things were not made by the Son; but all things were made by the Son: therefore He Himself was not made, that with the Father He might make all things that were made. And the apostle has not refrained from using cision, which serve the Spirit of God," = the very word itself, but has said most expressly, "Who, being in the form of God, most Latin copies also have it thus, "We thought it not robbery to be equal with God;" susing here the name of God specially of the Father; as elsewhere, "But the head some Latin copies we find, not "We worship of Christ is God," s

1 Rom. E. 33-36. * τ Cor viii. 6. 3 Phil, ii. 6.
4 [It is not generally safe to differ from Augustia in trinitarian exergens. But in Phil, ii 6 "God" must surely denote the Divide Emerce, not the first Person of the Emerce. St. Paul describes "Christ Jesus" as "subsisting" (ἐνεμογων) originally, that he prove to incarnation, "in a form of Lod" (ἐνεμογων) originally, that he prove to incarnation, "in a form of Lod" (ἐνεμογων) originally, that he prove to incarnation, "in a form of Lod" (ἐνεμογων) originally, that he sansthrous in the text: a form, not the form; as the A.V. and R.V. render St. Paul refers to one of three "forms" of God—namely, that particular form of Souship, which is poculiar to the second person of the Godbead. Had the apostle employed the article with μορφή, the implication would be that there is only one in form of God"—that is, only one person in the Divine Essence. If them δτού, in this place, denotes the Father, as Augustin mys. St Faul would teach that the Logon substance "in a form of the Father," which would imply that the Father had more than one "form," or else (if μορφή be rendered with the article) that the Logon subsisted in the "form" of the Father, neither of which a true. But if "God," in this place, denotes the Divine Essence, then St. Paul teaches that the unincarnate Logon subsisted in a particular "forms" of the Essence—the Father and Spirit subsasting in other "forms" of the Essence—the Father and Spirit subsasting in other "forms" of the Essence—the Father and Spirit subsasting in other "forms" of the Essence—the Father and Spirit subsasting in other "forms" of the Essence —the Father and Spirit subsasting in other "forms" of the divinity by its suites with the humanity, not the essential for the divinity by its suites with the humanity, not the essential for the divinity, nor the less extreme sense of a total non-use of it during the humiliation.—W.G.T.S.].

13. Similar evidence has been collected not say, "O the depth of the riches both of also concerning the Holy Spirit, of which those who have discussed the subject before ourselves have most fully availed themselves, that He too is God, and not a creature. But if not a creature, then not only God (for men likewise are called gods 6), but also very God; and therefore absolutely equal with the Father and the Son, and in the unity of the Trinity consubstantial and co-eternal. But that the Holy Spirit is not a creature is made quite plain by that passage above all others, where we are commanded not to serve the creature, but the Creator;7 not in the sense in which we are commanded to "serve" one another by love, which is in Greek bookever, but in that in which God alone is served, which is in Greek darprices. From whence they are called idolaters who tender that service to images which is due to God. For it is this service concerning which it is said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." For this is found also more distinctly in the Greek Scriptures, which have larpevere. Now if we are forbidden to serve the creature with such a service, seeing that it is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (and hence, too, the apostle repudiates those who worship and serve the creature more than the Creator), then assuredly the Holy Spirit is not a creature, to whom such a service is paid by all the saints; as says the apostle, "For we are the circumwho serve the Spirit of God;" but all Greek ones, or almost all, have it so. Although in the Spirit of God," but, "We worship God in the Spirit." But let those who err in this case, and refuse to give up to the more weighty authority, tell us whether they find this text also varied in the Mss.: "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" Yet what can be more senseless or more profane, than that any one should dare to say that the members of Christ are the temple of one who. in their opinion, is a creature inferior to Christ? For the apostle says in another place, "Your bodies are members of Christ." But if the members of Christ are also the temple of the Holy Spirit, then the Holy Spirit is not a creature; because we must needs owe to Him, of whom our body is the

⁶ Ps. luxeli. 6. 8 Gal. v. 13. 10 Phil. iii. 3 (Vulgate, etc.).

⁷ Rom. i. 25. 9 Deut. vi. 13.

fore glorify God in your body."

DIAN THE PATHER, AND THAN HIMSELY.

14. In these and like testimonies of the divine Scriptures, by Iree use of which, as I have said, our predecessors exploded such sophistnes or errors of the heretics, the unity and equality of the Trimity are intimated to our faith. But because, on account of the ingarnation of the Word of God for the working out of our salvation, that the man Christ Jesas migat be the Mediator between God and men,' many things are so said in the sacred books as to signify, or even most expressly declare, the Father to be greater than the Son; men have erred through a want of careful examination or consideration of the whole tenor of the Scriptures, and have endeavored to transfer those things which are said of Jesus Christ according to the flesh, to that substance of His watch was eternal before the mearnation, and is eternal. They say, for instance, that the Son is less than the Father, said, "My Father is greater than I," But the truth snows that after the same sense the Son is less also than Himself; for how was He not made less also than Himself, who "emptied. Himself, and took upon Him the form of a servant?" For He did not so take the form of a servant as that He should lose CHAP. 8 -THE TEXTS OF SCRIPTURE EXPLAINED the form of God, in which He was equal to the Father. If, then, the form of a servant was so taken that the form of God was not lost, since both in the form of a servant and in the form of God He Himself is the same only-begotten Son of God the Father, in the form of God equal to the Father, in the form of a servant the Mediator between God and men, the man Christ Jesus; is there any one form of God is also greater than Himself, but yet likewise in the form of a servant less than Himself? And not, therefore, without cause the Scripture says both the one and the other, both that the Son is equal to the Father, and that the Father is greater than the Son. there is no confusion when the former is understood as on account of the form of God, and the latter as on account of the form of a the question through all the sacred Scriptures is set torth in one chapter of an epistle of the

temple, that service wherewith God only is to Apostle Paul, where this distinction is combe served, which in Greek is called carpen, mended to us plainly enough. For he says, And accordingly the apostle says, "There- "Who, being in the form of God, thought t not robbery to be equal with God; but empted Himself, and took upon Him the form of a CHAP, 7, -IN WHAT MANNER THE SON IS LESS SERVANT, and was made in the likeness of men: and was found in fashion; as a man "" The Son of God, then, is equal to God the Father in nature, but less in "fashion For in the form of a servant which He took He is less than the Father; but in the form of God, in which also He was before He took the form of a servant, He is equal to the hather. In the form of God He is the Word, "by whom all things are made;" but in the form of a servant He was "made of a woman, made under the law, to redeem them that were under the law." In like manner, in the form of God He made man; in the form of a For it the Fatner servant He was made man. alone had made man without the Son, it would not have been written, "Let us make man in owr image, after owr likeness." Therefore, because the form of God took the form of a servant, both is God and both is man; but both God, on account of God who takes; and both man, on account of man who because it is written that the Lord Himselt is taken. For neither by that taking is the one of them turned and changed into the other: the Divinity is not changed into the creature, so as to cease to be Divinity; nor the creature into Divinity, so as to cease to be creature.

> RESPECTING THE SUBJECTION OF THE SON TO THE EXTHER, WHICH HAVE BEEN MISCSDER-STOOD, CHRIST WILL NOT SO GIVE UP TID KINGDOM TO THE PATHER, AS TO TAKE IT AWAY FROM HIMSELP. THE REROLDING HIM IS THE PROMISED END OF ALL ACTIONS THE HOLY SPIREL IS SUPPROBENT TO OUR BLESSED-NESS EQUALLY WITH THE FALBER.

15. As for that which the apostle says, who cannot perceive that He Himself in the ... And when all things shall be subdued unto Him, taen still the Son also Himself be subject unto Him that put all things under Him:" either the text has been so turned, lest any one should think that the " fashion" of Christ, which He took according to the human creature, was to be transformed hereafter into the Divinity, or (to express it more precisely) the Godhead itself, who is not a servant. And, in truth, this rule for clearing nature incorporeal, and unchangeable, and creature, but is the unity of the Trinity,-a consubstantial, and co-eternal with itself; or if

John to 32 10, 15, 32,

S //ph/tu B John t 3 II //nd-tum

a Phil I the

⁷ franzis 4 fuen 4, 25.

text, "Then shall the Son also Himself Himself, but the Son hath put all tungs under subject unto Him that put all things under Him, who delivers the kingdom to Him, and if m," is so turned in order that one may be- puts down all rule and all authority and power. ene that very "subjection" to be a change For these words are spoken of the Son: and conversion hereafter of the creature into "When He shall have delivered up," says be substance or essence itself of the Creator, the apostle, "the kingdom to God, even the at is, that that which had been the substance Father; when He shall have put down all of a creature shall become the substance of rule, and all authority, and all power." For the Creature,—such an one at any rate admits the same that puts down, also makes subject, s, of which in truth there is no possible 16. Neither may we think that Christ shall of the Son is indivisible. Otherwise, neither

one contends, as some have thought, that hath the Father Himself put all things under

I sht, that this had not yet taken place, when so give up the kingdom to God, even the the Lord said, "My Father is greater than Father, as that He shall take it away from 1. For He said this not only before He Himself. For some vain talkers have thought is ended into heaven, but also before He had even this, for when it is said, "He shall infered, and had risen from the dead. But have delivered up the kingdom to God, even they who tank that the human nature in Him the Father," He Himself is not excluded; beto be changed and converted into the sub- cause He is one God together with the Father. starce of the Godhead, and that it was so said. But that word "until" deceives those who I I nen shall the Son also Himself be subject are careless readers of the divine Scriptures, but eager for controversies. For the text is if to say, I nen also the Son of man Him-continues, "For He must reign, until He self, and the human nature taken by the Word hath put all enemies under His feet;" as a troid, shall be changed into the nature of Him though, when He had so put them, He would o put all things under Him,-must also no more reign. Neither do they perceive and that this will then take place, when, that this is said in the same way as that other a jer the day of judgment, "He shall have text, "His heart is established: He shall not to vered up the kingdom to God, even the be afraid, until He see His desire upon H's I ther!" And hence even still, according to enemies." For He will not then be afraid to opinion, the Father is greater than that when He has seen it. What then means, men of a servant which was taken of the "When He shall have delivered up the king-Fig. 1. But if some affirm even further, that dom to God, even the Father," as though God ternan Christ Jesus has already been changed and the Father has not the kingdom now? the substance of God, at least they cannot. But because He is hereafter to bring all the teny that the human nature still remained, just, over whom now, living by fatth, the when He said before His passion, "For my Mediator between God and men, the man latter is greater than I;" whence there is no Christ Jesus, reigns, to that sight which the costion that it was said in this sense, that same apostle coals "face to face;"? therefore the Father is greater than the form of a sersust, to whom in the form of God the Son is up the kingdom to God, even the Father," are opeal. Nor let any one, hearing what the as much as to say, When He shall have brought mostle says, "But when He saith all things believers to the contemplation of God, even are put under Him, it is manifest that He is the Father. For He says, "All things are excepted which did put all things under delivered unto me of my Father; and no man "I trink the words, that He hath put knoweth the Son, but the Father; neither truings under the Son, to be so understood knoweth any man the Father, save the Son, the Father, as that He should not think and he to whomsoever the Son will reveal that the Son Himself put all things under Him." The Father will then be revealed by limself. For this the apostle plainly dee the Son, "when He shall have put down all things, when he says to the Padippians, "For rule, and all authority, and all power;" that that conversation is in heaven; from whence is, in such wise that there shall be no more also we look for the Saviour, the Lord Jesus need of any economy of similitudes, by means Christ: who shall change our vile body, that of angelic rulers, and authorities, and powers. it may be fashioned like unto His glorious Of whom that is not unfitly understood, which bods, according to the working whereby He is said in the Song of Songs to the bride, is at he even to subdue all things unto Him- "We will make thee borders? of gold, with self." For the working of the Father and study of silver, while the King sitteth at His

table;" that is, as long as Christ is in His will be nothing more than can be required. secret place: since "your life is hid with For the lattier will be manifested to its, and shall appear, then shall ye also appear with had well understood, so that he said to the

us as the end of all actions, and the everlast- and it sufficeth us. For, that he might undering fullness of joy. For "we are the sons of stand this, the Lord replied to him, " Have God; and it doth not yet appear what we small I been so long time with you, and yet hast be but we know that, when He shall appear, thou not known me, Philip? be that hath we shall be like Him; for we shall see Him seen me hath seen the Father." But beas He is." For that which He said to His cause He intended him, before is could see servant Moses, "I am that I am; thus shalt this, to live by faith, He went on to say, thou say to the children of Israel, I Am hath "Believest thou not that I am in the Father, better correct me; to me at least the case to fill us with the joy of His countenance.

Christ in God; when Christ, who is our? life, that will suffice for us. And this much Philip Him in giory." Before which time, "we Lord, "Show us the Father, and it sufficeth see now birough a glass, in an enigma," that us." But he had not yet understood that he is, in similitudes, "but then face to face." himself was able to say this very same thing 17. For this contemplation is held forth to in this way also: Lord, show Thyself to us, sent me to you: " this it is waith we shall and the Father in me?" " For " worle we are contemplate when we shall live in eternity, at home in the body, we are absent from the For so it is said, "And this is life eternal, Lord: for we walk by faith, not by sight." 15 that they might know Tace, the only true For contemplation is the recompense of faith. God, and Jesus Christ, whom Thou hast for which recompense our hearts are purified sent." This shall be when the Lord shall by faith; as it is written, "Purifying their have come, and "shall have brought to light hearts by faith." And that our hearts are to the indoor things of darkness; "" when the be purified for this contemplation, is proved darkness of this present mortality and corrup- above all by this text, "Blessed are the pure tion shall have passed away. Then will be in heart, for they shall see God." And that our morning, which is spoken of in the Psalm, this is life eternal, God says in the Psalm, "In the morning will I direct my prayer unto." With long life will I satisfy him, and show Thee, and will contemplate Thee." Of this him my salvation." Whether, therefore, contemplation I understand it to be said, we hear, Show us the Son; or whether we "When He shall have delivered up the king- hear, Show us the Father; it is even all dom to God, even the Father;" that is, when one, since neither can be manifested without He shall have brought the just, over whom the other. For they are one, as He also now, living by faith, the Mediator between Himself says, "My Father and I are one."" God and man, the man Christ Jesus, reigns, Finally, on account of this very indivisibility, to the contemplation of God, even the Father. it suffices that sometimes the Father alone, or If herein I am foolish, let him who knows the Son alone, should be named, as hereafter

seems as I have said." For we shall not seek 18. Neither is the Spirit of either thence anything else, when we shall have come to the excluded, that is, the Spirit of the Father and contemplation of Him. But that contemplation of the Son; which Holy Spirit is specially tron is not yet, so long as our joy is in hope, called "the Spirit of truth, whom the world For "hope that is seen is not hope: for what cannot receive," For to have the fruition a man seeth, why doth he yet hope for? But of God the Trinity, after whose image we are if we hope for that we see not, then do we made, is indeed the fullness of our joy, than with patiente wait for it," "riz, "as long as which there is no greater. On this account the King sitteth at His table." Then will the Holy Spirit is sometimes spoken of as if take place that which is written, "In Tay He alone sufficed to our blessedness: and He presence is fullness of joy." Nothing more does alone so suffice, because He cannot be than that joy will be required; because there divided from the Father and the Son; as the Father alone is sufficient, because He cannot be divided from the Son and the Holy Spirit; and the Son alone is sufficient because He cannot be divided from the Father and the Holy Spirit. For what does He mean by saying, "If ye love me, keep my commandments; and I will pray the Father, and He snall give

^{4 2} Cor 201 12.

forewalth Califys is are LXX
Frame | 16 | 16 | 16 | 16 |
51 | his is 3 | 0 Fx | 14 |
61 for ix 1 | 9 Px y 5

of the concession at a specific which regards the "ling-dim" that a line concession at a specific which regards the "ling-dim" that a line concession, when there is a new transled his work of redeem ny mer he is longer to regard the other translater. I were according to the content of a need at r. I were according to the content of a need at r. I were according to the content of a need at the second by the redeemer to be need to be a need to the content of a need to the content of the second to the redeemer beings the red condition faith to such that when the bedeemer beings the red condition faith to such that when the bedeemer beings the red condition faith to such that the suc

¹⁴ John rev 6, 10.
15 Matt v 5
6 John Rev 17.

¹⁶ Acts av Q. 15 5 Cor v. 6, 7

you another Comforter, that He may abide cause, whilst you see me thus, you hold me have said these things unto you, sorrow hath is said, "And I will manifest myself to him," and your heart. Nevertheless I tell you sway for if I go not away, the Comforter the not come unto you." 5

ONE PERSON.

But this is said, not on account of any inequality of the Word of God and of the Holy Spirit, but as though the presence of the Son I man with them would be a hindrance to e coming of Him, who was not less, bepon Hom the form of a servant, " as the Son did. It was necessary, then, that the form of a servant should be taken away from their eyes, because, through gazing upon it, they tionight that alone waich they saw to be that Hence also is that which is said, "If loved me, ye would rejoice because I said, I go unto the Father; for my Father is greater than I: " that is, on that account it is necessary for me to go to the Father, be-

win you for exer; even the Spirit of truth, to be less than the Fataer through that which wom the world cannot receive," that is, you see; and so, being taken up with the the lovers of the world? For "the natural creature and the "fasaion" which I have man receiveth not the things of the Spirit of taken upon me, you do not perceive the Gat "" But it may peraips seem, further, equality which I have with the Father, as it to words, "And I will pray the Father, Hence, too, is this: "Touch me not; for I He shall give you another Comforter," am not yet ascended to my Father." For so said as if the Son alone were not touch, as it were, puts a limit to their consent. And that place so speaks of the ception, and He therefore would not have Spart, as if He alone were altogether sum- the thought of the heart, directed towards tent "When He, the Spirit of truth, is Himself, to be so limited as that He should come, He will girde you into all truth." be heal to be only that which He seemed to I'r.s., therefore, is the Son here excluded, as be, But the "ascension to the Father" I He d d not teach all truth, or as if the Holy meant, so to appear as He is equal to the spiral were to hill up that which the Son could Father, that the limit of the sight which sufnot fully teaun? Let them say then, if it ficeth us might be attained there. Sometimes cises them, that the Holy Spirit is greater also it is said of the Son alone, that He aimon the bon, whom they are wont to ead less, self sufficeth, and the whole reward of our he is it, forsooth, because it is not said. He love and longing is held forth as in the sight ene, -or, No one else except Himself-will of Him. For so it is said, "He that nath my sale you into all trota, that they allow that commandments, and keepeth them, he it is the Son also may be believed to teach to- that loveth me; and he that loveth me shall be setner with Him? In that case the apostle loved of my Father; and I will love him, and as excluded the Son from knowing those will manifest myself to him." Pray, belongs which are of God, where he says, cause He has not here said, And I will show Liven so the things of God knoweth no one, the Father also to him, his He therefore but the Spirit of God?" 4 so that these perverse excluded the Father? On the contrary, bemen inight, upon this ground, go on to say cause it is true, "I and my Father are one," that none but the Holy Spirit teaches even when the Father is manifested, the Son also, the Son the things of God, as the greater who is in Him, is manifested; and when the traines the less; to whom the Son Himself Son is manifested, the hather also, who is in ascribes so much as to say, "But because I Him, is manifested. As, therefore, when it it is understood that He manifests also the e trith; it is expedient for you that I go Father; so likewise in that which is said, "When He shall have delivered up the kingdom to God, even the Father," it is understood that He does not take it away from THAP, 9 - ALL ARE SOMETIMES UNDERSTOOD IN Himself; since, when He shall bring believers to the contemplation of God, even the Father, doubtless He will bring them to the contemplation of Himself, who has said, "And I will manifest myself to him." And so, consequently, when Judas had said to Him, "Lord, how is it that Thou wilt mainfest Thyself unto us, and not unto the world?" Jesus answered and said to him, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." " Behold, that He manifests not only Himself to him by whom He is loved, because He comes to him together with the Father, and abides with him.

19. Will it perhaps be thought, that when the Father and the Son make their abode with lum who loves them, the Holy Spirit

¹ FF EV 13 17 Jacque J.

^{*} John 22 17 * John 20 14, 23

⁹ John are 21.

is excluded from that abode? What, as she did from all business, and intent upon of the Holy Spirit. 4

CRAP, 10. IN WHAT MANNER CURIST SHALL DELIVER UP THE KINGDOM TO GOD, DVIN THE FATHER. THE KINGDOM HAVING BEEN DE-LIVERED TO GOD, EVEN THE FATHER, CURIST WILL NOT THEN MAKE INTERCESSION FOR US.

20. Our Lord Jesus Christ, therefore, will so deliver up the kingdom to God, even the Father, Himself not being thence excluded, nor the Holy Spirit, when He shall bring behevers to the contemplation of God, wherein is the end of all good actions, and everlasting rest, and joy which never will be taken from us. For He signifies this in that which He says: "I will see you again, and your heart shall rejoice; and your joy no man taketh from you." Mary, sitting at the feet of the Lord, and earnestly listening to His word, foreshowed a similitude of this joy; resting

then, is that which is said above of the the truth, according to that manner of which Holy Spirit: "Whom the world cannot this life is capable, by which, however, to receive, because it seeth Him not; but ye prefigure that which shall be for eternity. know Him; for He abideth with you, and is For winle Martha, her sister, was cumbered in you"? He, therefore, is not excluded about necessary business, which, although from that abode, of whom it is said, "He good and useful, yet, when rest shall have abideth with you, and is in you;" unless, succeeded, is to pass away, she herself was perhaps, any one be so senseless as to think, resting in the word of the Lord. And so the that when the Father and the Son have come. Lord reputed to Martha, when she complimed that they may make their abode with him taat her sister did not help her: " Mary bath who loves them, the Holy Spirit will depart chosen the best part, which shall not be taken thence, and (as it were) give place to those away from her. He did not say that Mar-who are greater. But the Scripture itself tha was acting a bad part; but that best meets this carnal idea; for it says a little part that shall not be taken away. For that above: I will pray the Father, and He shall part which is occupied in the ministering to give you another Comforter, that He may a need shall be "taken away" when the need abide with you for ever." He will not itself has passed away. Since the reward of therefore depart when the Father and the a good work that will pass away is rest that Son come, but will be in the same abode with will not pass away. In that contemplation, them eternally; because neither will He come therefore, God will be all in all; because without them, nor they without Him. But nothing else but Himself will be required, In order to intimate the Trinity, some things but it will be sufficient to be enlightened by are separately affirmed, the Persons being and to enjoy Him alone. And so he in also each severally named; and yet are not to whom "the Spirit maketh intercession with be understood as though the other Persons groanings which cannot be uttered," says, were excluded, on account of the unity of the "One taing have I desired of the Lord, that same Trinity and the One substance and I will seek after; that I may dwell in the Godhead of the Father and of the Son and house of the Lord all the days of my life, to contemplate the beauty of the Lord." For we shall then contemplate God, the Father and the Son and the Holy Spirit, when the Mediator between God and men, the man Christ Jesus, shall have delivered up the kingdom to God, even the Father, so as no longer to make intercession for us, as our Mediator and Priest, Son of God and Son of man; but that He Himself too, in so far as He is a Priest that has taken the form of a servant for us, shall be put under Him who has put all things under Him, and under whom He has put all things: so that, in so far as He is God, He with Him will have put us under Himself; in so far as He is a Priest, He with us will be put under Him. And therefore as the [incarnate] Son is both God and man, it is rather to be said that the manhood in the Son is another substance [from the Son], than that the Son in the Father Iis another substance from the Father]; just as

⁴ John 719 17-72.

• [An a 1 belonging emmently and officially to a particular trin-* An a the imaging emmently and officially to a particular eliminary point is not performed in the party entires of the star persons, because of the numerous unity of essential the whole and ledessent in a case person a made entire what the extrementary is particularly in the essential description and enterprise of the the motival of the essential and enterprise of the electrical and persons in account of the harden work, yet the best feature it is to fifth the literature absurving vent the harden to the first planes to be loss at a fact the board have a Mattake at the persons in a fifth at the product of the board as a fact the board have a Mattake at the board have a second of the last the board have a second of the particular that the board have a survey as the fact that a second of t

at the x songs. Show we are that on frederined stimes the relationship of the real stimes in the relation of rederined stimes the relationship of the relationship of

500l. 1

that I have manifested to the eyes even of wish not to be always. naners who love this world, the form of a servant watch I took, making myself of no CHAP, II -BI WHAT RULE IN THE SURIFICE IS reputation? And what is meant by " Again, Heave the world," unless this, that I take away from the sight of the lovers of this wiff I that which they have seen? And what is meant by "I go to the Father," unless this, that I teach those who are my faithful ones to understand me in that being in which lam equal to the Father? Those who be-

the carnal nature of my soul is more another lieve this will be thought worthy of being authstance in relation to my soul itself, al- brought by faith to signi, that is, to that very though in one and the same man, than the sight, in bringing them to which He is said Father." For His faithful ones, whom He 21. When, therefore, He "shall have de- has redeemed with His blood, are called His livered up the kingdom to God, even the kingdom, for whom He now intercedes; but hather,"-that is, when He shall have then, making them to abide in Himself there, bather, "—that is, when He shall have then, making them to abide in Himself there, brought those who believe and live by faith, where He is equal to the Father, He will no for whom now as Mediator He maketh inlonger pray the Father for them. "For," tenession, to that contemplation, for the obtaining of which we sigh and groan, and who labor and groaning shall have passed less than the Father; but has He is equal away,—then, since the kingdom will have been delivered up to God, even the Father, Wherefore He certainly does not exclude He will no more make intercession for us. Wherefore He certainly does not exclude Himself from that which He says, "The hands this He signifies, when He says: "These have I spoken unto you in similar it to be understood after that manner which I tailer: "I but the time council when I shall no have above spoken of and sufficiently normal. tailes;" but the time cometh when I shall no have above spoken of, and sufficiently intimatmore speak unto you in similatudes, but I ed, -namely, that for the most part each Pershall declare? to you plainly of the Father: "son of the Trinity is so named, that the other that is, they will not then be "similitudes," Persons also may be understood. According to the sight shall be "face to face." For ingly, "For the Father Himself loveth you," this it is which He says, "But I will declare is so said that by consequence both the Son to you plainly of the Father;" as if He said, and the Holy Spirit also may be understood: will plainly show you the Father. For He not that He does not now love us, who spared says, I will "declare" to you, because He is not His own Son, but delivered Him up for His word. For He goes on to say, "At that us all;" but God loves us, such as we shall day ye shall ask in my name; and I say not be, not such as we are, For such as they are trto you, that I will pray the Father for whom He loves, such are they whom He ion, for the Father H mself loveth you, be-keeps eternally; which shall then be, when have ye have loved me, and have believed He who now maketh intercession for us shall that I came out from God. I came forth have delivered up the kingdom to God, from the Father, and am come into the even the Father, so as no longer to ask the world: again, I leave the world, and go to the Father, because the Father Himselt leveth Lather." What is meant by "I came forth us. But for what deserving, except of faith, from the Father," unless this, that I have by which we believe before we see that which not appeared in that form in which I am is promised? For by this faith we shall arequal to the Father, but otherwise, that is, rive at sight; so that He may love us, being as less than the Father, in the creature which such, as He loves us in order that we may I have taken upon me? And what is meant become; and not such, as He hates us beby "I am come into the world," unless this, cause we are, and exhorts and enables us to

> IT IS UNDERSTOOD THAT THE SON IS NOW EQUAL AND NOW LESS.

22. Wherefore, having mastered this rule for interpreting the Scriptures concerning the Son of God, that we are to distinguish in tiem what relates to the form of God, in whice He is equal to the Father, and what to the form of a servant which He took, in which He is less than the Father; we shall not be disqueeted by apparently contrary and mutually repugnant sayings of the sacred books. For both the Son and the Holy Spirit, according to the form of God, are equal to the Father,

The animal soul is different in zind from the rational and The same and and determine a rend from the estimate and to get both count take me point where the resemble and the resemble to the country of the country of

because neither of them is a creature, as we CHAP 12. -IN WHAT MANNER THE SON IS SAID have already snown; but according to the form of a servant He is less than the Pather, because He Himself has said, "My Father is greater than I;" and He is less than Himself, because it is said of Him, Herempied Himself;" and He is less than the Holy Spirit, because He Himself says, i "Whosoever speaketh a word against the Son of man, it shall be forgiven aim; but schosoever speaketh against the Holy Glost, it shall not be forgiven Him." And in the Spirit too He wrought miracles, saying: "But if I with the Spirit of God cast out devils, no doubt the kingdom of God is come upon you," And in Isaiah He says, -in the lesson which He Himself read in the synagogue, and showed wit out a scruple of doubt to be fulfilled concerning Himself,-" The Spirit of tae Lord God," He says, "is upon me, because He hath anointed me to preach good talings unto the meek He bath sent me to produm liberty to the captives," tete: for the doing of which things He therefore de-chares Himself to be "sent," because the Spirit of God is upon Him. According to the form of God, all things were made by Him;" according to the form of a servant, He was Himself made of a woman, made under the law." According to the form of God. He and the Fataer are one; according to the form of a servant. He came not to do His own will, but the will of Him that sent Him . According to the form of God, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself;" " according to the form of a servant, His "soul is sorrowfal even unto death;" and, "O my Father," He says, "if it be possible, let this cup pass from me." According to the form of God, "He is the True God, and eternal life; "" according to the form of a servant, "He became obedient unto death, even the death of the cross " "-23 According to the form of God, all things that'the Father hath are His, " and "All mine," He says, "are Thine, and Thine are mine;" " according to the form of a servant, the doctrine is not His own, but His that sent Him."

NOT TO KNOW THE DAY AND THE HOLE WHICH THE PATHER KNOWS, SOME THINGS SAID OF CHRIST ACCORDING TO THE FORM OF GOD, OTHER THINGS ACCORDING TO THE FORM OF A SERVANT. IN WHAT WAY IT IS OF CHRIST TO GIVE THE KINGDOM, IN WHAT NOT TO CHRIST, CHRIST WILL BOTH JUDGE AND NOT IUDGE.

Again, " Of that day and that hour knowers no man, no, not the angels which are in he even; neither the Son, but the Father," For He is ignorant of this, as making others ignorant, t. it is, in that He did not so know as at that time to show His disciples: " as it was said to Abraham, "Now I know that thou fearest God," that is, now I have caused thee to know it; because he himself, being tried in that temptation, became known to himself For He was certainly going to tell this same tung to His disciples at the fitting time speaking of which yet future as it post. He says. "Henceforth I call you not servants, but friends, for the servant knoweth not abut his Lord doeto, but I have called you friends; for all taings to at I have heard of my Fateer I have made known unto you; " which He had not yet done, but spoke as taough He had already done it, because He certainly would do it. For He says to the disciples themselves, "I have yet many things to say unto you; but ye cannot bear them now." Among which is to be understood also, "Of the day and hour." For the apostle also says, "I determined not to know anything among you, save Jesus Curist, and Him cru-cifed;" because he was speaking to those who were not able to receive higher things concerning the Godaead of Carist. To whom also a little waile after he says, "I could not speak unto you as unto spiritual, but as unto carnal." " He was " ignorant." therefore, among tuem of that which tacy were not able to know from him. And that only he said that ne knew, which it was fitting that they should know from him. In short, he knew among the perfect what he knew not among bales; for he there says: "We speak wisdom among them that are perfect." 4. For a man is said

Francisco et

that a r lake m 18, 19,

That it has a been a second of the second of

se this ever to

v Phil si *.

4 Mart an of.

6 J. bec a j

5 John v, yo.

[&]quot;Mark 2001 2

12 1 2 more minim explanation of this text in original exsigns making the growing to the life of and referable a cy to
time in so, in the first of soit to be growing as a shift
Augustin a explanation, with himper conditions of the conditions in the first of the soil of the conditions of the condition of the conditions of the conditions

O John and Da

not to know what he hides, after that kind of what is said of each is also said of all, on acspeech, after waich a ditto is called blind count of the indivisible working of the one which is hadden. For the Scriptores do not and same substance. As He also says of the use any other kind of speece than may be Holy Spirit, "It I depart, I will send Him to ind in use among men, because they speak unto you "" He did not say, We will send;

core all the lottmesses of things created; spoken unto you, being yet present with you; and, " Before the dawn I begat Tace," that but the Comforter, which is the Holy transf, s, before all times and temporal things: but woom the Fatner will send in my name, Be according to the form of a servant, it is said, shall teach you all things." Here again it "The Lord created me in the beginning of its so said as if the Son also would not send the ways."1 Because, according to the form Him, but the Father only. As therefore in of God, He said, "I am the truth;" and ac- these texts, so also where He says, "But for conling to the form of a servant, "I am the tiem for whom it is prepared by my hat ice," transport of every creature, and He is before said according to the form of a servant. 222., a transport of every creature, and He is before said according to the form of a servant. 212., toat we are so to understand "It is not imme ording to the form of a servant, "He to give," as if it were said. This is not in the a tac head of the body, the Church." power of man to give; that so He may be understand to the form of God, "He is derstood to give it through that wherein He the Lord of glory." From which it is so God equal to the Father. "It is not Hm it is said, that He is just and a justifier." I with the Father have prepared these things, It it erefore. He has also glorified those whom

He has postified. He who justifies, Himself said, "If any man hear not my words, I will also glorifies; who is, as I have said, the Lord not judge him?" For perhaps He has said yellory. Yet, according to the form of a here, "I will not judge him," in the same servant, He replied to His disciples, when sense as there, "It is not mine to give "But my right have a my right had on my left is says, "to judge the world, but to says, "to judge the world, but to says the most my right had a here to says, "to judge the world, but to says the most my right had bell here with the cold." or whom it is prepared by my Father," a

ecause He and the Father are one " For we

but in such way as if the Son only should 24 According to the form of God, it is said, send Him, and not the Fataer; will yet He "Before all the hills. He begat me," that is, says in another place, "These tungs have I bor, be ause He Hunself, being the He meant it to be understood that He Himrest-begotten of the dead, made a passage to self, with the Father, prepares seats of glory be kingdom of God to life eternal for this for those for whom He will. But some one taren, to when He is so the Head as to may say: There, when He spoke of the Holy cake the body also immortal, therefore He Spirit, He so says that He Himself will send "created in the beginning of the ways" Him, as not to deny that the Father will send God in H.s work. For, according to the Him; and in the other place, He so says that em of God, He is the beginning, that also the latter will send Him, as not to deny speaked, unto us, in which "beginning" God that He will do so Himself; but here He extend the heaven and the earth; but acpressly says, "It is not mine to give," and and up to the form of a servant, "He is a so goes on to say that these things are presented from coming out of His chamber," pared by the Father. But this is the very knowing to the form of God, "He is the thing which we have already laid down to be endent that He Himself glorifies His saints: mine," He says, "to give;" that is, I do not for, "Whom He did predestinate, them He give these things by human power, but "to dso called; and whom He called, them He those for whom it is prepared by my Father; " sho justified; and whom He justified, them but then take care you understand also, that He also glorified." Of Him accordingly it if "all things which the Father both are said, that He justifieth the ungodly; of mine," then this certainly is mine also, and

sune to give, but [it shall be given to them] world;" and then He adds," He that rejecteth me, and receiveth not my words, bath one 25. But that which is prepared by His that judgeth him " Now here we should Father is prepared also by the Son Himself, understand the Father, unless He had added, "The word that I have spoken, the same ave already shown, by many modes of speech shall judge him in the last day." Well, then, the divine Scriptures, that, in this Trinity, will neither the Son judge, because He says, "I will not judge him," nor the Father, but the word which the Son hath spoken? Nay,

PS ca. , Uniquie of drive A April to these A Archives to a Comp S Activist to Roman PS 44 Matt and 4 Matt 23, 23,

but hear what yet follows: "For I," He says, commandment everlasting life?" which sent me, He gave me a commandment, life everlasting. what I should say, and what I should speak; 27. I ask, therefore, how we are to under-and I know that His commandment is life stand, "I will not judge him; but the Word everlasting: whatsoever I speak therefore, which I have spoken shall judge him;" which even as the Father said unto me, so I speak." appears from what follows to be so said, as if Himself, but the Father who sent Him gave will judge? How can this be true, unless in Him a commandment what He should say, this way: 222., I will not judge by human and what He should speak:" then the Father power, because I am the Son of man; but I commandment of the Father is not one toing, not judge, but I will judge; what shall we say and the word of the Father another; for He of that place where He says, "My doctrine bath called it both a word and a commandist not mine?" How "mine," when "not ment. Let us see, therefore, whether permine?" For He did not say, This doctrine chance, when He says, "I have not spoken is not mine, but "My doctrine is not mine: the word of the Father, then He speaks Himself, because He is Himself the Word of the Father. For ordinarily He says, "The Father gave to me;" by which He means it to be understood that the Father begat Him not that He gave anything to Him, already existing and not possessing it; but that the Father which is the Only Son And very meaning of. To have given that He the Father, which is the Only Son. And might have, is, To have begotten that He what, too, does that mean, "He that believeth might be. For it is not, as with the creature, on me, believeth not on me?" How Lebeve Only-begotten by whom all things were made; stood—"Whoso believeth on me," He says, that He is one thing, and has another; but He is in such way as to be what He has.

And this is said more plainly, if any one is believeth on me believeth not on that which fit to receive it, in that place where He says: he sees, lest our hope should be in the crea-" For as the Father hath ofe in Himself, so ture; but on Him who took the creature, bath He given to the Son to have life in Him- whereby He might appear to human eyes, and self." For He did not give to Him, already so might cleanse our hearts by faith, to con-existing and not having life, that He should template Himself as equal to the Father? So have life in Himself; masmuch as, in that He that in turning the attention of believers to is. He is life. Therefore "He gave to the the Father, and saying, "Believeth not on me, Son to have life in Hunself" means, He begat but on Him that sent me," He certainly did the Son to be unchangeable life, which is life not mean Himself to be separated from the eternal. Since, therefore, the Word of God Father, that is, from Him that sent Him; but is the Son of God, and the Son of God is that men might so believe on Himself, as "the true God and eternal life," as John they believe on the Father, to whom He is says in his Epistle; so here, what else are we equal. And this He says in express terms in to acknowledge when the Lord says, "The another place, "Ye believe in God, believe word which I have spoken, the same shall also in me: "? that is, in the same way as very word the word of the Father and the because I and the Father are One God. As

"And I "have not spoken of myself; but the Father know," He says, "that His commandment is

If therefore the Son judges not, but "the He would say, I will not judge; but the Word word which the Son hath spoken;" and the of the Father will judge. But the Word of word which the Son hath spoken therefore the Father is the Son of God Himself. Is it judges, because the Son "hath not spoken of to be so understood: I will not judge, but I assuredly judges, whose word it is which the will judge by the power of the Word, because Son hath spoken; and the same Son Himself I am the Son of God? Or if it still seems is the very Word of the Father. For the contradictory and inconsistent to say, I will of myself," He meant to be understood thus, that which He called His own, the same He -I am not born of myself. For if He speaks called not His own. How can this be true, so with the Son of God before the incarnation on Him, yet not believe on Him? How can and before He took upon Him our flesh, the so opposite and inconsistent a thing be underjudge him at the last day,"4 and calls that you believe in God, to also believe in me; commandment of the Father, and that very therefore, here, He has as it were withdrawn

² Septem Printer. 2 & John & 20

the faith of men from Himselt, and transferred quick and dead, without doubt the bad will the hearts of men upwards; which to lift up, even the Father;" and in this "kingdom" He Himself came down,

HAS GIVEN JUDGMEST TO THE SON,

28 Yet unless the very same were the Son of man on account of the form of a servant which He took, who is the Son of God on account of the form of God in which He is; Family the apostle would not say of the princes of this world, " For had they known it, they would not have crousied the Lord of glory." For He was cruched after the form of a servant, and yet "the Lord of glory" was crucified For that "taking" was such as to make God man, and man God. Yet what is said on account of what, and what according to w'at, the thoughtful, diligent, and pious reader d weens for minself, the Lord being his helper For instance, we have said that He glorifies Hy own, as being God, and certainly then as teng the Lord of glory; and yet the Lord of to rv was crucified, because even God is rgirly said to have been crucified, not after " a power of the divinity, but after the weakat as the Lord of glory was crucified; for so the expressly says, "When the Son of man all come in His glory, and all the holy rigels with Him, and before Him shall be g mercd all pations; " and the rest that is wetold of the tuture judgment in that place even to the last sentence. And the Jews, inassured as they will be punished in that judge pent for persisting in their wickedness, as it s elsewhere written, "saail look upon Him * on they have pierced."5 For whereas he i good and bad shall see the Judge of the

a to the bather, by saying, "Beneveth not not be able to see Him, except after the form on me, but on Him that sent me," from in which He is the Son of man; but yet in the same nevertheless He certainly did not sepa-glory wherein He will judge, not in the lowls are Himself; so also, when He says, "It is ness wherein He was judged. But the unnot muce to give, but [it shall be given to godly without doubt will not see that form of them] for whom it is prepared by my hather," God in which He is equal to use hat er. For t is I think plain in woat relation both are to they are not pure in heart; and "Blessed are the taken. For that other also is of the same, the pure in heart: for they shall see God." a cird, "I will not judge; " whereas He H m. And that sight is face to face," the very sight seif shall judge the quick and dead," But that is promised as the bignest reward to the Leause He will not do so by human power, just, and which will then take place when He therefore, reverting to the Godhead, He raises "shall have delivered up the kingdom to God, He means the sight of His own form also to the understood, the whole creature being made THAP, 13 -DIVERSE THINGS ARE SPOKEN CON- subject to God, including that wherein the CERNING THE SAME CHRIST, ON ACCOUNT OF Son of God was made the Son of man. Be-THE DIVERSE NATURES OF THE ONE HAPPY cause, according to this creature, "The Son STASIS [IIII ANTHROLIC PERSON] WHY IT IS also Hunself shall be subject unto Him, that sain that the earner with not judge, but put all things under Him, that God may be all in all," Otherwise if the Son of God, judging in the form in which He is equal to the Father, shall appear when He judges to the ungodly also; what becomes of that which He promises, as some great thing, to him who loves Him, saying, "And I will love him, and will runitest myself to him?" . Wherefore He will judge as the Son of man, yet not hy human power, but by that whereby He is the Son of God; and on the other hand, He will judge as the Son of God, yet not appearing in that [mincarnate] form in water He is God equal to the Father, but in that [incarnate form in which He is the Son of man,"

29. Therefore both ways of speaking may be used; the Son of man will judge, and, the Son of man will not judge: since the Son of man will judge, that the text may be true which says, "When the Son of man shall come, then before Him shall be gathered all nations;" and the Son of man will not judge, that the text may be true which says, "I will not judge him;" and, "I seek not mine own not judge him; "and, "I seek not mine own glory; there is One that seeketh and judget as the Lord of glory was crucified; for so judgment, not the form of God, but the form of the Son of man will appear, the Father Himself will not judge; for according to this

B

ı

ß

Ŕ

М

D

k

į

A Matt + 8

I care a said.

I face a said.

I

of God, but the form of the Son of man will appear. Not that He will not judge, who hath committed all judgment unto the Son, since the Son saith of Him, "There is One that seeketn and judgeth:" but it is so said, "The Father judgeth no man, but bath committed all judgment unto the Son;" as if it were said. No one will see the Father in the judgment of the quick and the dead, but all of man, so that He can be seen even by the ungodly, since they too shall see Him whom they have pierced.

Lord Himself, by which we may snow that the wicked are not able to see the Son of God this was the cause way He said, "The Father as He is in the form of God equal to the Father, judgeth no man, but hath committed all judg-

it is said, "For the Father judgeth no man, ment unto the Son," ris. because He will apbut bath committed all judgment unto the pear as Judge in the form of the Son of man, Son " Whether this is said after that mode which is not the form of the Father, but of of speech which we have mentioned above, the Son; nor yet that form of the Son in which where it is said, "So bath He given to the He is equal to the Father, but that in which Son to have life in Himself," that it should He is less than the Father; in order that, in signify that so He begit the Son; or, whether the judgment. He may be visible both to the after that of which the apostle speaks, saying, good and to the bad. For a little while after "Wherefore God also hata highly exalted Him, He says, "Verily, verily, I say unto you, He and given Him a name waich is above every that heareth my word, and be leveth on Him name."—(For this is said of the Son of man, that sent me, hath everlasting life, and shall in respect to whom the Son of God was raised not come into condemnation; but shall pass! from the dead; since He, being in the form of from death unto life." Now this life eternal God equal to the Father, wherefrom He is that sight which does not belong to the bad. "empired" Himself by taking the form of a Then to lows, "Verny, verdy, I say unto you servant, both acts and suffers, and receives. The hour is coming, and now is, when the in that same form of a servant, what hie dead shall hear the voice of the Son of God. apostle goes on to mention: "He humbled and they that hear shall live." And this is Himself, and became obedient unto death, proper to the godly, who so hear of His ineven the death of the cross; wherefore God also nath highly exalted Him, and given Him God, that is, who so receive Him, as made a name which is above every name; that at for their sakes less than the Father, in the tan name of Jesus every knee should bow, of form of a servant, that they believe Him things in heaven, and things in earth, and equal to the Father, in the form of God things under the earth; and that every tongue and thereupon He continues, enforcing this should contess that Jesus Christ is Lord, in the Giory of God the Father.")—waether Himself, so hath He given to the Son to have then the words, "He hath committed all life in Himself." And then He comes to the judgment unto the Son," are said according sight of His own glory, in which He shall to t is or that mode of speech; it sufficiently come to judgment; which sight will be comappears from this place, that if they were said mon to the ungodly and to the just. For He according to that sense in which it is said, goes on to say, "And hath given Him au-"He hath given to the Son to have life in thorsty to execute judgment also, because He Hamself," it certainly would not be said, is the Son of man." I think nothing can be "The Father judgeth no man." For in re-more clear. For inasmuch as the Son of God spect to task that the Fataer hath begotten is equal to the Father, He does not receive the Son equal to Himself, He judges with this power of executing judgment, but He has Him Therefore it is in respect to this that it with the Father in secret; but He receives it is said, tout in the judgment, not the form it, so that the good and the bid may see H m judging, masmuch as He is the Son of man. Since the sight of the Son of min will be shown to the bad also; for the sight of the torm of God will not be shown except to the pure in heart, for they shall see God; that is, to the godly only, to whose love He promises this very thing, that He will show Himself to them. And see, accordingly, what follows: judgment of the quick and the dead, but all "Marvel not at this," He says. Why does will see the Son: because He is also the Son. He forbid us to marvel, unless it be that, in truth, every one marvels who does not understind, that therefore He said the Father gave Him power also to execute judgment, because 30. Lest, however, we may seem to conjecture that the state that the state than to prove it clearly, let us rather have been anticipated that He would produce a certain and plain sentence of the say, since He is the Son of God? But been ise

I Transported bulg , and m in the forest 4 John v. 24, 27.

Þ

e R t 100

le B

b

but yet it is necessary that both the just and the stand with whom he was speaking, and thought (sed, who will show Himself to them; not as in the house of the Lord all the days of my of man, to those also that shall be punished?? one God, therefore, Himself, I say, is alone

a rked should see the Judge of the quick and Him to be only the Son of min; Why, He dead, when they will be judged in His press says, askest thou me about good? that come: "Marvel not at this," He says, "for with respect to that form which thou stest, the awar is coming, in the which all that are in why askest thou about good, and callest me, the graves shall near His voice, and shall come according to what thou seest, Good Master? sect a: they that have done good, unto the This is the form of the Son of man, the for i. tes creetion of life; and they that have done which has been taken, the form that will apeval, unto the resurrection of damnation." pear in judgment, not only to the regulation to the purpose, then, it was necessary that but also to the ungodly; and the sight of this He small therefore receive that power, be- form will not be for good to those who are masse. He is the Son of man, in order that all micked. But there is a signt of that form of a resing again might see Him in the form in mine, in which when I was, I thought it not secreta He can be seen by all, but by some to robbery to be equal with God: but in order commanden, by others to life eternal. And to take this form I emptied myself." That to a sold eternal, unless that sight which is one God, therefore, the Father and the Son not granted to the ungodly? "Inat they and the Holy Spirit, who will not appear, might know Thee," He says, "the One true except for my which cannot be taken as any Good, and Jesus Christ, whom Thou hast from the just; for which future joy he sighs, at." And how are they to know Jesus who says, "One thing have I desired of the e rist Himself also, unless as the One true Lord, that will I seek after; that I may dwell He was show Himself, in the form of the Son life, to behold the beauty of the Lord."" that 31. He is "good," according to that sight, good, for this reason, that no one sees Him a cording to which God appears to the pure for sorrow and wailing, but only for salvation a cort; for "truly God is good unto Israel, and true joy. It you understand me after even to such as are of a clean heart." But this latter form, then I am good; but if seon the wicked shall see the Judge, He will cording to that former only, then why askest not seem good to them; because they will not thou me about good? If thou art among rejoice In their heart to see Him, but all those who "small look upon Him whom they "kindreds of the earth shall then wail be-have pierced," "that very sight itself will be asse of Him," namely, as being reckoned evil to them, because it will be penal. That is the number of all the wicked and unbe-after this meaning, then, the Lord said, evers. On this account also He replied to "Why askest thou me about good? there is on, who had called Him Good Master, waen none good but One, that is, God," is probaseeking advice of Him how he might attain ble upon those proofs which I have alleged, com il life, "Why askest thou me about because that signt of God, whereby we shall contemplate the substance of God unchange-ned." And yet the Lord Himself, in an-able and invisible to human eyes (which is er place, calls man good: "A good man," promised to the saints alone; which the Apos-He says, "out of the good treasure of his the Paul speaks of, as "face to face;" " and seart, brangeta forth good things; and an evil of which the Apostle John says, "We shall man, out of the evil treasure of his heart, be like Him, for we shall see Him as He is: ""
ngeth forth evil things." But because and of which it is said, "One thing have I
it man was seeking eternal life, and eternal desired of the Lord, that I may behold the to consists in that contemplation in which beauty of the Lord," and of which the Lord and is seen, not for punis ment, but for ever- Himself says, "I will both love him, and will asting pay; and because he did not under- manifest myself to him;" and on account of which alone we cleanse our hearts by faith, that we may be those " pure in heart who are blessed for they shall see God: "16 and what-

That is the second to the fictor time parameters of the forest form to a different form to a to the second to be second to be a second to be second to a different form to a second to be a second to a second to be a second to a second to be a second to a second to be a second

o That a power out A quanther as a score ther laces, compared a property of the highest hadre by care a present and care the highest hadre by care a person and care the highest hadre by the homest of the latter in the Scripture and care the highest had be a specified by the highest hadre by the latter in the Scripture and the sent property does be the former of the sent highest had been a sent from the sent highest had been a sent highest highest had been a sent highest highe

soever turns the eye of love to seek it, may enter into the joy of his Lord, and that He find most copiously scattered through all the may hide those whom God keeps in the hid-Scriptures),—that sight alone, I say, is our ing of H-s countenance from the confusion of thiel good, for the attaining of which we are men, namely, of those men who shall then be when all nations shall be gathered before Him, and shall say to Him, 'Lord, when saw we Thee an hungered, or thirsty, etc.?' will neither be a good to the ungodly, who shall be sent into everlasting fire, nor the chief good to the righteous. For He still goes on the words of the largeter which he shall there to the largeter which he shall goes on the words of the Lord, where He says, "When which the largeter which he shall there to the largeter which he shall the says. glory of which He says to the Father, "Watch lets are open for avoiding their snares. But I had with Thee before the world was." For let us now start afresu, and address ourselves then He will deliver up the kingdom to God, to the consideration of that which still remains.

ever else is spoken of that sight: which who even the Father, that the good servant may directed to do whatever we do aright. But confounded by hearing this sentence; of that sight of the Son of man which is foretold, which evil hearing "the righteous man shall to call these to the kingdom which has been "Why asketh thou me about good? there is prepared for them from the foundation of the world. For, as He will say to those, "Depart into everlasting fire;" so to these, "Come, ye blessed of my Father, innerit the kingdom prepared for you." And as those will go into the Word by whom all things were made; and everlasting burning; so the rigateous will go if tacre is nothing in it abhorrent from sound into life eternal. But what is life eternal, ex- doctrine; let us securely use it, and not one cept "that they may know Tace," He says, explanation only, but as many as we are able "the One true God, and Jesus Christ, whom to find. For so much the more powerfully Thou hast sent?" but know Him now in that are the heretics proved wrong, the more out-

⁴ Matt. 227, 37, 41, 34.

² John xvii. 3-5.

⁵ TS, 6351-7.

⁴ Mart 277 21, 23.

BOOK II.

AUGUSTIN PURSUES HIS DEFENSE OF THE EQUALITY OF THE TRINITY; AND IN TREATING OF THE "ANDING OF THE SON AND OF THE HOLY SPIRIT, AND OF THE VARIOUS APPEARANCES OF GOD, DEMONSTRATES THAT HE WHO IS SENT IS NOT THEREFORE LESS THAN HE WHO SENDS, BELLIUSP THE ONE HAS SENT, THE OTHER HAS BEEN SENT; BUT THAT THE TRINITY, BEING IN ALL THINGS EQUAL, AND ALIAL IN ITS OWN NATURE UNCHANGEABLE AND INVISIBLE AND OWNERS INT, WORKS INDIVINITY IN EACH SENDING OR APPEARANCE.

PREFACE.

WHEN men seek to know God, and bend their minds according to the capacity of human weakness to the understanding of the Fruity, learning, as they must, by experience, the wearisome difficulties of the task, whether from the sight itself of the mind striving to gize upon light unapproachable, or, indeed, from the manifold and various modes of speech employed in the sacred writings (w erein, as it seems to me, the mind is seeing else but roughly exercised, in order that it may find sweetness when giorified by the grace of Carist); - such men, I say, when they have dispelled every ambiguity, and arrived at something certain, ought of all of ers must easily to make allowance for those who err in the investigation of so deep a secret. But there are two things most hard to pear with, in the case of those who are in error: hosty assumption before the truth is made p'a 1; and, waen it has been made pin, detence of the falsehood thus hustily assumed. From waie i two faults, mimical as they are to the finding out of the trath, and to the handling of the divine and sacred books, should God, as I pray and hope, delead and protect me with the sixeld of His god will, and with the grace of His mercy, of the', whether through His Scripture or

created the other. Nor shall I be afraid of giving my opinion, in water I shall more desire to be examined by the uprigat, than fear to be carped at by the perverse. For charity, most excellent and unassuming, gratefully accepts the dovelike eye; but for the dog's tooth nothing remains, save either to shun it by the most cautious humility, or to blust it by the most solid truth; and fir rather would I be censured by any one whatsoever, tuan be praised by either the erring or the flatterer. For the lover of truth need fear no one's censure. For he that censures. must needs be either enemy or friend. And if an enemy reviles, he must be borne wit . but a friend, if he errs, must be taught; if he teaches, listened to. But if one who erry praises you, he confirms your error; if one wao flatters, he seduces you into error. "Let the righteous," therefore, "smite me, it shall be a kindness, and let him reprove me; but the oil of the sinner shall not anoint my head,"

CHAP, I.—THERE IS A DOUBLE RULE FOR UN-DERSTANDING THE SCRIPTURAL MODES OF SPEECH CONCERNING THE SOURCE D. THESE MODES OF SPEECH ARE OF A THRESPOLD KIND

good with and with the grace of His mercy.

In a not be slow to search out the substance firmly, concerning our Lord Jesus Christ, of the control of the substance or what may be called the canonial rule, as it that go the creature. For both of these are is both disseminated through the Scriptures, set fire for our contemplation to this end, and has been demonstrated by learned and that He may Himself be songat, and Himself the larged, who inspired the one, and namely, that the Son of God is both under-

as to show Him at that time neither as less

stood to be equal to the Fataer according to not as equal, but only to intimate that He is the form of God in which He is, and less of the Father; as, for instance, that which than the Father according to the form of a says, "For as the Father hath life in Himservant which He took;" in which form He self, so hath He given to the Son to have was found to be not only less taan the bather, life in Himself;" and that other: "The Son but also less than the Holy Spirit; and not can do nothing of Himself, but what He only so, but less even than Himself,-not seeth the Father do ". For if we shall take than Himself who was, but than Himself who this to be therefore so said, because the Son is; because, by taking the form of a servant, is less in the form taken from the creature, He did not lose the form of God, as the testi- it will follow that the Father must have monies of the Scriptures taug it us, to which walked on the water, or opened the eyes with we have referred in the former book; yet clay and spittle of some other one born blind, there are some toings in the sacred text so and have done the other things which the put as to leave it ambiguous to which rule Son appearing in the flesh did among men, they are rather to be referred; whether to before the Son did them;' in order that He that by which we understand the Son as less, might be able to do those things, who said in that He has taken upon Him the creature, that the Son was not able to do anything of or to that by which we understand that the Himself, except what He hath seen the Father Son is not indeed less than, but equal to the do. Yet wao, even though he were mad, Father, but yet that He is from Ham, God would think this? It remains, therefore, that of God, Light of light. For we call the Son these texts are so expressed, because the life God of God; but the Father, God only; not of the Son is unchangeable as that of the of God. Whence it is plain that the Son has Father is, and yet He is of the Father; and another of whom He is, and to whom He is the working of the Father and of the Son is Son; but that the Fatner has not a Son of indivisible, and yet so to work is given to the woom He is, but only to whom He is father. Son from Him of whom He Himself is, that For every son is what he is, of his father, is, from the Father; and the Son so sees the and is son to his father; but no father is Father, as that He is the Son in the very seewhat he is, of his son, but is father to his ing Him. For to be of the Father, that is, to be born of the Fat ier, is to Him nothing else 3. Some things, then, are so put in the than to see the Father; and to see Him work-Scriptures concerning the Father and the ing, is nothing else than to work with Him: Son, as to intimate the unity and equality of but therefore not from Himself, because He their substance; as, for instance, "I and the is not from Himself. And, therefore, those Father are one;" and, "Who, being in the tungs which "He sees the Father do, these form of God, thought it not robbery to be also doeth the Son likewise," because He is equal with God; " * and whatever other texts of the Father. For He neither does of ter there are of the kind. And some, again, are things in like manner, as a painter paints other so put that they show the Son as less on ac- pictures, in the same way as he sees others count of the form of a servant, that is, of to have been painted by another man; nor His having taken upon Him the creature of the same things in a different manner, as the a changeable and human substance; as, for body expresses the same letters, which the instance, that which says, "For my Father is mind has thought; but "waatsoever things," greater than I; "s and, "The Father judgeth saith He, "the Father docth, these same no man, but hath committed all judgment things also doeth the Son likewise." He unto the Son," For a little after he goes on has said both "these same things," and to say, "And hath given Him authority to "likewise;" and hence the working of both execute judgment also, because He is the Father and the Son is indivisible and And further, some are so put, equal, but it is from the Father to the Son. im at that time neither as less Therefore the Son cannot do anything of Himself, except what He seeth the Father From this rule, then, whereby the Scriptures so speak as to mean, not to set forth one as less taan another, but only to snow which is of which, some have drawn this me ming, as if the Son were said to be less. And some among ourselves who are more unlearned and least instructed in these things.

of the continue to view built the trimitation and the their view or needed all submits in a size to trime in the south as a second or the south as

⁶ John v. 22, 27, 26, 25. 1 John v. 13. MAIL so of mod four or 6, 7

endeavoring to take these texts according to to come. He shall glorify me; for He a all the term of a servant, and so mis-interprets receive of mine, and shall show it unto you." them, are troubled. And to prevent And except He had immediately gone on to to, the rule in question is to be observed, say after this, "All things that the Father erecy the Son is not less, but it is simply hath are mine; therefore said I, that He so dl we als not His inequality but His birth is it might, per ups, have been believed that the declared.

CLENING THE SON ARE TO BE UNDERSTOOD AC-CORDOO, DO HITHIR RULE,

4 There are, then, some things in the sorted books, as I began by saving, so put, Lest it is doubtful to which they are to be reterred war ler to that rule whereby the Son is 'ess on account of His having taken the creature; or whether to that whereby it is intimated that although equal, yet He is of the Latter. And in my opinion, if this is in such any doubtial, that which it really is can we wer be explained nor discerned, then such prosages may without danger be understood My doctrine is not mine, but His that sent me " For this may both be taken according to the form of a servant, as we have already treated it in the former book; or according to the form of God, in which He is in such way equal to the hather, that He is yet of the hat ser. For according to the form of God, as the Son is not one and His life another, it the life itself is the Son; so the Son is t one and His doctrine another, but the the text, "He hath given life to the Son," is or or erwise to be understood than, He hath begitten the Son, who is lite; so also when is said, He nath given doctrine to the son, it may be rightly understood to mean, He hata begotten the Son, who is doctrine; so that, when it is said, " My doctrine is not the, but H s was sent me," it is so to be refershed as if it were, I am not from myself, but from Him who sent me.

COAF, 3 -SOME THIN IS CONCERNING THE HOLY STRUT ARE TO BE UNDERSTOOD ACCORDING TO THE ONE RULL ONLY

For even of the Holy Spirit, of whom tis not said, "He emptied Himself, and took Too Him the form of a servant;" yet the CHO, 4 -THE GLORIFICATION OF THE SON BY Lord Humself says, "Howbeit, when He the THE LATHER DOES NOT PROVE INFOCALITY sent of Trata is come, He will guide you mould troth. For He shall not speak of Himself, but whatsoever He shall hear that thall He speak; and He will show you things

attended that He is of the Father, in which take of mine, and shall show it unto you;" ! Holy Sparit was so born of Carist, as Carist is of the Entern Since He had said of Hun-CHAP 2 -THAT SOME WAYS OF SPEAKING CON- self, "My discreme is not mine, but His that sent me;" but of the Holy Spirit," For He shall not speak of Himself, but whatsoever he shall hear, that shall He speak;" and, "For He shall receive of mine, and shall show it unto you." But because He has rendered the reason why He said, "He shall receive of mine" (for He says, "All things that the Father hath are mine; therefore said I, that He shall take of mine"); it remains that the Holy Spirit be understood to have of that which is the Father's, as the Son also hath, And how can this be, unless according to that which we have said above, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of me "?4 He is said, therefore, not to speak of Himself, in that He proceedeth from the Father; and as it does not follow that the Son is less because He said, "The Son can do nothing of Himself, but what He seeth the Father do" (for He has not said this according to the form of a servant, but according to the form of God, as we have already shown, and these words do not set Hum forth as less than, but as of the Father), so it is not brought to pass that the Holy Spirit is less, because it is said of Him, " For He shall not speak of Himself, but whatsoever He shall hear, that shall He speak;" for the words belong to Him as froceeding from the Father. But whereas both the Son is of the Father, and the Holy Spirit proceeds from the Father, why both are not called sons, and both not said to be begotten, but the former is called the one only-begotten Son, and the latter, vis. the Holy Spirit, neither son nor begotten, because if begotten, then certainly a son, we will discuss in another place, if God shall grant, and so far as He shall grant.3

6. But here also let them wake up if they can, who have thought this, too, to be a testimony on their side, to show that the Father

THEREFORE LESS BY, AUSE SERIE THE SON IS THE HOLY SPIRIT.

7. But being proved wrong so far, men betake themselves to saying, that he who sends is greater than he who is sent: therefore the Father is greater than the Son, because the Son continually speaks of Himself as being sent by the Father; and the Father is also greater than the Holy Spirit, because Jesus has said of the Spirit, "Whom the Father will send in my name;" and the Holy Spirit is less than both, because both the Father sends Him, as we have said, and the Son, when He says, "But if I depart, I will send Him unto you." I first ask, then, in this inquiry, whence and whither the Son was sent. "I," He says, "came forth from the hat ier, and am come into the world." Therefore, to be sent, is to come forth forth from the Father, and to come into the world. What, then, is that which the same evangelist says concerning Him, "He was in the world, and the world was made by Ilim, and the world knew Hun not;" and then he adds, "He came unto His own?"4 Certainly He was sent thither, whither He came; but if He was sent into the world, because He came forth from the Father, then He both came into the

is greater than the Son, because the Son hath world and was in the world. He was sent said, "Fatner, glority me." Why, the Holy therefore thither, where He already was. For Spirit also glorites Him. Pray, is the Spirit, consider that, too, which is written in the too, greater than He? Moreover, if on that prophet, that God said, "Do not I fill heaven account the Holy Spirit glorifies the Son, be- and earth?"5 If this is said of the Son (for cause He shall receive of that which is the some will have it understood that the Son Son's, and shall therefore receive of that Himself spoke either by the prophets or in the watch is the Son's because all things that the prophets), winther was He sent except to the Fatner has are the Son's also; it is evident place where He already was? For He who that waen the Holy Spirit glorifies the Son, says, "I fill heaven and earth," was everythe Fat er glorifies the Son. Whence it may where. But if it is said of the Fatner, where be perceived that all things that the Father could He be without His own word and withhatn are not only of the Son, but also of the out His own wisdom, which "reacheth from Holy Spirit, because the Holy Spirit is able one end to another mightily, and sweetly orto glority the Son, whom the Father glorifies, dereth all things?" But He cannot be any-But if he who glorifies is greater than he whom where without His own Spirit. Therefore, if he glorifies, let them allow that those are equal God is everywhere. His Spirit also is everywho mutually glorify each other. But it is where. Therefore, the Holy Spirit, too, was written, also, that the Son glorifies the Father; sent thither, where He already was. For he, for He says, "I have glorified Thee on the too, who finds no place to which he might go Truly let them beware lest the from the presence of God, and who says, "If Holy Spirit be thought greater than both, be- I ascend up into heaven. Thou art there; if I cause He glorifies the Son whom the Father shall go down into hell, be hold. Thou art glorifies, while it is not written that He Him- there; "wishing it to be understood that God self is giorified either by the Father or by the is present everywhere, named in the previous verse His Spirit; for He says, "Whitner shall I go from Thy Spirit? or whither shall I flee CHAP. 5. THE SON AND HOLY SPIRIT ARE NOT from Thy presence?"?

8. For this reason, then, if both the Son SENT ALSO BY HIMSELF. OF THE SENDING OF and the Holy Spirit are sent further where toey were, we must inquire, how that sending, whether of the Son or of the Holy Spirit, is to be understood; for of the Father alone, we nowhere read that He is sent. Now, of the Son, the apostle writes thus: "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." "He sent," he says, "His Son, made of a woman," And by this term, woman," what Catholic does not know that he did not wish to signify the privation of virginity; but, according to a Hebraism, the difference of sex? When, therefore, he says, "God sent His Son, made of a woman," he sufficiently shows that the Son was "sent" in this very way, in that He was "made of a woman, Therefore, in that He was born of God, He was in the world; but in that He was born of Mary, He was sent and came into the world Moreover, He could not be sent by the Father without the Holy Spirit, not only because the Father, when He sent Him, that is, when He made Him of a woman, is certainly understood not to have so made Him without H's own Spirit; but also be use it is most plainly and expressly said in the Gospel in answer to the Virgin Mary, when she asked of the angel,

^{1 | 59} x10 2,4 1 John 20, 2, 23,

⁴ John sov ad 4 John Ct v 11

⁹ Madeer. 5 fee 50 eg. * Dicesson d. 7

"How shall this be?" "The Holy Ghost the eternal Son might thereby be sent and shall come upon thee, and the power of the might appear in the flesh in the fullness of the guest shall overshadow thee." And Mat- time? But assuredly it was in that Word of ew says, "She was found with child of the God itself which was in the Leginning with Haly Glost "2 Altaough, too, in the propaet God and was God, namely, in the wisdom Issuan, Carist Hunselt is understood to say of itself of God, apart from time, at what time His own future advent, "And now the Lord that wisdom must needs appear in the flesh. God and His Spirit bath sent me."

to say, that the Son is sent also by Himself, the Word was with God, and the Word was because the conception and childbirth of Mary God, it was in the Word itself without any is the working of the Trinity, by whose act time, at what time the Word was to be made of creating ail things are created. And how, flesh and dwell among us. And when this he will go on to say, has the Father sent Him, fuliness of time had come, "God sent His if He sent Himself? To whom I answer first, Son, made of a woman," that is, made in by asking him to tell me, if he can, in what time, that the Incarnate Word might appear minner the Father hath sanctified Him, if to men; while it was in that Word Himself, He hata sanctified Himself? For the same apart from time, at what time this was to be Lord says both: "Say ye of Him," He says, done; for the order of times is in the eternal " whom the Father hath sanctified and sent wisdom of God without time. Since, then, anto the world. Thou biasphemest, because I that the Son should appear in the flesh was said, I am the Son of God;" world in another wrought by both the Father and the Son, it piace He says, "And for their sake I sanctify is fitly said that He who appeared in that flesh myself." I ask, also, in what manner the was sent, and that He who did not appear in Father delivered Him, if He delivered Him- it, sent Him; because those things which are For the Apostle Paul says both: transacted outwardly before the bodily eyes "Who," he says, "spared not His own Son, have their existence from the inward structure but delivered Him up for us ail;" while (apparatu) of the spiritual nature, and on the cliewhere he says of the Saviour Himself, account are fitly said to be sent. Further, "Who loved me, and delivered Himself for that form of man which He took is the person me." He will reply, I suppose, if he has a of the Son, not also of the Father; on which by it sense in these things, Because the will account the invisible Father, together with of the Father and the Son is one, and their the Son, who with the Father is invisible, is working indivisible. In like manner, then, let said to have sent the same Son by making hum understand the incarnation and nativity of Him visible. But if He became visible in the Virgin, wherein the Son is understood as such way as to cease to be invisible with the at, to have been wrought by one and the Father, that is, if the substance of the invisicore excluded, of whom it is expressly said, would be so understood to be sent by the see was found with child by the Holy Father, that He would be found to be only 6 ast." For perhaps our meaning will be sent; not also, with the Father, sending. But more plainly unfolded, it we ask in what since He so took the form of a servant, as word, and the Word of God is the Son of same Son Himself was sent so as to be visi-God Himself. Wherefore, since the Father ble. Why, therefore, does He say, "Neither tent Him by a word, His being sent was the came I of myself?" This, we may now say, therefore the same Son was sent by the Father, the same way as it is said, "I judge no man."

Therefore, since without any commencement 9. Perhaps some one may wish to drive us of time, the Word was in the beginning, and me of cration of the Father and of the Son ble Word were turned by a change and transilivishly; the Holy Spint certainly not Leing tion into a visible creature, then the Son manner God sent His Son. He commanded that the unchangeable form of God remained, hat He should come, and He, complying with it is clear that that which became apparent in the commandment, came. Did He then re- the Son was done by the Father and the Son est, or did He only suggest? But which not being apparent; that is, that by the inever of these it was, certainly it was done by visible Father, with the invisible Son, the work of both the Father and His Word; is said according to the form of a servant, in

I to e Son, because the Son Himself is the 10 If, therefore, He is said to be sent, in Word of the Father. For was would embrace so far as He appeared outwardly in the bodily so improve an opinion as to think the Father creature, who inwardly in His spiritual nature to have uttered a word in time, in order that is always hidden from the eyes of mortals, it is now easy to understand also of the Holy

And the A Martin of the Annual The photos of PRom, val. 52

Spirit why He too is said to be sent. For in changeable; so that these things were not due time a certain outward appearance of the made of the creature, but He himself was creature was wrought, wherein the Holy Spirit turned and changed first into one and then might be visibly shown; whether when He into another, as water is changed into ice. descended upon the Lord Himself in a hodily. But these things appeared at the seasons at shape as a dove, for when, ten days having which they ought to have appeared, the creapast since His ascension, on the day of Pente- ture serving the Creator, and being changed cost a sound came suddenly from heaven as and converted at the command of Him wo of a rusting mighty wind, and cloven tongues remains immutably in Hinself, in order to like as of fire were seen upon them, and it sat signify and manifest Him in such way as it upon each of them.! This operation, visibly was fit He should be signified and manifested extubited, and presented to mortal eyes, to mortal men. Accordingly, although that is cuied the sending of the Holy Spirit; dove is called the Spirit; and in speaking of not that His very substance appeared, in that fire, "Incre appeared unto them," he which He himself also is invisible and un- says, "cloven tongues, like as of fire, and it changeable, like the Father and the Son, but sat upon each of them; and they began to that the hearts of men, touched by things speak with other tongues, as the Sprat gave seen outwardly, might be turned from the them utterance;" in order to show that the manifestation in time of Him as coming to Spirit was manifested by that fire, as by the His midden eternity as ever present,

THE HOLY SPIRIT AS FLISH IS BY THE WORD.

11. It is, then, for this reason nowhere written, that the Father is greater than the Holy Spirit, or that the Holy Spirit is less than God the Fat ier, because the creature in worch the Holy Spirit was to appear was not taken in the same way as the Son of man was taken, as the form in watch the person of the Word of God Himself should be set forth; not that He might possess the word of God, as of ser holy and wise men have possessed it, but "above His fellows;" 1 not certainly that He possessed the word more than they, so as to be of more surpassing wisdom than the rest were, but that He was the very Word Himself For the word in the flesh is one thing, and the Word made flesh is another; i.e. the word in man is one thing, the Word that is man is another. For flesh is put for man, where it is said, "The Word was made flesh;" and again, "And all flesh shall see the salvation of God." For it does not mean flesh without soul and without mind; but "all flesh," is the same as if it were said, every man. The creature, then, in which the Holy Spirit should appear, was not so taken, as toat flesh and human form were taken, of the Virgin Mary. For the Spirit did not beautify the dove, or the wind, or the fire, and join them for ever to Himself and to His person in unity and "fashion," Nor, again, is the nature of the Holy Spirit mutable and

dove; yet we cannot call the Holy Spirit bota God and a dove, or both God and fire, in the CHAP, 6 - THE CREATURE IS NOT SO LAKEN BY same way as we call the Son both God and man; nor as we call the Son the Lamb of God; which not only John the Baptist says, "Behold the Lamb of God," but also John the Evangelist sees the Lamb slain in the Apocalypse. " For that prophetic vision was not shown to bodily eyes through bodily forms, but in the spirit through spiritual images of bodily things. But wnosoever saw that dove and that fire, saw them wit I their eyes. Although it may perhaps be disputed concerning the fire, whether it was seen by the eyes or in the spirit, on account of the form of the sentence. For the text does not say, They saw cloven tongues like fire, but, "There appeared to them." But we are not wont to say with the same meaning, It appeared to me; as we say, I saw. And in those spiritual visions of corporeal images the usual expressions are, both, It appeared to me; and, I saw, but in those things which are snown to the eyes through express corporeal forms, the common expression is not, It appeared to me; but, I saw. There may, therefore, be a question raised respecting that fire, how it was seen; whether within in the spirit as it were outwardly, or really outwardly before the eyes of the flesh. But of that dove, which is said to have descended in a bodily form, no one ever doubted that it was seen by the eyes. Nor, again, as we call the Son a Rock (for it is written, "And that Rock was Christ""), can we so call the Spirit a dove or fire. For that rock was a thing already created, and after the mode of its action was

There is the second of the sec

ed a nevant is a " seenem of men 'which seenem of men is a 'who ene & V ' fashion is or esternal form if a man & t, T & Matter of Acts of the Community of the

⁹ John 1, 292

Acta # 3. 4 D Apoc v. 6.

^{11 :} Cer 3. 4.

widenis come into being in order simply so also before after tiese modes? is signific. The dove and the tire, indeed, 13. In the perplexity of this inquiry, the seem to me more like that theme watch ap. Lord helping us, we must ask, first, whether peared to Moses in the bush, or that pillar the Father, or the Son, or the Holy Spirit; or was a the people followed in the wilderness, whether, sometimes the listner, sometimes or the thousers and lightnings which came the Son, sometimes the Holy Spirit; or when the Law was given in the mount.5 For whether it was without any distinction of perthe corpored form of these things came into sons, in such way as the one and only God is being for the very purpose, that it might sig- spoken of, that is, that the Trinity itself apbuty semething, and then pass away."

CHAP 7 -A DOUBT RAISED ABOUT DIVING AP- tires shall have been found or thought true, PEARANCES.

12. The Holy Spirit, then, is also said to be sent, on woont of these corporeal forms want came into existence in time, in order to signify and manifest Him, as He must needs be manifested, to human senses; yet He is not said to be less toan the bather, as the Son, because He was in the form of a servant, is said to be; because that form of a servant in sered in the unity of the person of the Son, but those corporeal forms appeared for a time, in order to slow woat was necessary to be shown, and then ceased to be. Why, tnea, is not the hather also said to be sent, rougo those corporeal forms, the fire of the loss, and the pillar of cloud or of fire, and vis, whether the Son and the Holy Spirit were the lightnings in the mount, and whatever offer things of the kind appeared at that time, wen (as we have learned from Scripture testim say) He spake face to face with the fathers, He Himself was manifested by those modes ard forms of the creature, as exhibited and presented corporeally to human signt? But diffe Son was manifested by them, why is j He said to be sent so long after, when He was cale of a woman, as the apostle says, "But when the fullness of time was come, God sent Litt His Son, made of a woman," seeing that He was sent also before, when He apperiod to the fathers by those changeable

described of the property of the service of the ser

called by the name of Christ, whom it signi- rightly be said to be sent, unless when the sol, like the stone placed under Jacob's Word was made flesh, why is the Holy Spirit and, and also anomited, which he took in said to be sent, of whom no such incarnation was mer to sign by the Lord; or as Isaac was ever wrought? But if by those visible tongs, the st, when he carried the wood for the sac- which are put before us in the Law and in the as e of nonself. A particular significative prophets, neither the Farker nor the Son but er on was added to those already existing the Holy Spirit was manifested, why also is they did not, as that dove and fire, He said to be sent now, when He was sent

peared to the Fathers by those torms of the creature. Next, whichever of these alternawhether for this purpose only the creature was fashioned, wherein God, as He judged it suitable at that time, should be snown to numañ sight; or whether angels, woo already existed, were so sent, as to speak in the person of God, taking a corporcal form from the corporeal creature, for the purpose of their ministry, as each had need; or else, according to the power the Creator has given them, changing and converting their own body itself, to which they are not subject, but govern it as subject to themselves, into whatever appearances they would that were suited and apt to their several actions. Lastly, we shall discern that which it was our purpose to ask, also sent before; and, if they were so sent, what difference there is between that sending, and the one when we read of in the Gospel; or whether in truth neither of them were sent, except when either the Son was made of the Virgin Mary, or the Holy Spirit appeared in a visible form, whether in the dove or in tongues of fire.

CHAP. 8.—THE ENTIRE TRINITY INVISIBLE.

14. Let us therefore say nothing of those who, with an over carnal mind, have thought the nature of the Word of God, and the Wisdom, which, "remaining in herself, maketh all things new," whom we call the only Son of God, not only to be changeable, but also to be visible. For these, with more audacity than religion, bring a very dull heart to the inquiry into divine things. For whereas the soul is a spiritual substance, and whereas itself also was made, yet could not be made

⁴ Ward + 2 22.

by any other torm by Ham by whom all things. Word also has immortality, by which all thing and neither of the Son nor of the Holy Spirit: said only of the Father, "Who only hath "Now unto the King eternal, immortal, in immortality." And therefore they tank they visible, the only wise God, be honor and are able to prove that the Son in Himself was glory for ever and ever;" and that other mortal also before the incarnation, because have already discoursed sufficiently.4

STUDY.

15. But they who will have these texts understood only of the Father, and not of the Son or the Holy Spirit, declare the Son to be visible, not by having taken desh of the Virgin, but aforetime also in Himself. For He Himself, they say, appeared to the eyes of the Fathers. And if you say to them, Inwhatever manner, then, the Son is visible in Himself, in that manner also He is mortal in Himself; so that it plainly follows that you would have this saying also understood only of the Father, 112., "Who only hath immortality;" for if the Son is mortal from having taken upon Hun our flesh, then allow that it is on account of this flesh that He is also visible: they reply, that it is not on account of this flesh that they say that the Son is mortal; but that, just as He was also before visible, so He was also before mortal. For if they say the Son is mortal from having taken our flesh, then it is not the Father alone without the Son who hath immortality; because His

were made, and wit tout whom nothing is were made. For He did not therefore los made, ' it, alt ough changeable, is yet not Ilis immortality, because He took mortal visible; and this they have believed to be the flesh; seeing that it could not happen even to case with the Word Himself and with the the human soul, that it should die with the Wisdom of God itself, by which the soul was body, when the Lord Himself says, "Feat made; whereas this Wisdom is not only in- not them which kill the body, but are no visible, as the soul also is, but likewise un-jable to kill the soul "5 Or, torsooth, also the enangeable, which the soul is not. It is in Holy Spirit took flesh; concerning whom ces truth the same unchangeableness in it, which tainly they will, without doubt, be troubled to is referred to when it was said. "Remaining say—if the Son is mortal on account of taking in herself she maketh all things new." Yet our flesh—in what manner they understand these people, endeavoring, as it were, to prop that the Father only has immortality without up their error in its fall by testimonies of the the Son and the Holy Spirit, since, indeed divine Scriptures, adduce the words of the the Holy Spirit did not take our flesh; and if Apostle Paul; and take that, which is said of He has not immortality, then the Son is no the one only God, in whom the Trinity itself mortal on account of taking our fiesh; but if is understood, to be said only of the Father, the Holy Spirit has immortality, then it is not passage, "The blessed and only Potentate, changeal leness itself is not untitly called more the King of kings, and Lord of lords; who tality, according to which the soul also is said only hath immortality, dwelling in the light to die; not because it is changed and turned inwhich no man can approach unto; whom no to body, or into some substance other transman hath seen, nor can see." How these itself, but because, whatever in its own selfpassages are to be understood, I think we same substance is now after another mode than it once was, is discovered to be mortal, in so far as it has ceased to be want it was. CHAP 9 .- AGAINST THOSE WHO BELIEVED THE cause then, say they, before the Son of God FATHER ONLY TO BE IMMORTAL AND INVISIBLE. was born of the Virgin Mary, He Himself ap-THE TRUTH TO BE SOUGHT BY PEACEPUL peared to our fatners, not in one and the same form only, but in many forms; first in one form, taen in another; He is both visible in Himself, because His substance was visible to mortal eyes, when He had not yet taken our flesh, and mortal, masmuch as He is changeable. And so also the Holy Spirit, who appeared at one time as a dove, and another time as fire. Whence, they say, the following texts do not belong to the Trinity, but singularly and properly to the Father only: 'Now unto the King eternal, immortal, and invisible, the only wise God;" and, "Wao only hath immortality, dwelling in the light waich no man can approach auto; whom no man nath seen, nor can see '

16. Passing by, then, these reasoners, who are unable to know the substance even of the soul, which is invisible, and therefore are very far indeed from knowing that the substance of the one and only God, that is, the Father and the Son and the Holy Spirit, remains ever not only invisible, but also unchangeable, and that hence it possesses true and real immortality; let us, who deny that God, whether the Father, or the Son, or the Holy

I John 24 Time 142 Time 34 Time 14. 25, 30 (No. 2) sample of the marner in which the pair our writers present our doctrion of the driver savisibility, see Itomous, . I.d., Herrers, IV. M.—W.G.T.S.]

S Matte 4 or

sant, ever appeared to bodily eyes, unless the lather spake to the first man, and Himself or turns.

PLARANCE. TID VISION TO ABRAHAM

Genesis, 12: , taat God spake with min whom understand it, He had formed out of the dust; if we set apart that Adam heard the voice of the Lord trod, in words; but the thing itself, so far as con-walking in the garden in the cool of the even. cerns this testimony of Scripture, where God

the ign the corporeal creature made subject was walking in the garden in the cool of the to H s own power; let us, I say—ready to be evening, and if it was from His face that the offseted, if we are reproved in a fraternal sinner hid himself amongst the trees of the and upragat spart, ready to be so, even if garden, why are we not to go on to underarped at by an enemy, so that he speak the stand that it was He also who appeared to inita-in catholic peace and with peaceful Abraham and to Moses, and to whom He is sty inquire, waether God indiscriminately would, and how He would, through the expected to our fatuers before U rist came in connecable and visible creature, subjected to the fles of whether it was any one person of Hunselt, while He Himselt remains in Himthe Privaty, or whether severally, as it were self and in His own substance, in which He is unchangeable and invisible? But, possibly, it might be that the Scripture passed over in CHAP. 10-WHITHER GOD THE TRIVITY INDIS. a hidden way from person to person, and while ANY ON PERSON OF THE LEISUITY. THE APon to indicate the Son as speaking to the first man; not unfolding this openly, but intimat-17. And first, in that which is written in ing it to be understood by those who could

18. Let him, then, who has the strength the figurative meaning, and treat it so as to whereby he can penetrate this secret with his place tasts in the narrative even in the letter, mind's eye, so that to him it appears clearly, t should appear that God then spake with either that the Father also is able, or that man in the appearance of a man. This is only the Son and Holy Spirit are able, to apand indeed expressly laid down in the book, pear to human eyes through a visible creature; lost the general tenor of its reading sounds in let him, I say, proceed to examine these things ing, and not homself among the trees of the spike with man, is, in my judgment, not disgarden, and when God said, "Adam, where coverable, because it does not evidently art thou?" replied, "I heard Thy voice, appear even whether Adam usually saw God and I was afraid because I was naked, and I with the eyes of his body; especially as it is hid myself from Thy face" For I do not a great question what manner of eyes it was see the such a walking and conversation of that were opened when they tasted the for-tion the understood literally, except He bidden fruit; for before they had tasted, appeared as a man. For it can neither be said these eyes were closed. Yet I would not that a voice only of God was framed, when rashly assert, even if that scripture implies Gral is said to have walked, or that He who Paradise to have been a material place, it t was wanking in a place was not visible; while God could not have walked there in any nay Adam, too, says that he hid himself from the except in some bodily form. For it might fare or tred. Who then was He? Whether he said, that only words were framed for the the fitting, who then was rie whether man to hear, without seeing any form. West er altogether ind scriminately did God Neither, because it is written, "Adam hid the Trinity Himself speak to man in the form himself from the face of God," does it follow of min? The context, indeed, itself of the forthwith that he usually saw His face. For Scripture newhere, it should seem, indicates what if he himself indeed could not see, but Eccange from person to person; but He seems feared to be himself seen by Him whose voice sto to speak to the first man, who said, "Let be had heard, and had felt His presence as there he ught," and, "Let there be a firmahe walked? For Cam, too, said to God,
ment," and so on through each of those days;
"From Thy face I will hide myself;" 2 yet
"From we usually take to be God the Father, we are not therefore compelled to admit that making by a word whatever He willed to he was wont to behald the face of God with which Word we know, by the right rule of he had heard the voice of God questioning the to be His only Son. If, therefore, God and speaking with him of his sin. But what

to the outward cars of men, especially in the Son, or the Holy Spirit appeared to him speaking to the first man, it is both difficult. Unless, perhaps, they think that it was the to discover, and we have not undertaken to Son who appeared to Abraham, because it is say in this discourse. But if words alone and not written, God appeared to him, but "tie sounds were wrought, by which to bring about Lord appeared to him." For the Son seens some sens ble presence of God to those first to be called Lord as though the name will men. I do not know why I should not there appropriated to Him; as e.g. the apostic understand the person of God the Father, says, "For though there be that are consistent that the person is manifested also in gods, whether in neaven or in earth, (s that vine, when Jesus appeared in glory on there be gods many and lords many,) but to the mount before the three disciples; and in as there is but one God, the hather, of whom that when the dove descended upon Him at the latter concerning His own glorineation, and it was answered Him, "I have both glori-the Father also is called Lord in many places, voice could be wrought without the work of me, Thou art my Son; this day have I bethe Son and of the Holy Spirit (since the gotten Taee; " and again, " Tae Lord said Trunty works indivisibly), but that such a unto my Lord, Sit Thou at my right hand; voice was wrought as to manifest the person since also the Holy Spirit is found to be of the Father only; just as the Trimty called Lord, as where the apostle says, wrought that human form from the Virgin "Now the Lord is that Spirit;" and thea, Mary, yet it is the person of the Son alone, lost any one should think the Son to be sigfor the invisible. Trinity wrong it the visible infied, and to be called the Spirit on account Trunty, but also to take them as manifesting the Spirit of the Lord to be the Holy Spirit: the person of that Trimty. For we are com- therefore neither here does it appear plainly pelled to understand of the Father only, that whether it was any person of the Trinity to it which is said, "This is my beloved Son," appeared to Abraham, or God Himself the For Jesus can neither be believed nor under- Trinity, of which one God it is said, "Thou stood to be the Son of the Holy Spirit, or shalt fear the Lord thy God, and Him only even His own Son. And where the voice shalt thou serve." But under the oak at uttered, "I have both glorified, and will Mamre he saw three men, whom he invited, glorify again," we confess it was only the and hospitably received, and ministered to person of the Father; since it is the answer them as they leasted. Yet Scripture at the to that word of the Lord, in which He had beginning of that narrative does not say, said, "Father, glorify thy Son," which He taree men appeared to him, but, "The Lord could not say except to God the Father only, appeared to him." And then, setting forth and not also to the Holy Spirit, whose Son in due order after what manner the Lord ap-He was not. But here, where it is written, peared to him, it has added the account of "And the Lord God said to Adam," no rea- the three men, whom Abraham invites to his son can be given why the Trinity itself should hospitality in the plural number, and afternot be understood.

"Now the Lord had said unto Abraham, Get by Sara, 1912, the one whom the Scripture Lills thee out of thy country, and from thy kindred, and thy father's house," it is not clear twe, "I'm Lord," it says, "appeared to whether a voice alone came to the ears of Abraham." He invites them then, and Abraham, or whether anything also appeared washes their feet, and leads them forth at to his eyes. But a little while after, it is their departure, as though they were men; somewhat more clearly said, "And the Lord but he speaks as with the Lord God, whether appeared unto Abraham, and said. Unto thy when a son is promised to him, or when the seed will I give this land." But neither destruction is shown to him that was impendthere is it expressly said in what form God ing over Sodom."

manner of speech it was that God then uttered appeared to him, or whether the Father, or fied, and will glorify again."1 Not that the -for instance, "The Lord hath said unto person of the Son alone. Nextuer does any- of His incurporeal substance, has gone on to thing forbid us, not only to understand those say, "And where the Spirit of the Lord is, words spoken to Adam as spoken by the there is liberty;" and no one ever doubted wards speaks to them in the singular number 19. Likewise, also, in that which is written, as one; and as one He promises him a spu

John au at

CHAP, IT -OF THE SAME APPEARANCE,

20. That place of Scripture demands whier a singht nor a passing consideration, these questions, if it had been one man that he said, Behold now, my lords, turn in, I tree men appeared, and no one of them is and that in the plural number they were insult to be greater than the rest either in form, vited to partake of nospitality, and that they were honorably designated lords, when they in lerstand, as visibly intimated by the visi- perchance were thought to be men, tle createre, the equality of the Tribity, and) 22. Yet, again, it is objected that except one and the same substance in three per- they were known to be angels of God, Lot

ne among the three is in this way intimated and food offered to them, as though they to have been the greater, and that this one wanted such human succor? But whatever the Son of God, waile the other two were H's which we have undertaken. Two appear, Abraham there speaks to one as the Lord: plurally; he speaks as with two plurally, until Holy Scripture has not forgotten to anticipate, by a contradiction, such future cognations and opinions, when a little while after it says when they had brought them forta abroad,

Phine, as the transmit to their it was a sent to the color of the colo

CHRP. 12. - THE APPEARANCE TO LOT IS 1X. WHISED.

"But there came two angels to Salom at sent one man had appeared, what else would even." Here, what I have begun to set torth me at once ery seat, who say that the Son must be considered more attentively. Cerwas visible also in His own substance before tainly Abraham was speaking with three, and de was born of the Virgin, but that it was called that one, in the singular number, the arrelf? since it is said, they say, of the Lord. Peroaps, some one may say, he recognizer, "To the only invisible God." And nized one of the three to be the Lord, but er, I could still go on to demand, in what the other two His angels. What, then, does paper " He was found in fasaion as a man," that mean which Scripture goes on to say, Fore He had taken our flesh, seeing that "And the Lord went His way, as soon as He steet were was ed, and that He fed upon had left communing with Abraham; and ear 'y food? How could tout be, wien He Abraham returned to his place; and there was still "in the form of God, and thought came two angels to Sodom at even?" Are thought to be equal with God?" we to suppose that the one who, among the For, pray, and He already "empired Him-staree, was recognized as the Lord, had deself, t. king upon Him the form of a servint, parted, and had sent the two angels that were and made in the likeness of men, and found with Him to destroy Sixlom? Let us see, n tashion as a man?" when we know when then, what follows, "There came," it is t was that He did this through His birth of said, "two angels to Sodom at even; and the Virgin. How, then, before He had done Lot sat in the gate of Sodom: and Lot seeing this, did He appear as one man to Abraham? them, rose up to meet them; and he bowed or, was not t at form a reality? I could put himself with his face toward the ground; and repeared to Abranam, and if that one were pray you, into your servant's house." Here be eved to be the Son of God. But since it is clear, both that there were two angels,

would not have howed himself with his face 21. For, lest any one should think that to the ground. Why, then, is both hospitality is to be understood to have been the Lord, may here lie hid, let us now pursue that angers; because, whereas three appeared, both are called angels; they are invited that two angels came to I ot, among whom that they said, Escape for thy life; look not that just man also, who deserved to be freed beaund thee, neither stay thou in all the from the burning of Sodom, speaks to one as plain; escape to the mountain, and there to the Lord. For so Scripture goes on to thou shalt be saved, lest thou be consumed, say, "And the Lord went His way, as soon And Lot said unto them, On! not so, my Abraham returned to his place." Abraham; and grace in toy sight," etc. What is meant by his saying to them, "Oh! not so, my lord," if He wao was the Lord had already departed, and had sent the angels? Why is it said, "On! not so, my lord," and not, "Oh! not so, my lords?" Or if he wished to speak to one of them, why does Scripture say, "But Lot said to them, On ' not so, my ford: be-

³ I has clause in put in the Heterw

hold now, thy servant bath found grace in thy He appeared in a flame of fire out of the signt," etc? Are we here, too, to understand bush? Was it because it was one of many hather was sent."

CHAP. 13. THE APPRARANCE IN THE BUSH.

23. But when Moses was sent to lead the cluldren of Israel out of Egypt, it is written that the Lord appeared to him thus: " Now Moses kept the flock of Jethro his father-inlaw, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," He is here also first ca led the Angel of the Lord, and then God Was an angel, then, the God of Abraham, and the God of Isaac, and the God of Jacob? Therefore He may be rightly understood to be the Saviour Himself, of whom the apostle says, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." He, therefore, "who is over all, God blessed for ever," is not unreasonably here understood also to be Himself the God of Abraham, the God of Isaac, and the God of Jacob. But why is He previously called the Angel of the Lord, when

two persons in the planal number, but when angels, who by an economy [or arrangement] the two are addressed as one, then the one bare the person of his Lord? or was some-Lord God of one substance? But which two thing of the creature assumed by Him in order persons do we here understand?-of the to bring about a visible appearance for the Enther and of the Son, or of the Father and business in hand, and that words might thence of the Holy Spirit, or of the Son and of be audibly uttered, whereby the presence of the Holy Spirit? The last, perhaps, is the the Lord might be shown, in such way as was more sattable; for they said of themselves fitting, to the corporeal senses of man, by that they were sent, which is that which we means of the creature made subject? For if say of the Son and of the Holy Spirit. For he was one of the angels, who could easily we find nowhere in the Scriptures that the affirm whether it was the person of the Son which was imposed upon him to announce, or that of the Holy Spirit, or that of God the Father, or altogether of the Trinity itself, who is the one and only God, in order that he might say, "I am the God of Abraham, and the God of Isaac, and the God of Jacob 12 For we cannot say that the Son of God is the God of Abraham, and the God of Isaac, and the God of Jacob, and that the Father is not; nor will any one dure to deny that either the Holy Spirit, or the Trinity itself, whom we believe and understand to be the one God, is the God of Abraham, and the God of Isaac, and the God of Jacob. For he who is not God, is not the God of those fathers. Furthermore, if not only the Father is God, as all, even heretics, admit; but also the Son, worch, whether they will or not, they are compelled to acknowledge, since the apostle says, "Who is over all, God blessed for ever; " and the Holy Spirit, since the same apostle says, "Therefore glorify God in your body;" when he had said above, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?"4 and these three are one God, as catholic soundness beheves: it is not sufficiently apparent which person of the Trinity that angel bare, if he was one of the rest of the angels, and whether any person, and not rather that of the Trinity itself. But if the creature was assumed for the purpose of the business in hand, whereby both to appear to human eyes, and to sound in human ears, and to be called the Angel of the Lord, and the Lord, and God; then cannot God here be understood to be the Father, but either the Son or the Holy Spirit. Although I cannot call to mind that the Holy Spirit is anywhere else called an angel, which yet may be understood from His work; for it is said of Him, "And He will show you! things to come;" and "angel" in Greek is certainly equivalent to "messenger"; in Latin: but we read most evidently of the Lord Jesus Christ in the prophet, that He is

^{*} He so difficult to determine the details of this theophany, beyond all, doubt names whether to policial who went his max as when he taid of more angigneth Atraham from their training of the angills that are its sident at even them is a constitute of the angills that are its sident at even them is a constitute of the angills that is make remed by lot as a discent in the holds, betties a prominent of the angills and constitute of the Maximum of the angills and constitute of the Maximum of the holds and constitute of the Maximum of the holds and are and point of the text appearance of the angillar and plant the set of the angillar and the text alphant angill them to the alphant the feasifichts of the set of the text alphant and plant and the angillar and the set of the text alphant and are on the sight that he and and the find the text and the feasifichts and the feasifichts and the feasifichts and the feasifichts and the set of the angillar and the set of the angillar and the set of the text and the set of the set of the text and the set of the

and "the Angel of Great Counsel," while All these things, then, were wrought through s God and Lord of the angels.

OF CLOUD AND OF FIRE.

at Israel from Egypt it is written, "And the lool went before them, by day in a pillar of send to lead them the way, and by night in it har of tire. He took not away the pallar of the cloud by day, nor the pullar of fire by 24, from before the people " Who here, in would doubt that God appeared to the eres of mortal men by the corporeal creature -de subject to H.m. and not by His own sa stance? But it is not similarly apparent " Arer the bather, or the Son, or the Holy , rt, or the Trinity itself, the one God. Nor is this distinguished there either, in my agment, where it is written, "The glory of the Lord appeared in the cloud, and the Lord spike unto Moses, saying, I have heard the mamarings of the children of Israel," tete.

CHAP, 15. -OF THE APPEARANCE ON SINAL PLANAS I OR SOME ONE PERSON SPECIALLY.

commandments, it follows in the text, "And made, even His eternal power and Godall the people saw the thunderings, and the by strongs, and the no se of the trumpet, and the mountain smoking." And a little after, "And [wien the people siwit,] they re-moved and stood afar off, and Moses drew the fire, and the cloud, and the darkness, and whatever there was of the kind, to be the substance of the word and wisdom of God

the Holy Spirit and the Son of God the creature serving the Creator, and were presented in a suitable economy (dispensates) to human senses; unless, perhaps, because it is CHAP. 14. OF THE APPEARANCE IN THE PILLAR Said," And Moses drew near to the cloud where God was," carnal thoughts must needs sup-24 Also in the going forth of the children pose that the cloud was indeed seen by the people, but that within the cloud Moses with the eyes of the flesh saw the Son of God, whom doting heretics will have to be seen in His own substance. Forsooth, Moses may have seen Him with the eyes of the flesh, if not only the wisdom of God which is Christ, but even that of any man you please and howsoever wise, can be seen with the eyes of the flesh; or if, because it is written of the elders of Israel, that 's they saw the place where the God of Israel had stood," and that "there was under His feet as it were a paved work of a suppnire stone, and as it were the body of heaven in his clearness,"? therefore we are to believe that the word and wisdom of God in His own substance stood within the space of an earthly place, who indeed ** reacheth firmly from end to end, and sweetly ordereth all things; ** and that the Word of God, by whom all things were WHITHER THE TRINITY SPAKE IN THAT AP- made, s is in such wise changeable, as now to contract, now to expand Himself; (may the 25 But now of the clouds, and voices, and Lord cleanse the hearts of His faithful ones on Mount Sings, and the trumpet, and the smoke from such thoughts!) But indeed all these visible and sensible things are, as we have Mount Smar was altogether on a smoke, often said, exhibited through the creature because the Lord descended upon it in fire, made subject in order to signify the invisible and the smoke thereof ascended as the smoke and intelligible God, not only the Father, of a furnace; and all the people tout was but also the Son and the Holy Spirit, "of in the camp trembled; and when the voice whom are all things, and through whom are of the trumpet sounded long and waved all things, and in whom are all things; "" allower and loader, Moses spake, and God though "the invisible things of God, from the more of the world, are clearly seen, arer, when the Law had been given in the ten being understood by the things that are

26. But as far as concerns our present undertaking, neither on Mount Sinai do I see how it appears, by all those things which were fearfully displayed to the senses of mortal neir unto the thick darkness' where God men, whether God the Trinity spake, or the was, and the Lord said unto Moses," etc. Father, or the Son, or the Holy Spirit sever-What shall I say about this, save that no one ally. But if it is allowable, nathout rash can be so insane as to believe the smoke, and assertion, to venture upon a modest and hesitating conjecture from this passage, if it is possible to understand it of one person of the Trinity, why do we not rather understand the which is Christ, or of the Holy Spirit? For Holy Spirit to be spoken of, since the Law not even the Arans ever dared to say that itself also, which was given there, is said to they were the substance of God the Father. have been written upon tables of stone with the

proper mark, as far as my capacity of under- appeared to the eyes of a mortal man? standing reaches, we do not see.

CHAP. 16.-IN WHAT MANNER MOBES SAW GOD,

26. There is yet another difficulty which troubles most people, vis, that it is written, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend;" whereas a little after, the same Moses says, "Now therefore, I pray Thee, if I have found grace in Tay sight, show me now Taysed plainly, that I may see Thee, that I may find grace in Thy sight, and that I may considerteat this nation is Thy people;" and a little CHAP, 17 .- HOW THE DACK PARTS OF GOD WERE after Moses again said to the Lord, "Snow me Thy glory " What means this then, that in everything which was done, as above said, God was thought to have appeared by His own substance; whence the Son of God has been believed by these miserable people to be visible not by the creature, but by Himself; and that Moses, entering into the cloud, appeared to have had this very object in entering, that a cloudy darkness indeed might be shown to the eyes of the people, but that Moses within might hear the words of God, as though he be ald His face; and, as it is

hoger of God, ' by which name we know the said, " And the Lord spake unto Moses face Holy Spirit to be signified in the Gospel," to tace, as a man speakern unto ais friend; And fifty days are numbered from the sky- and yet, behold, the same Moses says, "If I ing of the lamb and the celebration of the nave found grace in Thy sight, show me Passover until the day in which these things Thyself plainly?" Assuredly he know that began to be done in Mount Smar; just as he saw corporeally, and he sought the true after the passion of our Lord fifty days are sight of God spiritually. And that mode of numbered from H 8 resurrection, and then speech accordingly water was wrought in came the Holy Spirit which the Son of God words, was so modified, as if it were of a friend had promised. And in that very coming of speaking to a friend. Yet who sees God the His, which we read of in the Acts of the Father with the eyes of the body? And that Apostles, there appeared cloven tongues like Word, which was in the beginning, the Word as of fire, and it sat upon each of them: which was with God, the Word word was when agrees with Exodus, where it is writ- God, by which all things were made, -- who ten, "And Mount Smar was altogether on a sees Him with the eyes of the body? And smoke, because the Lord descended upon it the spirit of wisdom, again, who sees with the in fire;" and a little after, "And the sight eyes of the body? Yet waat is, "Show me of the glory of the Lord," he says, "was like now Try selt plainly, that I may see Thee," devouring fire on the top of the mount in the unless. Show me Try substance? But if eyes of the children of Israel." Or it these Moses had not said this, we must indeed things were therefore wrought because neither have home with those foolish people as we the Father nor the Son could be there pre-could, who tank that the substance of God sented in that mode without the Holy Spirit, was made visible to his eyes through thosby whom the Law itself must needs be writ- tungs which, as above mentioned, were said ten; then we know doubtless that God ap- or done. But when it is here demonstrated peared there, not by His own substance, most evidently that this was not granted to which remains invisible and unchangeable, him, even tooligh he desired it; who will dare but by the appearance above mentioned of to say, that by the like forms which had apthe creature; but that some special person of peared visibly to him also, not the creature the Trinity appeared, distinguished by a serving God, but that itself waica is God,

28 Add, too, that which the Lord afterward said to Moses, "Thou canst not see my fare, for there shall no man see my face, and live. And the Lord said, Behold, there is a place by me, and thou scall stand upon a rock, and it shall come to pass, while my glory passeth by, that I will put thee into a watch-tower of the rock, and will cover thee with my hand while I pass by: and I will take away my hand, and thou shalt see my back parts; but my face small not be seen."

SEEN, THE FAITH OF THE RESURRECTION OF CHRIST. THE CATHOLIC CRUKCH ONLY IS THE PLACE FROM WHI NOT THE BACK PARTS OF GOD ARE SEEN. THE BACK PARTS OF GOD WERE SEEN BY THE ISRAFLITTY. IT IS A RASH OPIN-ION TO THINK THAT GOD THE EATHER ONLY WAS NEVER SEEN BY THE PATHERS.

Not unfitly is it commonly understood to be prefigured from the person of our Lord Jesus Christ, that His "back parts" are to be taken to be His flesh, in which He was

Sporter 1. 2 to use a second reading in a Aug built of Rened term and read was wat hetower, which the irrect proves to be certainly 1975.

The entire of the certain of the

all the law and the prophets." And this is of this world unto the Father." a symfied also in Moses himself. For when 30, But they who believe this, but believe a had said, on account of the love of God it not in the Catholic Church, but in some Divsell plainly, that I may find grace in Thy For what does that mean which the Lord says, set;" he immediately subjoined, on account "Behold, there is a place by me, and thou of the love also of his neighbor, "And that I

or; of the Virgin, and died, and rose again; may know that this nation is Thy people." The there they are called back parts! on ac. It is therefore that "appearance" waich hercan; of the posteriority of mortality, or be- ries away every rational soul with the desire use it was almost in the end of the world, of it, and the more ardently the more pure "at is, at a late period," that He deigned that soul is; and it is the more pure the more take it; but that His "face" was that form it rises to spiritual things; and it rises the "God, in which He "thought it not robbery more to spiritual things the more it dies to be equal with God," which no one cer- carnal things. But whilst we are absent from only can see and live; whether because after the Lord, and walk by faith, not by sight," ite, in which we are absent from the we ought to see the "back parts" of Christ, on down the soul," we shall see "face to standing on the solid foundation of faith, me," as the apostle says--(for it is said in which the rock signifies," and beholding it Psalms, of this life, "Ver ly every man from such a safe watch-tower, namely in the for in Thy sight shall no man living be upon this rock I will build my Church. 1928 at field, "" and in this life also, according to For so much the more certainly we love that 'san, "It doth not yet appear what we shall face of Carist, which we earnestly desire to e, but we know," he says, "that when He see, as we recognize in His back parts how she appear, we shall be like Him, for we much first Carist loved us.

. No see Him as He is," waten he certainly 29. But in the flesh itself, the faith in His stended to be understood as after this life, resurrection saves and justifies us. For, "If Then we shall have paid the debt of death, thou shalt believe," he says, " in thine heart, and small have received the promise of the that God hath raised Him from the dead, resurrection);—or whether that even now, in thou shalt be saved; "" and again, "Who was a stever degree we spiritually understand delivered," he says, "for our offenses, and was " a sdom of tood, by which all things were raised again for our justification." So that made, in test same degree we die to carnal the reward of our faith is the resurrection of affections, so that, considering this world the body of our Lord." For even His enemies and to us, we also ourselves die to this believe that that flesh died on the cross of world, and say what the apostle says, "The His passion, but they do not believe it to world is crucified unto me, and I unto the have risen again. Which we believing most world, " For it was of this death that he firmly, gaze upon it as from the solidity of a says, "Wherefore, if ye be dead with rock: whence we wait with certain hope for trist, why as though living in the world are the adoption, to wit, the redemption of our is subset to ordinances?" Not therefore body; because we hope for that in the memwith a cause will no one be able to see the bers of Christ, that is, in ourselves, which by "face," that is, the manifestation itself of a sound faith we acknowledge to be perfect the wisdom of God, and live. For it is this in Him as in our Head. Thence it is that very appearance, for the contemplation of He would not have His back parts seen, unwith every one sighs who strives to love less as He presed by, that His resurrection and with all his heart, and with all his soul, may be believed. For that which is Pascha and with all his mind; to the contemplation in Hebrew, is translated Passover." Whence t at a c, he who loves his neighbor, too, as John the Evangelist also says, "Before the mach builds up his neighbor also as far as feast of the Passover, when Jesus knew that c may; on which two commandments hang! His hour was come, that He should pass out

with which he was specially inflamed, "If I schism or in heresy, do not see the back parts have found grace in thy sight, show me now of the Lord from "the place that is by Ham"

^{1 1 /} 4 2 Cot y 6, Frentes de ha mundo decernites.

the Correction have given the Proposition Herpertation of the mired transform the gassage to the rock I will hadd my chemb. W. G.T.S.]

There is the reason of the rock I will relieve to the rock I will represent the transforment of the rock I will be represented as the rock I will be represented as the state of the rock I will be represented as the state of the rock I will be represented as the state of the rock I will be represented as the state of the rock I will be represented as the state of the rock I will be represented as the state of the rock I will be represented as the state of the rock I will be represented as the state of the rock I will be represented as the state of the rock I will be represented as the state of the rock I will be represented as the rock I will be

of transfer guinting by IS THE R. P.

he might not see. For he was to see His appearance or motion." yet been glorified by the resurrection,

rection, as if His hand had been taken off in any such form to the Fatners the Psalm, that is not unreasonably under- tations, so that it would be too rash to say suffering, when they thought still more cer-tainly that, like any one among men, He was cut off and brought to an end. But

shalt stand upon a rock?" What earthly preaching to them by the Apostle Peter that place is "by" the Lord, unless toat is "by it behoved Christ to suffer and rise again, Him" which touches Him spiritually? For they were pricked in their hearts with the what place is not "by" the Lord, who grief of repentance, that that might come to "reacheth from one end to another mightily, pass among the baptized which is said in the and sweetly doth order all things," and of beginning of that Psalm, "Blessed are they whom it is said, "Heaven is His throne, and whose transgressions are forgiven, and whose eart is His footstool;" and who said, sins are covered;" therefore, after it had "Where is the house that ye build unto me, and where is the place of my rest? For has not my hand made all those things?" But He removed His hand, and His back parts manifestly the Catholic Church itself is un- were seen, there follows the voice of one who derstood to be "the place by Him," wherein greeves and confesses and receives remission one stands upon a rock, where he healthfully sees the "Pascha Domini," that is, the "Pascha Domini," that is, the "Pascha Domini," that is, the healthfully sees the "Pascha Domini," that is, the Lord, and His back parts, that is, His body, who believes in His resurrection. "And thou shall stand," He says, "upon a rock while my glory passet; gressions unto the Lord, and Thou forgavest by." For in reality, immediately after the tile imquity of my sin." For we ought not majesty of the Lord had pissed by in the to be so wrapped up in the darkness of the glorification of the Lord, in which He rose fiesh, as to think the face indeed of God to ag un and ascended to the Father, we stood be invisible, but His back visible, since both firm upon the rock. And Peter himself taen appeared visibly in the form of a servant; stood firm, so that he preached Him with but far be it from us to think anything of the confidence, whom, before he stood firm, he kind in the form of God; far he it from us to had thrice from fear denied; although, in- tank that the Word of God and the Wisdom deed, already before placed in predestination of God has a face on one side, and on the upon the watch-tower of the rock, but with other a back, as a human body has, or is at the hand of the Lord still held over him that all changed either in place or time by any

back parts, and the Lord had not yet "passed 32. Wherefore, if in those words which by," namely, from death to life; He had not were spoken in Exodus, and in all those corporeal appearances, the Lord Jesus Caust 31. For as to that, too, which follows in was manifested; or if in some cases Carist Exodus, "I will cover thee with mine hand was manifested, as the consideration of this while I pass by, and I will take away my passage persuades us, in others the Holy hand and thou shalt see my back parts; "Spart, as that which we have said above admany Israelites, of whom Moses was then a monishes us; at any rate no such result folfigure, believed in the Lord after His resur- lows, as that God the Father never appeared from their eyes, and they now saw His back such appearances happened in those times. parts. And hence the evangelist also men- without either the Enther, or the Son, or the tions that prophesy of Isaiah, "Make the Holy Spirit being expressly named and designated and designate the state of the son of the heart of this people fat, and make their cars nated in them; but yet with some intimations heavy, and shut their eyes."5 Lastly, in given throug i certain very probable interprestood to be said in their person, "For day that God the Father never appeared by any and ngit Thy hand was heavy upon me." vis ble forms to the fathers or the prophets "By day," perhaps, when He performed For they gave both to this opinion who were manifest miracles, yet was not acknowledged not able to anderstand in respect to the unity of by them; but "by ingut," when He died in the Trinity such texts as, " Now unto the King

was cut off and brought to an end. But same, when He had already passed by, so that His back parts were seen, upon the liberaphine of the place that a type mean the chirth same cample at the fair to design and the chirth same cample at the fair to design and the chirth same cample at the fair to design and the crash of the same cample at the fair to design and the crash of the same cample at the fair to generally and the constant of the chirth and the

can see." Which texts are understood by the sight of him who propriestes, in a visible sound faith in that substance itself, the form. It is not, therefore, unsuitably beagreest, and in the highest degree divine and heved that God the latter also was wont to meaningeable, whereby both the Father and appear in that manner to mortals, the Son and the Holy Spirit is the one and of the several circumstances.

CHAP. 18. - THE VISION OF DANIEL,

34. Unless, perhaps, some one shall say, a.s God. But those visions were wrought that the Father is therefore not visible, bebrough the changeable creature, made sub- cause He appeared within the sight of one cet to the unchangeable God, and did not who was dreaming; but that therefore the mandest God properly as He is, but by in- Son and the Holy Spirit are visible, because and one such as suited the causes and times. Moses saw aid those things being awake; as if, forsooth, Moses saw the Word and the Wisdom of God with fleshly eyes, or that even the human spirit which quickens that flesh can be seen, or even that corporeal thing 33. 'I do not know in what manner these which is called wind; -how much less can ren understand that the Angient of Days that Spirit of God be seen, who transcends appeared to Daniel, from whom the Son of the minds of all men, and of angels, by t. e man, waich He deigned to be for our sakes, ineffable excellence of the divine substance? subderstood to have received the kingdom; Or can any one fall headlong into such an ramely, from Him who says to Him in the error as to dare to say, that the Son and the Palmis, "Thou art my Son; this day have I Holy Spirit are visible also to men who are 'egotten Thee; ask of me, and I shall give awake, but that the Father is not visible except to those who dream? How, taen, do not who has "put all things under His they understand that of the Father alone, "Whom no man hath seen, nor can see "the kingdom, and the Son receiving it, appeared to Daniel in bodily form, how can Or cannot He, who can fashion the likeness those men say that the Father never appeared of a body to signify Himself through the to the prophets, and, therefore, that He only visions of dreamers, also fashion that same of gut to be understood to be invisible whom boddy creature to signify Himself to the eyes of man has seen, nor can see? For Daniel of those who are awake? Whereas His own has told us thus: "I beheld," he says, "till very substance, whereby He Himself is that the Pirones were set,5 and the Ancient of which He is, cannot be shown by any loddy have did sit, whose garment was write as likeness to one who sleeps, or by any bodily snow, and the hair of His head like the pure appearance to one who is awake; but this not wood: His throne was like the hery flame, of the Father only, but also of the Son and and His wheels as burning fire; a fiery stream of the Holy Spirit. And certainly, as to seed and came forth from before Him: those who are moved by the visions of waknows and thousands ministered unto Him, ing men to believe that not the hatner, but and ten thousand times ten thousand stood only the Son, or the Holy Spirit, appeared to twhere Hun: the judgment was set, and the the corporeal sight of men,-to omit the great extent of the sacred pages, and their manifold interpretation, such that no one of bedold, one like the Son of man came sound reason ought to affirm that the person of the Father was nowhere shown to the eyes Ancient of Days, and they brought Him near of waking men by any corporeal appearance; And there was given Him -but, as I said, to omit this, what do they dominion, and glory, and a kingdom, that all say of our father Abraham, who was certainly ecples, nations, and languages should serve awake and ministering, when, after Scripture H in His dominion is an everlasting domin- had premised, "The Lord appeared unto Abraham," not one, or two, but three men appeared to him; no one of whom is said to Behold the Father giving, and the Son re- have stood prominently above the others, no ceasing, an eternal kingdom; and both are in one more than the others to have shone with greater glory, or to have acted more authoritatively 21

35. Wherefore, since in that our threefold division we determined to inquire, hirst,

a Tim is an open and an aware of measurable to the opening and the supplier with has been removed by control anyware made authorizing transfer for target. We to

far I man & V

⁴ Pa was R

⁴ See above, chap, vii.

or that of the fathers or the prophets in some sider what remains in those which follow.

whether the Father, or the Son, or the Holy body or likeness of body, unless when the Spirit; or whether sometimes the Father, context attaches to the narrative some probasometimes the Son, sometimes the Holy ble intimations on the subject. For the Spirit; or whether, without any distinction of nature itself, or substance, or essence, or by persons, as it is said, the one and only God, whatever other name that very thing, which that is, the Trinity itself, appeared to the is God, whatever it be, is to be called, cannot fathers through those forms of the creature: be seen corporeally: but we must believe now that we have examined, so far as ap- that by means of the creature made subject peared to be sufficient, what places of the to Him, not only the Son, or the Holy Spirit, Holy Scriptures we could, a modest and but also the Father, may have given intima cautious consideration of divine mysteries tions of Himself to mortal senses by a corleads, as far as I can judge, to no other con- poreal form or likeness. And since the case clusion, unless that we may not rashly affirm stands thus, that this second book may not which person of the Trinity appeared to this extend to an immoderate length, let us con-

BOOK III.

THE QUESTION IS DISCUSSED WITH RESPECT TO THE APPRARANCES OF GOD SPOKEN OF IN THE PREVIOUS BOOK, WHICH WERE MADE UNDER BODILY FORMS, WHETHER ONLY A CREATURE WAS FORMED, FOR THE PURPOSE OF MANIFESTING GOD TO HUMAN SIGHT IN SUCH WAY AS HE AT EACH TIME JUDGED FITTING; OR WHETHER ANGELS, ALREADY EXISTING, WERE SO SENT AS TO SPEAK IN THE PERSON OF GOD; AND THIS, EITHER BY ASSUMING A BODILY APPEAR. ANCE PROM THE BODILY CREATURE, OR BY CHANGING THEIR OWN HODIES INTO WHATEVER FORMS THEY WOULD, SUITABLE TO THE PARTICULAR ACTION, ACCORDING TO THE POWER GIVEN TO THEM BY THE CREATOR; WHILE THE ESSENCE ITSELF OF GOD WAS NEVER SELD IN DISELF.

PREFIGE. - WHY AUGUSTIN WRITES OF THE Jubly seek;" while yet I cannot resist my TRINITY. WHAT HE CLAIMS FROM READERS, WHAT HAS BEEN SAID IN THE PREVIOUS BOOK,

1. I would have them believe, who are willing to do so, that I had rather bestow labor in reading, than in dictating what others may read. But let those who will not beheve this, but are both able and willing to make the trial, grant me whatever answers may be gathered from reading, either to my own inquiries, or to those interrogations of others, which for the character I bear in the are busy, and to many who are unlearned, I burn that our faith may be fortified against the error of carnal and natural men, I must needs bear with; and then let them see how easily I would refrain from this labor, and with how much even of joy I would give my pen a holiday. But if what we have read upon these subjects is either not sufficiently set forth, or is not to be found at all, or at any rate cannot easily be found by us, in the Latin tongue, while we are not so familiar with the Greek tongue as to be found in any way competent to read and understand therein the books that treat of such topics, in which class of writings, to judge by the little which has been translated for us, I do not doubt that everything is contained that we can profit-

brethren when they exact of me, by that law by which I am made their servant, that I should minister above all to their praiseworthy studies in Christ by my tongue and by my pen, of which two yoked together in me. Love is the charioteer; and while I myself confess that I have by writing learned many things which I did not know: if this be so, then this my labor ought not to seem superfluous to any idle, or to any very learned reader; while it is needful in no small part, to many wao service of Christ, and for the zeal with which and among these last to myself. Supported, then, very greatly, and aided by the writings we have already read of others on this subject, I have undertaken to inquire into and to discuss, whatever it seems to my judge ment can be reverently inquired into and discussed, concerning the Trinity, the one supreme and supremely good God; He himself exhorting me to the inquiry, and delping me in the discussion of it; in order that, if there are no other writings of the kind, there may be something for those to have and read who

¹⁴ Die English team stee eersteer "aanwalawa" by "paych val in agree with derywee in 1 Cot in 24. The rendering "nat and or other A. S. is no or familiar. W. G. P. S.)

I have an emportant passage with televier to August n's leavening. From it it was a appear that he had not read the form't line trained to the see had been consisted at the care when he was on a single at these had been consisted at the care when he was on a single that treatise. As this was line had been compared to the see and Arminasion of cep, haved do ny very to \$10 year. If we and trop is a \$10 with the compact and were contained to \$10 with the contained of the distriction of the first very to the see as a ly of \$10 with the contained of the distriction of the distriction of the depth and strength of his tensor, how he may always the depth and strength of his remarkable intersect. We had \$10 years and and strength of his remarkable intersect.

56

are willing and capable; but if any exist already, then it may be so much the casser to of the kind in existence

2. Assuredly, as in all my writings I desire not only a pious reader, but also a free corrector, so I especially desire this in the present inquiry, waich is so important that I would But as I do not wish my reader to jectors be bound down to me, so I do not wish my corrector to be bound down to himself. Let not the former love me more than the cathohe faith, let not the latter love himself more than the eatholic verity. As I say to the former, Do not be willing to yield to my writings as to the canonical Scriptures; but in these, when thou hast discovered even what thou didst not previously believe, believe it unhesitatingly; while in those, unless thou hast understood with certainty what thou didst not before hold as certain, be unwilling to hold it fast: so I say to the latter, Do not be willing to amend my writings by there own opinion or disputation, but from the divine text, or by unanswerable reason. If thou apprehendest anything of truth in them, its being there does not make it mine, but by understanding and loving it, let it be both thine and mine; but if thou convictest anything of false acod, though it have once been mine, in that I was guilty of the error, yet now by avoiding it let it be neither thine nor mine.

3. Let t us third book, then, take its beginning at the point to which the second had reached. For after we had arrived at this, that we desired to show that the Son was not therefore less than the Father, because the Father sent and the Son was sent; nor the Holy Spirit therefore less than both, because we read in the Gospel that He was sent both was seen as a dove in a corporcal form, and the power given to them by the Creator.

be sent, when spoken of them, means to go forth to the sight of mortals in some corporeal form from a spir-tual inding-place; which, find some such writings, the more there are because the Father did not, He is said only to have sent, not also to be sent. Our next inquiry was. Way the Father also is not sometimes said to be sent, if He Himself was marafested torough those corporeal forms watch appeared to the eyes of the ancients. But if there were as many inquirers as there are ob- the bon was manifested at these times, why s maid He be said to be "sent" so long after, when the fulness of time was come that He should be born of a woman; since, indeed, He was sent before also, rec., when He appeared corporeally in those forms? Or if He were not rightly said to be "sent," except when the Word was made flesh; why should the Holy Spirit be read of as "sent," of whom such an incarnation never took place? But if neither the Father, nor the Son, but the Holy Spirit was manifested through these ancient appearances; why should He too be said to be "sent" now, when He was also sent before in these various manners? Next we subdivided the subject, that it might be handled most carefully, and we made the question threefold, of which one part was explained in the second book, and two remain, which I shall next proceed to discusa. For we have already inquired and determined, that not only the Father, nor only the Son, nor only the Holy Spirit appeared in those ancient corporeal forms and visions, but either indifferently the Lord God, who is understood to be the Trinity itself, or some one person of the Trinity, whichever the text of the narrative might signify, through intimations supplied by the context.

CHAP, I, -WHAT IS TO BE SAID THERE UPON.

a. Let us, then, continue our inquiry now by the one and by the other; we undertook in order. For under the second head in that then to inquire, since the Son was sent trather, division the question occurred, whether the where He already was, for He came into the creature was formed for that work only, whereworld, and "was in the world;" since also in God, in such way as He then judged it to the Holy Spirit was sent thither, where He be fitting, might be manifested to human already was, for "the Spirit of the Lord filleth sight; or whether angels, who already exthe world, and that which container all taings isted, were so sent as to speak in the person hath knowledge of the voice;" 'whether the of God, assuming a corporeal appearance from Lord was therefore "sent" because He was the corporeal creature for the purpose of their born in the flesh so as to be no longer hidden, ministry; or else changing and turning their and, as it were, came forth from the bosom of lown body itself, to which they are not subject, the Father, and appeared to the eyes of men but govern it as subject to themselves, into in the form of a servant; and the Holy Spirit whatever forms they would, that were approalso was therefore "sent," because He too priate and fit for their actions, according to in cloven tongues, like as of fire; so that, to when this part of the question shall have been investigated, so far as God permit, then, last-

^{*} I don't it

"e How Spirit were also "sent" before; and ly doth order all things"? " it be so, then what difference there is beseen that sending and the one of waich we ad in the Gospel; or whether unither of em were sent, except when either the Son res made of the Virgin Mary, or when the Holy Spirit appeared in a visible form, whether as a dove or in tongues of fire. 5

I confess, lowever, that it reaches further than my purpose can carry me to inquire metter the angels, secretly working by the ntual quality of their body abiding still in mem, assume somewhat from the inferior and more bodily elements, which, being fitted to memselves, they may change and turn like a priment into any corporeal appearances they val, and those appearances themselves also "ii, as real water was changed by our Lord into real wine; or whether they transform terr own bodies themselves into that which her would, saitably to the particular act. hat it does not signify to the present question a ich of these it is. And although I be not are to understand these things by actual exerience, seeing that I am a man, as the rigels do who do these things, and know tem better than I know them, me, how far us two by is changeable by the operation of ms will; whether it be by myfown experience of myself, or by that which I have gathered from it ers; yet it is not necessary here to say a ten of these alternatives I am to believe ipon the authority of the divine Scriptures, est I be compelled to prove it, and so my Escourse become too long upon a subject s ac a does not concern the present question.

6. Our present inquiry then is, whether the angels were then the agents both in slowing the se bodyly appearances to the eyes of men, and in sounding those words in their ears, w en the sensible (reature itself, serving the Creator at His book, was turned for the time c'o whatever was needful; as it is written in the book of Wisdom, "For the creature that serveth Thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in Thee. I cretore, even tuen was it altered into all festions, and was obedient to Thy grace, that coursbeth all things according to the desire of them that longed for Thee," 5 For the power of the will of God reaches through the coiritual creature even to visible and sensible effects of the corporeal creature. For where does not the wisdom of the omnipotent God

t, we shall have to see to that question with work that which He wills, which "reacheta we started, 1/2., waether the Son and Irom one end to another mightly, and sweet-

> CRAP, 2. THE WILL OF GOD IS THE HIGHER CAUSE OF ALL CORPORTAL CHANGE. THIS IS SHOWN BY AN IXAMPLE.

> 7. But there is one kind of natural order in the conversion and changeableness of bodies, which, although itself also serves the bidding of God, yet by reason of its unbroken continuity has ceased to cause wonder; as is the case, for instance, with those things which are changed either in very short, or at any rate not long, intervals of time, in heaven, or earth, or sea; whether it be in rising, or in setting, or in charge of appearance from time to time; while there are other things, which, although arising from that same order, yet are less familiar on account of longer intervals of time. And these things, although the many stop dly wonder at them, yet are understood by those who inquire into this present world, and in the progress of generations become so much the less wonderful, as they are the more often repeated and known by more people. Such are the eclipses of the sun and moon, and some kinds of stars, appearing seldom, and earthquakes, and unnatural birtos of living creatures, and other similar things; of which not one takes place without the will of God; yet, that it is so, is to most people not apparent. And so the vanity of philosophers has found license to assign these things also to other causes, true causes perhaps, but proximate ones, while they are not able to see at all the cause that is higher than all others, that is, the will of God; or again to false causes, and to such as are not even put forward out of any diagent investigation of corporeal things and motions, but from their own guess and error.

> 8. I will bring forward an example, if I can, that this may be plainer. There is, we know, in the hum in body, a certain bulk of flesh and an outward form, and an arrangement and distinction of limbs, and a temperament of health; and a soul breathed into it governs this body, and that soul a rational one; which, therefore, although changeable, yet can be partaker of that unchangeable wisdom, so that "it may partiake of that which is in and of itself;"5 as

[·] we show Book it chap will not a

⁴ Wind ye is the feet parts opation an integrant "The transaction of the parts opation of the supportant thereof to be a fact by the conference of the parts of the conference of the support of the supp

it is written in the Psalm concerning all saints, completion of the work required such a pro-Thou art the same."

CHAP, 3 .- OF THE SAME ARGUMENT.

Let us take, then, the case of a wise man, such that his rational soul is already partaker of the unchangeable and eternal truth, so that he consults it about all his actions, nor does anything at all, which he does not by it know nagnt to be done, in order that by being subject to it and obeying it he may do Suppose now that this man, upon counsel with the highest reason of the divine righteousness, which he hears with the ear of his heart in secret, and by its bidding, should weary his body by toil in some office of mercy, and should contract an illness; and upon consulting the physicians, were to be to d by one that the cause of the disease was overmuch dryness of the body, but by another that it was overmuch moisture; one of the two no doubt would allege the true cause and the other would err, but both would pronounce concerning proximate causes only, that is, corporeal ones. But if the cause of that dryness were to be inquired into, and found to be the self-imposed toil, then we should have come to a yet higher cause, in love, and by obeying its ineffable commands, the soul of the wise man had undertaken that self-imposed toil; and so nothing else but the will of God would be found most truly to be the first cause of that illness, But suppose now in that office of pious toil this wise man had employed the help of others to co-operate in the good work, who did not serve God with the same will as him-

of whom as of hving stones is built that Jeru- vision, which beasts of burden would be cersalem which is the mother of us all, eternal in Lunly irrational animals, and would not therethe heavens. For so it is sung, "Jerusalem fore move their limbs under their burdens is builded as a city, that is partaker of that because they at all thought of that good what a is in and of itself." For "in and of it- work, but from the natural appetite of their self," in that place, is understood of that own liking, and for the avoiding of annoyance uniefest and unchangeable good, which is -suppose, lastly, he had employed bodily God, and of His own wisdom and will. To things themselves that lack all sense, but whom is sung in another place, "Thou shalt were necessary for that work, as e.g. corn, change them, and they shall be changed; but and wine, and oils, clothes, or money, or a book, or anything of the kind;-certainly, in all these bodily things thus employed in this work, whether animate or inanimate, whatever took place of movement, of wear and tear, of reparation, of destruction, of renewal or of change in one way or another, as places and times affected them; pray, could there be, I say, any other cause of all these visible and changeable facts, except the invisible and unchangeable will of God, using all these, both bad and irrational souls, and lastly bodies, whether such as were inspired and animated by those souls, or such as lacked all sense, by means of that upright soul as the seat of His wisdom, since primarily that good and holy soul itself employed them, which His wisdom had subjected to itself in a pious and religious obedience?

CHAP, 4. - GOD USES ALL CREATURES AS HE WILL, AND MAKES VISIBLE THINGS FOR THE MANIFESTATION OF HIMSELF

9. What, then, we have alleged by way of example of a single wise man, although of one still bearing a mortal body and still secing only in part, may be allowably extended also to a family, where there is a society of which proceeds from the soul so as to affect such men, or to a city, or even to the whole the body which the soul governs. Yet neither world, if the chief rule and government of would this be the first cause, for that doubt human affairs were in the hands of the wise. less was a higher cause still, and lay in the and of those who were prously and perfectly unchangeable wisdom itself, by serving which subject to God; but because this is not the case as yet (for it behoves us first to be exereised in this our pilgrimage after mortal fashion, and to be taught with stripes by force of gentleness and patience), let us turn our thoughts to that country itself that is above and heavenly, from which we here are pilgrims. For there the will of God, "who maketh His angels spirits, and His ministers a flaming fire," s previding among spirits self, but either desired to attain the reward which are joined in perfect peace and friendof their own carnal desires, or shunned slip, and combined in one will by a kind of merely carnal unpleasantnesses; -suppose, spiratual fire of charity, as it were in an eletoo, he had employed beasts of burden, if the vated and holy and secret seat, as in its own house and in its own temple, thence diffuses

[&]quot;se faure" (or frame in 1 N 21 Augustin refers to the same about 1 to 1 Pa of cond to the pure, 1 y facts man is a patterner for the or attorner or Pre 1 4 c W (1 N)

*Pa crain 3 Voir **

*Pa crain 4 Voir **

*Pa crain 5 Voir **

*Pa crai

and the living spirit devoid of reason, by the trasonable hving spirit; and the reasonable CHAP. S .- WHY MIRACLES ARE NOT USUAL tive g spirit that makes default and sins, by the awarg and reasonable spirit that is prousand just; and toat by God Himself, and so the universal creature by its Creator, from ters the whole spiritual and corporeal creature, whom and through whom and in whom it is the waters of the sea are summoned and comes to pass toat the will of God is the first certain days of every year. But when this and the highest cause of all corporeal appears was done at the prayer of the holy Elijah; ances and motions. For nothing is done because so continued and long a course of subly or sensibly, unless either by command fair weather had gone before, that men were or permission from the interior palace, invisi. famished; and because at that very hour, in the and intellig ble, of the supreme Governor, which the servant of God prayed, the air its ording to the unspeakable justice of reself had not, by any moist aspect, put forth

by epistle, in another by the sacrament of God; who, while man plants and waters. His body and blood (since, certainly, we do Himself giveth the increase?* But when, at sounds which his tongue uttered, or the al. ness, the divine power was made manifest. phabetical signs written on skins, the body by the confession even of the foolish. Who t ke of the fruits of the earth and consecrate flowers except God? Yet, when the rod of I v myst c prayer, and then receive duly to Aaron the priest blossomed, the Godhead in tronger t by the hands of men to that visible serves in common to the production and forberra, yet is not sametified to become so great mation both of all kinds of wood and of the a se cament, except by the sport of God flesh of all animals, and who makes these ting that is done in that work through corpore il movements, by setting in motion the same word of His, those things which He premarily the invisible things of His servants, has created? Yet, when He changed the

feetly ordered movements of the creature; hidden spirits subject to Himself). first spiritual, then corporeal, and uses all wonder if also in the creature of heaven and according to the unchangeable preasure of its earth, of sea and air, God works the sens ble own purpose, whether incorporeal things or and visible things which He wills, in order tings corporeal, whether rational or irra- to signify and manifest Hansell in them, as tional spirits, whether good by His grace or He Himself knows it to be fitting, without ev a through their own will. But as the more any appearing of His very substance itself, goes and interior bodies are governed in due whereby He is, which is altogether uno ner by the more subtle and powerful ones, changeable, and more inwardly and secretis we all bodies are governed by the living spirit; exalted than all spirits whom He has created?

WORKS.

11. For since the divine power adminisalso created and established. And so it poured out upon the face of the earth on wirds and punishments, of favor and retrissigns of the coming rain; the divine power bution, in that far-reaching and boundless was apparent in the great and rapid showers commonwealth of the whole creature. that followed, and by which that miracle was to It, therefore, the Apostle Paul, al. granted and dispensed. In like manner, through he still have the burden of the body, God works ordinarily through thunders and war as subject to corruption and presseth lightnings; but because these were wrought down the soul, and although he still saw in an unusual manner on Mount Sinar, and city in part and in an enigma, wishing to those sounds were not uttered with a confused depart and be with Christ, and groaning noise, but so that it appeared by most sure within himself, waiting for the adoption, to proofs that certain intimations were given by wit, the redemption of his body, yet was them, they were miracles. Who draws up abor to preach the Lord Jesus Christ signifi- the sap through the root of the vine to the cantry, in one way by his tongue, in another bunch of grapes, and makes the wine, except not call either the tongue of the apostle, or the command of the Lord, the water was t e purchments, or the ink, or the significant turned into wine with an extraordinary quickand blood of Christ; but that only which we ordinarily clothes the trees with leaves and our spiritual health in memory of the passion some way conversed with doubting humanof the Lord for us; and this, although it is fity. " Again, the earthy matter certainly whether the souls of men, or the services of same matter out of the rod of Moses into the flesh of a serpent, immediately and quickly,

⁶ F 22

thing which was changeable, was a miracle, 'should desire to do anything of the kind as But who is a that gives life to every hving though it were a great thing, for which reason thing at its birth, unless He who gave lite to they have been handed down to us also by that serpent also for the moment, as there the authority of Scripture; or lastly, for the was need."

CHAP. 6. -DIVERSITY ALONE MAKES A MIRACLE.

And who is it that restored to the corpses their proper souls when the dead rose again,3 unless He who gives lite to the flesh in the mother's womb, in order that they may come into being wao yet are to die? But when such things happen in a continuous kind of river of ever-flowing succession, passing from the hidden to the visible, and from the visible to the hidden, by a regular and beaten track, then they are cilled natural; when, for the admonition of men, they are thrust in by an unus ril changeabieness, then they are called miracles.

CHAP 7. - GREAT MIRACLES WROUGHT BY MAGIU ARTS.

12. I see here what may occur to a weak judgment, namely, why such miracles are wro igot also by magic arts; for the wise men of Pair or likewise made serpents, and did other like things. Yet it is still more a matter of wonder, now it was that the power of those magicians, which was able to make serpents, when it name to very small flies, failed altogether. For the lice, by which third plague the proud people of Egypt were am ten, are very short-lived little flies; yet there certainly the magnitans failed, saying, "This is the finger of God," And hence it is given us to understand that not even those angels and powers of the air that transgressed, who have been thrust down into that lowest darkness, as into a peculiar prison, from tueir habitation in that lofty et iereal parity, through whom magic arts have whatever power they have, can do anything except by power given from allove. Now that power is given either to deceive the deceitful, as it was given against the Egyptians, and against the magicians also themselves, in order that in the seducing of those spirits they might seem admirable by whom they were wrought, but to be condemned by the truth of God; or

that mange, which was anusual, although of a for the admonishing of the faithful, lest they exercising, proving, and manifesting of the patience of the righteons. For it was not by any small power of visible miracles that Joh lost all that he had, and both his children and his bodily health itself.5

CHAP. 8 -GOD ALONE CREATES THOSE THINGS WHICH ARE CHANGED BY MAGIC ART.

13. Yet it is not on this account to be thought that the matter of visible things is subservient to the bidding of those waked angels; but rather to that of God, by whom this power is given, just so far as He, wan is unchangeable, determines in His lofty and spiritual abode to give it. For water and fire and earth are subservient even to wicked men. who are condemned to the mines, in order that they may do therewith what they will, but only so far as is permitted. Nor, in truth, are those evil angels to be called creators, because by their means the magicians, withstanding the servant of God, made frogs and serpents; for it was not they who created tiem. But, in truth, some hidden seeds of all things that are born corporeally and visibly, are concealed in the corporeal elements of this world. For those seeds that are visible now to our eyes from fruits and living things, are quite distinct from the hidden seeds of those former seeds; from which, at the bidding of the Creator, the water produced the first swimming creatures and fowl. and the earth the first buds after their kind, and the first living creatures after their kind * For neither at that time were those seeds so drawn forth into products of their several kinds, as that the power of production was exhausted in those products; but oftentimes, suitable combinations of circumstances are wanting, whereby they may be enabled to burst forth and complete taeir species consider, the very least shoot is a seed; for, if fitly consigned to the earth, it produces a But of this shoot there is a yet more subtle seed in some grain of the same species, and this is visible even to us. But of this gran also there is further still a seed, watch, although we are unable to see it with our eyes, yet we can conjecture its existence from our reason; because, except there were some such power in those elements, there would not so frequently be produced from the earth things which had not been sown there; nor

If the chief ermon why a stracters neededle to the akeptic is the difference in a court desire of form to say if the responsion a court desire of form to say if the responsion and the performance is the responsion to the first, the satisfication of the first, the satisfication of the products of the satisfication of the first, the satisfication of performance is to a district of the same of the products of the satisfication of the products of the same of the

it is try the outward application of their actions. spring up through their labor. wicked, or for the praise of the good.

from the operations of the creature waich are not one of them that is not created by itself. applied from without, and drawing a similar tude from agriculture, says, "I planted, Apollos watered; but God gave the interest of the wisdom of God, by which all things are created, which caused not rods, but cattle, to be born from cattle; but that

set so many animals, without any previous righteousness in our minds, yet men also are commisture of male and female; whether on able to preach the gospel as an outward the land, or in the water, which yet grow, means, not only the good in sincerity, but and by comminging bring forth others, while also the evil in pretence; so in the creation themselves sprang up without any union of of visible things it is God that works from And certainly bees do not conceive within; but the exterior operations, whether e seeds of their young by commixture, but of good or had, of angels or men, or even of carth with their month.' For the Creator of absolute power, and to the distribution of these invisible seeds is the Creator of all faculties, and the several appetites for things to ags Himself; since whatever comes forth pleasant, which He Himself has imparred, to our sig t by being born, receives the first are applied by Him to that nature of t log. legunings of its course from hidden seeds, wherein He creates all things, in like manand takes the successive increments of its ner as agriculture is to the soil. Wherefore proper size and its distinctive forms from I can no more call the bad angels, evoked tiese as it were original rules. As tierefore by magic arts, the creators of the frogs and we do not call parents the creators of men, serpents, than I can say that bad men were for farmers the creators of cora, although creators of the corn crop, which I see to have

that the power' of God operates within for 15. Just as Jacob, again, was not the creature creating these things; so it is not right tor of the colors in the flocks, because he to think not only the bad but even the good placed the various colored rods for the several ingels to be creators, if, through the subulty mothers, as they drank, to look at in conseeds of thangs watch to us are more hidden, selves creature of the variety of their own and scatter them secretly through fit temper- offspring, because the variegated image, imings of the elements, and so turnish opportu- pressed through their eyes by the sight of n ties of producing things, and of accelerating the varied rods, clave to their soul, but could their increase. But neither do the good affect the body that was animated by the angels do these things, except as far as God spirit thus affected only through sympathy commands, nor do the evil ones do them with this commingling, so far as to stain with wave glaffy, except as far as He righteously color the tender beginnings of their offspring. permits. For the malignity of the wicked For that they are so affected from themselves, one makes his own will wrongful; but the whether the soul from the hody, or the body power to do so, he receives rightfully, from the soul, arises in truth from suitable whether for his own punishment, or, in the reasons, which immutably exist in that high-case of others, for the punishment of the est wisdom of God Himself, which no extent of place contains; and which, while it is itself 14. Accordingly, the Apostle Paul, distin- unchangeable, yet quits not one even of toose asking God's creating and forming within, things which are changeable, because there is stual life itself, no one except God can work the color of the cattle conceived should be in any degree influenced by the variety of the rods, came to pass through the soul of the pregnant cattle being affected through their eyes from without, and so according to its own measure drawing inwardly within itself the rule of formation, which it received from the innermost power of its own Creator. How great, however, may be the power of the soul in affecting and changing corporeal substance (although certainly it cannot be called the creator of the body, because every cause of changeable and sensible substance, and all its

[&]quot;The gradual is not all one to be breef that the bee is an exception of the analysis of the state of the stat is in the three It they not for what her case A ways is had no go on a consideration and no go only at a 1 the second consideration of the sould was not entered to do not be sould was not considerated to the sould be s

its being of such and such a nature, arise of had men, as I have shown above by the from the intelligible and intenangeable life, example of agriculture. which is above all things, and which reaches 17. But lest the somewhat different condimade them.

IS FROM GOD.

16. For it is one thing to make and administer the creature from the innermost and highest turning-point of causation, which He alone does who is God the Creator; but quite another thing to apply some operation from without in proportion to the strength and faculties assigned to each by Him, so that what is created may come forth into being at, this time or at that, and in this or that way. For all these things in the way of original and beginning have already been created in a kind of texture of the elements, but they come forth waen they get the opportunity," For as mothers are pregnant with young, so the world itself is pregnant with the causes of things that are born; which are not created in it, except from that highest essence, where nothing either springs up or dies, either begins to be or ceases. But the applying from without of adventitious causes, which, although they are not natural, yet are to be applied according to nature, in order that those things waich are contained and hidden in the secret bosom of nature may break forth and be outwardly created in some way by the unfolding of the proper measures and numbers and weights which they have received in secret from Him "who has ordered all things in

measure and number and weight, by which measure and number and weight:" this is are brought to pass both its being at all and not only in the power of had angels, but also

even to the most distant and eartaly things), tion of animals should trouble any one, in is a very copious subject, and one not now that they have the breath of life with the necessary. But I mought the act of Jacob sense of desiring those things that are acabout the cattle should be noticed, for this cording to nature, and of avoiding those things reason, viz. in order that it might be per-ceived that, if the man who thus placed those now many men there are who know from what rods cannot be called the creator of the colors herbs or flesh, or from what juices or liquids in the lambs and kids; nor yet even the soms you please, of whatever sort, whether so themselves of the mothers, which colored the placed or so buried, or so brused or so seeds conceived in the flesh by the image of mixed, this or that animal is commonly born; variegated color, conceived through the eyes yet who can be so foolist as to date to call of the body, so far as nature permitted it; himself the creator of these animals? Is it, much less can it be said that the creators of therefore, to be wondered at, if just as any, the frogs and serpents were the had angele, the most wort dess of men, can know whence through whom the magicians of Pharaoh then such or such worms and flies are produced; so the evil angels in proportion to the subtlety of their perceptions discern in the more hid-CHAP, 9.—THE ORIGINAL CAUSE OF ALL THINGS den seeds of the elements whence frogs and serpents are produced, and so through certain and known opportune combinations applying these seeds by secret movements, cause them to be created, but do not create them? Oaly men do not marvel at those things that are usually done by men. But it any one chance to wonder at the quickness of those growths, in that those living beings were so quickly made, let him consider how even this may be Frought about by men in proportion to the measure of human capal dity. For whence is it that the same bodies generate worms more quickly in summer than in winter, or in hotter than in colder places? Only tause things are applied by men with so much the more difficulty, in proportion as their earthly and sluggish members are wanting in subtlety of perception, and in rapidity of bodily motion, And hence it arises that in the case of any kind of angels, in proportion as it is easier for tuem to draw out the proximate causes from the elements, so much the more marvellous is their rapidity in works of this kind.

> 18. But He only is the creator who is the chief former of these things. Neither can any one be this, unless He with whom primarily rests the measure, number, and weight of all things existing; and He is God the one Creator, by whose unspeakable power it comes to pass, also, that what these angels were able to do if they were permitted, they are therefore not able to do because they are not permitted. For there is no other reason why they who made trogs and serpents were not able to make the most minute flies, unless because

⁽This a she same as the theological fist set in herween sub-[This as the same as the theological fixing the there will be such as the proper that of freedom affects that the proper that of freedom affects that the proper that the freedom affects that the fixing the freedom after that the fixing and the fixing that were the solution and and be get contained that we may be the fixed that the fixing that were the solution and the fixing that were the solution and the fixed that the fixing that the fixed that the f

cy are able to do by nature, yet cannot do, made manifest as an angel; sometimes in that cause they are prohibited; and what the form which is not an angel in his own properery condition of their nature itself does not being, although it is ordered and ministered maniment of God; but cannot do certain other son, as when it is premised, "The Lord and as not even if they are permitted by them; said," or, "Thus suith the Lord," or any bookse He does not permit from whom they other such phrase, but sometimes without any Lem power to be able to do.

diversities of seeds and buds, the vapors and twelve parts, and gave ten of them to the serthe clouds, the snow and the rain, the light- vant of King Solomon, to the future king of mings and the trunder, the thunderbolts and Israel of Sometimes, also, a thing which was the built the winds and the fire, cold and heat, not a proposet in his own proper self, and which and all like things; excepting also those which existed already among earthly things, was asin the same order of nature occur rarely, such sumed in order to signify this; as Jacob, when as cripses, unusual appearances of stars, and he had seen the dream, upon waking up dal monsters, and earthquakes, and such like; with the stone, which when asleep he had all these, I say, are to be excepted, of which under his head. Sometimes a thing is made indeed the first and chief cause is only the in the same kind, for the mere purpose; so will of God; whence also in the Psalm, when as either to continue a little while in existsome things of this kind had been mentioned, ence, as that brazen serpent was able to do "Fire and hail, snow and vapor, stormy wind," which was lifted up in the wilderness, and as lest any one should think those to be brought written records are able to do blewise; or so about either by chance or only from corporeal (as to pass away after having accomplished its crosses, or even from such as are spiritual, immistry, as the bread made for the purpose but exist apart from the will of God, it is aided immediately, "fulfilling His word," 1

CHAP TO. -IN HOW MANY WAYS THE CREATURE IS TO BE TAKEN BY WAY OF SIGN. THE PLATICARIST

Excepting, therefore, all these things as I ast now said, there are some also of another kind; which, although from the same corporeal substance, are yet brought within reach of our senses in order to announce something from God, and these are properly called mira-

the greater power of God was present prohibit- cles and signs; yet is not the person of God ng t em, taroug the Holy Spirit; which Himself assumed in all things which are aneven the magicians themselves confessed, say- nounced to us by the Lord God. When, lowig, "T us is the finger of God." But what ever, that person is assumed, it is sometimes after them to do; it is difficult, nay, impossis by an angel. Again, when it is assumed in e, for man to search out, unless through that form which is not an angel in his own that gift of God which the apostle mentions proper being; sometimes in this case it is a men he says, "To another the discerning of body itself already existing, assumed after For we know that a man can walk, some kind of change, in order to make that jet that he cannot do so if he is not permitted; message manifest; sometimes it is one that at that he cannot fly, even if he be permitted, comes into being for the purpose, and that so table angels, also, are able to do certain being accomplished, is discarded. Just as, things if they are permitted by more power- also, wien men are the messengers, sometimes til angels, according to the supreme com- they speak the words of God in their own perhave received such and such a measure of such prefix, they take upon themselves the astural powers: who, even by His angels, very person of God, as e.g.: "I will instruct does not usually permit what He has given thee, and teach thee in the way wherein toou shalt go;" so, not only in word, but also in 19 Excepting, therefore, those corporeal act, the signifying of the person of God is things was care done in the order of nature imposed upon the prophet, in order that he in a perfectly usual series of times, as e.g., may bear that person in the ministering of the rising and setting of the stars, the generathe prophecy; just as he, for instance, bore ations and deaths of animals, the innumerable that person who divided his garment into is consumed in the receiving of the sacrament,

> 20. But because these things are known to men, in that they are done by men, they may well meet with reverence as being holy things, but they cannot cause wonder as being miracles. And therefore those things which are done by angels are the more wonderful to us, in that they are more difficult and more unknown; but they are known and easy to them as being their own actions. An angel speaks in the person of God to man, saying, "I am the God of Abraham, and the God of Isaac,

I be the control to the fact to Fallor bis bis

⁴ for xxx(1, 2 6 , & not no 1 , 3) * Now 3A ,

⁵ Pa avec 8 7 Gen. xxxxx id.

people, and I will testify unto thee, O Israel: gold, and that of God in ink.

I am the Lord tay Gold, "A rod was taken at. What man, again, knows how the angels amounting of the stone signified Christ in the fles i, in which He was a jointed with the oil as Moses litted up the serpent in the wilderness, even so must the Son of man be lifted up, that woosoever believeth in Him should not per sh, but have everlasting life; "? just as by guzing on that serpent which was lifted up in the wilderness, they did not perish by the bites of the serpents. For "our old man is crucified with Him, that the body of sin might be destroyed." For by the serpent death is understood, which was wrought by the serpent in paradise," the mode of speech expressing the citera by the efficient. Therefore the rod passed into the serpent, Car st into death; and the serpent again into the rod, whole Carist with His body into the resurrec-tion; which body is the Church;" and this shall be in the end of time, signified by the tail, which Moses held, in order that it might return into a rod." But the serpents of the magicians, like those who are dead in the world, unless by believing in Christ they shall have been as it were swallowed up by," and have entered into. This body, will not be able to rise again in Him. Jacob's stone, therefore, as I said, signified something better than did the serpents of the magicians; yet the

and the God of Jacob;" the Scripture having deed of the magicians was much more wonsaid just before, "The angel of the Lord appeared to him," And a man also speaks in handrance to the understanding of the matter; 'The angel of the Lord ap- derful. But toese things in tais way are no the person of God, saying, "Hear, O my just as if the name of a man were written in

to serve as a sign, and was changed into a ser- made or took those clouds and fires in order pent by angelical power; but although that to signify the message they were bearing, even power is wanting to man, yet a stone was taken if we supposed that the Lord or the Holy Spirit also by min for a similar sign. There is a was maintested in those corporeal forms wide difference between the deed of the angel. Just as infants do not know of that which is and the deed of the man. The former is both placed upon the altar and consumed after the to be wondered at and to be understood, the performance of the holy celebration, whence latter only to be understood. That which is or in what manner it is made, or whence it is understood from both, is perhaps one and the taken for religious use. And if they were same; but those things from which it is under- never to learn from their own experience or stood, are different. Just as if the name of that of others, and never to see that species of God were written both in gold and in ink; the thing except during the celebration of the sacformer would be the more precious, the latter rament, when it is being offered and given; the more wortaless; yet that would is signified and it it were told them by the most weighty in both is one and the same. And although authority whose body and blood it is; they the serpent that came from Moses' rod signi-, will believe nothing else, except that the Lord fied the same thing as Jacob's stone, yet absolutely appeared in this form to the eyes Jacob's stone signified something better than of mortals, and that that liquid actually flowed did the screents of the magicians. For as the from the piercing of a side," which resembled this. But it is certainly a useful caution to myself, that I should remember what my own of glidness above His fellows; so the rod of powers are, and admonish my brethren that Moses, turned into a serpent, signified Christ they also remember what theirs are, lest hu-Himself made obedient unto death, even the man infirmity pass on beyond what is sate. death of the cross . Whence it s said, "And For how the angels do these things, or rather, how God does to ese things by His angels, and how far He wills them to be done even by the bad angels, whether by permitting, or commanding, or compelling, from the hidden seat of His own supreme power; this I can neither penetrate by the sight of the eyes, nor make clear by assurance of reason, nor be carried on to comprehend it by reach of intellect, so as to speak thereupon to all questions that may be asked respecting these matters, as certamly as if I were an rangel, or a prophet, or an apostie. "For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body presseth down the soul, and the earthly tabernacie weigheth down the mind, that muset's upon many things. And hardly dowe guess aright at things that are upon earth, and with labor do we find the things that are before us; but the things that are in heaven, who hath searched out?" But because it goes on to say, "And Thy counsel who hath known, except Thou give wisdom, and send Tay Holy Spirit from above; " therefore we refrain indeed from searching out the things which are in heaven, under which kind are contained both angelical bodies according to their proper

to fex by 4

^{4 \$ 4 30 7 3} 4 400 6 444 5 48 7 30 11 - 16, 15 7 605 5 74

⁻ Pa larer 6, 20. 5 Pa z v r f R on as 6

A FR VILLON

¹¹ John mx 34

say changeable in regard to that which He is, and whereby He is that which He is; and thee, less is in this regard visible. Since there are no doubt some things changeable, set not visible, as are our thoughts, and memthat is not also campeable.

HAP, II -THE ISSENCE OF GOD NEVER AP-PEARED IN LINELY DIVINE APPEARANCES TO THE FAIRDRS WROUGHT BY THE MINISTRY OF INCHES AN ORDERTION DRAWN FROM THE NODE OF SPEECE REMOVED. THAT THE AP-AS THAT TO MOSES, WAS WROUGHT BY AN-LAW BEING GIVEN TO MOSEN BY ANGELS. WHAT REMAINS TO BE SAID IN THE NEXT.

W. erefore the substance, or, if it is better so to say, the essence of God, wherein we " 'erstand, in proportion to our measure, in ovever small a degree, the Father, the Son, and the Holy Spirit, since it is in no way argeable, can in no way in its proper self be Y. S. L. C.

22 It is manifest, accordingly, that all those appearances to the fathers, when Godwas presented to them according to His own depensation, suitable to the times, were *to, ght through the creature. And if we cannot discern in what manner He wrought them by ministry of angels, yet we say that they were wrong it by angels; but not from our own power of discernment, lest we should seem to any one to be wise beyond our measare, where is we are wise so as to think soberly, as God hath dealt to us the measure of faith;" and we believe, and therefore speak.2 For the authority is extant of the divine Scriptures, from which our reason ought not to turn aside; nor by leaving the solid support of the divine utterance, to fall headlong over the precipale of its own surmisings, in matters wherein neither the perceptions of the body rule, nor the clear reason of the truth shines forta. Now, certainly, it is written most clearly in the Epistle to the Hebrews, when

1 mity, and any corporeal action of those the dispensation of the New Testament was to wies, yet, according to the Spirit of God be distinguished from the dispensation of the sent to us from above, and to His grace im- Old, according to the fitness of ages and of ared to our minds, I dare to say confidently, times, that not only those visible things, but neither God the Father, nor His Word, also the word itself, was wrong it by angels of His Spirit, which is the one God, is in any For it is said thus. "But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"4 Whence it appears that were, and wais, and the woole incorpored all those things were not only wrought by creature; but there is nothing that is visible angels, but wrought also on our account, that is, on account of the people of God, to whom is promised the inneritance of eternal life. As it is written also to the Countmans, " Now all these things happened unto them in a figure; and they are written for our admonition, upon whom the ends of the world arecome."5 And then, demonstrating by plain consequence that IT AND SO OF GOD TO ABRAHAM HIMSELF, JUST as at that time the word was spoken by the angels, so now by the Son; "Therefore," he THE SAME THESE IS PROVED BY THE SAYS, "we ought to give the more carnest heed to the things which we have heard, lest at any what has been said in this mook, and time we should let them slip. For if the word spoken by angels was steading, and every transgression and disobedience received a just recompense of reward; now shall we escape, if we neglect so great volvation?" And then, as though you asked, What salvation?-in order to show that he is now speaking of the New Testament, that is, of the word which was spoken not by angels, but by the Lord, he says, "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gitts of the Holy Ghost, according to His own will, " 6

23. But some one may say, Why then is it written, "The Lord said to Moses;" and not, rather, The angel said to Moses? Because, when the crier proclaims the words of the judge, it is not usually written in the record, so and so the crief said, but so and so the judge. In like manner also, when the holy prophet speaks, although we say. The prophet said, we mean nothing else to be understood than that the Lord said; and if we were to say, The Lord said, we should not put the prophet aside, but only intimate who spake by him. And, indeed, these Scriptures often reveal the angel to be the Lord, of whose speaking it is from time to time said, "the Lord said," as we have shown already. But on account of those who, since the Scripture in that place specifies an angel, will have the Son of God Himself and in

t for Kulturance " for my substance is a passive term, den eing laset a force in Scing baserie. In the rise is about to
the force in the force in the force, though employing
the large specific dream enable to the force in the force in the
Rome ein a force declarate which is a force in the
To the risk a force in the

said by an angel, but "by angels."

in Genes's.

narrative. For, pray, because it is written, fearest God, seeing thou hast not withheld "And the Lord God said unto Abraham;" hy son, thine only son, on account of me." and a little after, "And the Lord God ap- What is "on account of me," except on acpeared unto Abraham;"4 were these things, count of Him who had commanded him to be for this reason, not done by angels? slain? Was then the God of Abraham the place, "And the Lord appeared to him in the by an angel? Consider what follows. Here,

Himself to be understood, because He is cept they confess that they were angels, as called an angel by the prophet, as announcing that which to loas also shows? Because it is the will of His Father and of Himself; I have not said an angel spoke or appeared to him, therefore t ought fit to produce a planer will they therefore venture to say that the testimony from this epistle, where it is not vision and voice granted to Moses was wrought by an angel because it is so written, 24. For Stephen, too, in the Acts of the but that God appeared and spake in His own Apostles, relates these taings in that manner substance to Abraham because there is no in what taey are also written in the Old mention made of an angel? What of the Testament: "Men, brethren, and fathers, fact, that even in respect to Abraham an hearken," he says: "The God of glory ap- angel is not left unmentioned? For when is peared unto our father Abraham, when he son was ordered to be oncred up as a sacri-was in Mesopotamia." But lest any one fice, we read thus: "And it came to pass should think that the God of glory appeared after these things that God did tempt Abrathen to the eyes of any mortal in that waich ham, and said unto him, Abraham, and ac He is in Himself, he goes on to say that an said, Behokl, here I am. And He said, angel appeared to Moses. Then fied Take now thy son, thine only son Isaac, Moses," he says, "at that saying, and was whom thou lovest, and get thee into the land a stranger in the land of Midian, where he of Moriah; and offer him there for a himmibegat two sons. And when forty years were offering upon one of the mountains that I will expired, there appeared to him in the wilder- tell thee of." Certainly God is here menness of mount Sinai an angel of the Lord in tioued, not an angel. But a little atterwards a flame of fire in a bush. When Moses saw Scripture hath it thus: 44 And Abraham it, he wondered at the sight: and as he drew stretched forth his hand, and took the knife near to behold it, the voice of the Lord came to slay his son. And the angel of the Lord unto h.m. saving, I am the God of thy called unto him out of heaven, and said, fathers, the God of Abraham, and the God Abraham, Abraham; and he said, Here am I. of Isaac, and the God of Jacob. Then And he said, Lay not thine hand upon the Moses trembled, and durst not behold. Iad, neither do thou anything unto h.m." Then said the Lord to him, Put off thy shoes What can be answered to this? Will they from thy feet," etc. Here, certainly, he say that God commanded that Isaac should speaks both of angel and of Lord; and of the be slain, and that an angel forbade it? and same as the God of Abraham, and the God further, that the father himself, in opposition of Isaac, and the God of Jacob; as is written to the decree of God, who had commanded that he should be slain, obeyed the angel, 25. Can there be any one who will say that the Lord appeared to Moses by an angel, but to Abraham by Himself? Let us not Yet not even for it, gross and abject as it is, answer this question from Stephen, but from does Scripture leave any room, for it immethe book itself, whence Stephen took his diately adds: "For now I know that thou * except on ac-Whereas it is said in like manner in another same as the angel, or was it not rather God plains of Mamre, as he sat in the tent door certainly, already an angel has been most in the heat of the day;" and yet it is added clearly spoken of; yet notice the context; immediately, "And he lift up his eyes and "And Abraham lifted up his eyes, and looked, looked, and, lo, three men stood by him: "s and behold behind him a ram caught in a of whom we have already spoken. For how thicket by his horns: and Abraham went and will these people, who either will not rise took the ram, and offered him up for a from the words to the meaning, or easily barat-offering in the stead of his son. And throw themselves down from the meaning to Abraham called the name of that place, The the words,—how, I say, will they be able to Lord saw. as it is said to this day, In the explain that God was seen in three men, explain the Lord was seen. I Just as that

to Profice me

saying, "Behold the man Gabriel," "

stop their mouths by another most clear and tainly the Father, and the Son, and the Holy most weighty proof, where not an angel in Spirit; and in which, sometimes the Fatuer, the singular nor men in the plural are spoken sometimes the Son, sometimes the Holy of, but simply angels; by whom not any par- Spirit, and sometimes God, without any disticular word was wrought, but the Law itself tinction of person, was figuratively signified is most distinctly declared to be given; which by them, although appearing in visible and certainly none of the faithful doubts that God sensible forms, yet by His own creature, not give to Moses for the control of the children by His substance, in order to the seeing of which, hearts are cleansed through all those So Stephen speaks: "Ye stiff-necked," he things which are seen by the eyes and heard tays, " and uncircumeised in heart and ears, by the ears. ve do always resist the Holy Ghost: as your tathers did, so do ye. Which of the prophets undertaken to show in this book has been have not your fathers persecuted? and they

For now I know that thou fearest God; "coming of the Just One; of whom we have not because it was to be understood that God been now the letrayers and morderers, who then came to know, but that He brought it have received the Law by the disposition of to pass that through God Abraham himself angers, and have not kept it. What is came to know want strength of neart he had more evident than this? What more strong obey God, even to the sacrificing of his than such an authority? The Law, indeed, son: after that mode of speech in which was given to that people by the disposition of entert is signified by the efficient, -as cold angels; but the advent of our Lord Jesus ward to be suggish, because it makes men Curist was by it prepared and pre-announced; ggish; so that He was therefore said to and He Himself, as the Word of God, was in because He had made Abraham himsome wonderful and unspeakable manner in the know, who might well have not distance the angels, by whose disposition the Law erned the firmness of his own faith, had it itself was given. And hence He said in the two been proved by such a trial. So here, Gospel, "For had ye believed Moses, ye The Lord saw," that is, caused Hanself to me." Therefore then the Lord was speakbe seen. For he goes on immediately to ing by the angels; and the son of God, wao was to be the Mediator of God and men, c Lord was seen." Here you see the same from the seed of Abraham, was preparing agel is called Lord; wherefore, unless be. His own advent by the angels, that He might muse the Lord spake by the angel? But if find some by whom He would be received, ex pass on to that which follows, the angel confessing themselves guilty, whom the Law integer ier speaks as a prophet, and reveals untulfilled had made transgressors. And hence the apostle also says to the Galatians, "And the angel of the Lord," he says, "Wherefore then serveth the Law? It was added because of transgressions, till the seed would time, and said. By myself I have should come to whom the promise was made. . m. saith the Lord; for because thou hast which [seed] was ordered through angels in Fine this thing, and hast not withheld thy the hand of a mediator;" 7 that is, ordered for, thine only son, on account of me," etc. through angels in His own hand. For He tertunity these words, viz. that he by whom was not born in limitation, but in power. But the Lord speaks should say, "Thus saith the you learn in another place that he does not Lord," are commonly used by the prophets mean any one of the angels as a mediator, lso Does the Son of God say of the Father, but the Lord Jesus Christ Himself, in so far "The Lord saith," white He Himself is that as He deigned to be made man. "For there A gel of the Father? What then? Do they as one God," he says, "and one Mediator not see how hard pressed they are about these between God and man, the man Carist three men who appeared to Abraham, when Jesus." Hence that passover in the killing it had been said before, "The Lord appeared of the lamb;" hence all those things which are to him?" Were they not angels because figuratively spoken in the Law, of Christ to they are called men? Let them read Daniel, come in the flesh, and to suffer, but also to rise again, which Law was given by the dis-26. But why do we delay any longer to position of angels; in which angels, were cer-

27. But now, as I think, that which we had

t funds to angelorum. t fishes an after the Existentiam 8 i lim is 5. FEX 20.

sufficiently discussed and demonstrated, according to our capacity; and it has been established, both by probable reason, so far as strength of authority, so far as the divine declarations from the Holy Scriptures have been made clear, that those words and bodily ap-pearances which were given to these ancient fathers of ours before the incarnation of the Saviour, when God was said to appear, were wrought by angels: whether themselves speaking or doing something in the person of God, as we have shown that the prophets also were wont to do, or assuming from the creature that which they themselves were not, wherein God might be shown in a figure to men; which manner of showing also, Scripture teaches by many examples, that the prophets, too, did not omit. It remains, therefore, now for us to consider, - since both in the Lord as born of a virgin, and in the Holy Spirit descending in a corporeal form like a dove. "

and in the tongues like as of fire, which appeared with a sound from heaven on the day of Pentecost, after the ascension of the Lord, a man, or rather, so far as I am able, and by it was not the Word of God Himself by His own substance, in which He is equal and coeternal with the Father, nor the Spirit of the Father and of the Son by His own substance. in which He Himself also is equal and coeternal with both, but assuredly a creature, such as could be formed and exist in these fashions, which appeared to corporeal and mortal senses, -- it remains, I say, to consider what difference there is between these manifestations and those which were proper to the Son of God and to the Holy Spirit, although wrought by the visible creature; which subject we shall more conveniently begin in another book.

^{*} Matt. iii. 16.

³ Acts fi 2-4. 3 [The reference here is to the difference between a theophany, and an incarnation; already alluded to, in the note on p. 149.—W. G. T. S.]

BOOK IV.

EXPLAINS FOR WHAT THE SON OF GOD WAS SENT, VIZ. THAT BY CHRIST'S DYING FOR SINNERS, WE WERE TO BE CONVINCED HOW GREAT IS GOD'S LOVE FOR US, AND ALSO WHAT MANNER OF MEN WE ARE WHOM HE LOVED. THAT THE WORD CAME IN THE FLESH, TO THE PURPOSE ALSO OF ENABLING US TO BE SO CLEANSED AS TO CONTEMPLATE AND CLEAVE TO GOD. THAT OUR DOUBLE DEATH WAS ABOLISHED BY HIS DEATH, BEING ONE AND SINGLE, AND HERE-UPON IS DISCUSSED, HOW THE SINGLE OF OUR SAVIOUR HARMONIZES TO SALVATION WITH OUR DOUBLE; AND THE PERFECTION IS TREATED AT LENGTH OF THE SENARY NUMBER, TO WHICH THE RATIO ITSELF OF SINGLE TO DOUBLE IS REDUCIBLE. THAT ALL ARE GATHERED TOGETHER FROM MANY INTO ONE BY THE ONE MEDIATOR OF LIFE, VIZ. CHRIST, THROUGH WHOM ALONE IS WROUGHT THE TRUE CLEANSING OF THE SOUL. FURTHER IT IS DEMON-STRATED THAT THE SQN OF GOD, ALTHOUGH MADE LESS BY BEING SENT, ON ACCOUNT OF THE FORM OF A SERVANT WHICH HE TOOK, IS NOT THEREFORE LESS THAN THE FATHER AC-CORDING TO THE FORM OF GOD, BECAUSE HE WAS SENT BY HIMSELF: AND THAT THE SAME ACCOUNT IS TO BE GIVEN OF THE SENDING OF THE HOLY SPIRIT.

1. The knowledge of things terrestrial and celestial is commonly thought much of by men. Yet those doubtless judge better who prefer to that knowledge, the knowledge of themselves; and that mind is more praiseworthy which knows even its own weakness, than that which, without regard to this, searches out, and even comes to know, the ways of the stars, or which holds fast such knowledge already acquired, while ignorant of the way by which itself to enter into its own proper health and strength. But if any one has already become awake towards God, kindled by the warmth of the Holy Spirit, and in the love of God has become vile in his own eyes; and through wishing, yet not having strength to come in unto Him, and and to entreat Him, that again and again He will have compassion, until he have put off all his wretchedness, and to have put off all his wretchedness, and to have put off all his wretchedness; and to pray confidently, r. Cor. viii. 1.

PREFACE.—THE KNOWLEDGE OF GOD IS TO BE as having already received of free gift the sought from GOD.

| Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sought from God. | Sough and Enlightener of man:-such an one, so acting, and so lamenting, knowledge does not puff up, because charity edifieth; for he has preferred knowledge to knowledge, he has preferred to know his own weakness, rather than to know the walls of the world, the foun-dations of the earth, and the pinnacles of heaven. And by obtaining this knowledge, he has obtained also sorrow; but sorrow for straying away from the desire of reaching his own proper country, and the Creator of it, his own blessed God. And if among men such as these, in the family of Thy Christ, O Lord my God, I groan among Thy poor, give me out of Thy bread to answer men who do not hunger and thirst after righteousness, but are sated and abound.3 But it is the vain image of those things that has sated them, through the light He gives, has given heed to himself, and has found himself, and has learned that his own filthiness cannot mingle shrunk from, and so fall into their own vanwith His purity; and feels it sweet to weep ity. I certainly know how many figments

3 Matt. v. 6.

vomit fort i (cructuem) into these writings any but because He willed. And knowing too, of these agments for solid truths, but that we shall not trust in ourselves; and this is to there may pass into them only what the breata be made "weak." But He Himself makes us made by His humanity. And this truth, God loved us, and what manner of men we eternal; and there love is true, eternity true; I e saved by H.s life. and there eternity is loved, and truth is loved.

CHAP, 1. -WE ARE MADE PERFECT BY ACKNOWL-EDGEMENT OF OUR OWN WEARNESS. THE IN-CARNATE WORD DISPILS OUR DARWNESS.

2. But since we are exiled from the uneternity, truth, blessedness, even in those might be made weak, and so perfected. that geable and temporal things (for we wish troubled); visions have been sent to us from heaven suitable to our state of pilgrimage, in return thither, whence unless we originated

pray the God of my heart, that I may not for He gave it, not because we were wort av, of His truta has breathed into me; cost out perfect, who says also to the Apostle Paul, though I am from the signt of His eyes, and "My grace is sufficient for thee; for my the divinity of His only-begotten Son has Min, then, was to be persuaded now much changeable though I am, I so far drink in, as were waom He loved; the former, lest we far as in it I see nothing changeable; neither should despair; the latter, lest we should be in place and time, as is the case with bodies, proud. And this most necessary topic the aposnor in time alone, and in a certain sense the thus explains: "But God commendet i," place, as with the thoughts of our own spirits; no says, "H's love towards us, in that, wade nor in time alone, and not even in any sem-we were yet sonners, Carist died for us, blance of place, as with some of the reason. Much more then, being now justified by His ings of our own minds. For the essence of blood, we shall be saved from wrath through God, whereby He is, has altogether nothing Him. For if, when we were enemies, we changeable, neither in eternity, nor in truth, were reconciled to God by the death of His nor in will; same there train is eternal, love Son; much more, being reconciled, we shall eternal; and there love is true, eternity true; he saved by His life, "2. Also in another place: "What," he says, "s rall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how has He not with Him also freely given us all taings? "6 Now that which is declared to us as already done, was shown also to the ancient rigiteous as about to be done; that changeable joy, yet neither cut off nor torn through the same faith they themselves also away from it so that we should not seek might be humbled, and so made weak; and

3. Because therefore the Word of God is nest er to die, nor to be deceived, nor to be One, by which all things were made, which is the unchangeable truth, all things are simultaneously therein, potentially and unchangeaorder to remind us that what we seek is not bly; not only those things which are now in here, but that from this pilgrimage we must this woole creation, but also those which have been and those which shall be. And therein we should not here seek these tangs. And they neither have been, nor shall be, but first we have had to be persuaded how much only are; and all things are life, and all God loved us, lest from despair we should not things are one; or rather it is one being and dare to look up to Him. And we needed one life. For all things were so made by to be shown also what manner of men we are. Him, that whatsoever was made in them was whom He loved, lest being proud, as if of not made in Him, but was life in Him. our own merits, we should recede the more from Him, and fail the more in our own made, but "the Word was with God, and the strength. And hence He so dealt with us, Word was God, and all things were made by that we might the rather profit by His strengta, Him;" neither had all things been in ide by and that so in the weakness of humility the Him, unless He had Himself been before all virtue of charity might be perfected. And things and not made. But in those things this is intimated in the Psalm, where it is which were made by Him, even body, which said, "Thou, O God, didst send a spontane-ous rain, whereby Thou didst make Thine Him, except it had been life in Him before it inheritance perfect, when it was weary." was made. For "that which was made was for by "spontaneous rain" nothing else is already life in Hun; " and not life of any meant than grace, not rendered to merit, but kind soever: for the soul also is the life of given freely, whence also it is called grace; the body, but this too is made, for it is

^{*} Pallavan , Ita unarretenturani,

sr, and move, and have our being." 3

THE 2 -HOW WE ARE RESDERED APT FOR THE FER EPIDON OF TRUIT THROUGH THE IN ASSAUL WORD,

for corkness compre ended it not " the "carkness" is the toolish minds of men, vol that the Word, by whom all things were made, migrat care for tiese and heal them, 1 The Word was made flesh, and dwelt among 25," For our enlightening is the partaking of the Word, namely, of that life which is the la a of men. But for this partaking we were offersy unfit, and fell short of it, on account of the undleanness of sins. Therefore we were to be cleansed. And further, the one Come ng of the unrighteous and of the proad is the blood of the Righteous One, and the houshing of God Homself;" that we might be cleansed through Him, made as He was what we are by nature, and what we are not by sin, that we might contemplate God, wh a by nature we are not. For by nature we are not God. by nature we are men, by an ac are not righteous. Wherefore God, made a righteous man, interceded with God for man the samer. For the sinner is not congruous to the righteous, but man is congrants to man. By joining therefore to us the likeness of H s humanity, He took away the unaxeness of our norighteousness; and by being made partaker of our mortality, He made as partakers of H's divinity. For the de ita of the samer springing from the necessity of condemnation is deservedly abolished Is the death of the Rig deons One springing if in the free cance of H s compassion, while by which men believe on Him who justi-H's single [death and resurrection] answers

angeable; and by what was it made, except to our double [death and resorrection]. For the enfarageable Word of God? For this congruity, or suitableness, or concord, or "I take were made by Him; and without consonance, or whatever more appropriate if n was not inviting made that was made " word there may be, whereby one is [united] "A sit, " refore, was made wis aire idy life to two, is of great weight in all compacting, a H m, and not any kind of life, but "the or better, permaps, co-adaptation, of the relation of was tree light of men;" the light creature. For (as it just occurs to me) what which is of rational minds, by which men I me in its precisely that co-adaptation which her from beasts, and therefore are men, the Greeks call manner. However this is not 7 where not corpored light, which is the the place to set forth the power of that conet of the flesh, whether it same from sonance of single to double which is found even, or west er it be lighted by eart dy especially in us, and which is naturally so is nor that of human fles i only, but also implanted in us (and by whom, except by i dot belosts, and down even to the minutest. Him who created us?), that not even the ig-For all these things see that norant can fail to perceive it, whether when a tell 44 that life was the light of men; nor singing themselves or hearing others. For at har from any one of us, for in it " we by this it is that trelde and bass voices are in sarmony, so that any one who in his note departs from it, offends extremely, not only trained skill, of which the most part of men are devoid, but the very sense of hearing. To demonstrate this, needs no doubt a long discourse; but any one who knows it, may 4 Bit "the light sluneth in darkness, and make it plain to the very ear in a rightly or-or workness compre ended it not." New dered monognord,

mie hand by victors desires and unbenel. CHAP, 3,-THE ONE DESTREAD RESERVECTION OF THE RODY OF CHRIST HARMONIZES WITH OUR DOUBLE DEATH AND RESURRECTION OF BODY AND SOUL, TO THE EFFECT OF SALVA-TION. IN WHAT WAY THE SINGLE DEATH OF CHRIST IS BESTOWED UPON OUR DOUBLE DEATH.

> 5. But for our present need we must discuss, so far as God gives us power, in what manner the single of our Lord and Sayiour Jesus Curist answers to, and is, so to say, in harmony with our double to the effect of salvation. We certainly, as no Christian doubts, are dead both in soul and body; in soul, because of sin; in body, because of the punishment of sin, and through this also in body because of sin. And to both these parts of ourselves, that is, both to soul and to hody, there was need both of a medicine and of resurrection, that what had been changed for the worse might be renewed for the better. Now the death of the soul is ungodiness, and the death of the body is corruptil dity, through which comes also a departure of the soul from the body. For as the soul dies when God leaves it, so the body dies when the soul leaves it; whereby the former becomes foolish, the latter lifeless. For the soul is raised up again by repentance, and the renewing of life is begun in the body still mortal by faith,

[·] Austral and and of

^{*} J 12:01. 1, 14.

W (1) 1

fies the ungodly; and it is increased and and to cause both our resurrections, He apwarda dwellet i in you," o

strengthened by good habits from day to day, pointed beforehand and set forth in mystery as the inner man is renewed more and more. I and type His own one resurrection. For He But the body, being as it were the outward was not a sinner or ungodly, that, as though man, the longer this life lasts is so much the dead in spirit. He should need to be renewed more corrupted, either by age or by disease, in the inner man, and to be recalled as it were or by various afflictions, until it come to that to the life of righteousness by repentance; last affliction water all call death. And its but being clothed in mortal flesh, and in that resurrection is delayed until the end; when alone dying, in that alone rising again, in also our justification itself shall be perfected that alone did He answer to both for us; menably. For then we shall be like Him, since in it was wrought a mystery as regards for we shall see Him as He is.3 But now, so the inner man, and a type as regards the long as the corruptible body presseth down outer. For it was in a mystery as regards the soul, and human life upon earth is all our inner man, so as to signify the death or temptation, in His sight shall no man living our soul, that those words were uttered, not be justified," in comparison of the riguteous- only in the Psalm, but also on the cross: ness in which we shall be made equal with "My God, my God, why hast Thou forsaken the angels, and of the glory which shall be me 2"" To which words the apostle agrees, revealed in us. But why mention more proofs respecting the difference between the death of the soul and the death of the body, when be destroyed, that henceforth we should not the Lord in one sentence of the Gospel has serve sin;" since by the crucifixion of the made either death easily distinguishable by inner man are understood the pains of reany one from the other, where He says, "Let pentance, and a certain wholesome agony the dead bury their dead "?" For burial was of self-control, by which death the death of the fitting disposal of a dead hody. But by ungodbness is destroyed, and in which death those who were to bury it He meant those God has left us. And so the body of sin is who were dead in soul by the impiety of un-destroyed through such a cross, that now we belief, such, namely, as are awakened when should not yield our members as instruments it is said, "Awake thou that sleepest, and of unrighteousness unto sin." Because, if arise from the dead, and Christ shall give even the inner man certainly is renewed day thee light." And there is a death which by day, yet undoubtedly it is old before it is the apostle denounces, saying of the widow, "But she that liveth in pleasure is dead while she liveth." Therefore the soul, man, and put on the new;" which he goes which was before ungodly and is now godly, on to explain by saying, "Wherefore, putting is said to have come alive again from the away lying, speak every man truth. " But dead and to live, on account of the righteous- where is lying put away, unless inwardly, that ness of faith. But the body is not only and he who speaketh the truth from his heart may to be about to die, on account of that depar- inhabit the noly hill of God?" But the resurture of the soul which will be; but on account rection of the body of the Lord is shown to of the great infirmity of flesa and blood it is belong to the mystery of our own inner resureven said to be now dead, in a certain place rection, where, after He had risen. He says in the Scriptures, namely, where the apostle to the woman, "Touch me not, for I am not says, that "the body is dead because of sin, yet ascended to my Father;" s with which but the spirit is life because of righteous mystery the apostle's words agree, where he ness "" Now this life is wrought by faith, says, "It ye then be risen with Christ, seek "since the just shall live by faith," But those things which are above, where Christ what follows? "But if the spirit of Him that sittern on the right hand of God; set your raised up Jesus from the dead dwell in you, thoughts " on things above." " For not to He that raised up Christ from the dead shall town C trist, unless when He had ascended also quicken your mortal bodies by His Spirit to the frather, means not to have thoughts." of Christ after a flesaly manner. Again, the 6. Therefore on this double death of ours death of the flesh of our Lord contains a type our Saylour bestowed His own single death; of the death of our outer man, since it is by such saftering most of all that He exhorts

Hom tv 5.

³s am. i. 17

^{7 2 (47} OF 15 4 Word 1 15 0 Pa cello T 1 1 32 X 14 66 Kello 1 1 X 2 15 100 X

Collector Collec

and as a type of the outer.

SENARY NUMBER,

Now this ratio of the single to the double. anses, no doubt, from the ternary number, so e or e added to two makes tarce; but the while was on these make reaches to the senary,

His servants that they should not fear those for one and two and three make six. And who kill the body, but are not able to kill the this number is on that account called perfect, soul. Wherefore the apostle says, "That I because it is completed in its own parts: for may fill up that which is behind of the afflic- it has these three, sixth, third, and half; nor hous of Christ in my flesh," And the is there any other part found in it, which we resurrection of the body of the Lord is found can call an aliquot part. The sixth part of to contain a type of the resurrection of our it, then, is one; the third part, two; the half, outward man, because He says to His disci-tirce. But one and two and three complete ples, "Handle me, and see; for a spirit hath the same six. And Holy Scripture compose these and bones, as ye see me have," mends to us the perfection of this number, and one of the disciples also, handling His especially in this, that God finished His works sears, exclaimed, "My Lord and my God!" in six days, and on the sixth day man vas And whereas the entire integrity of that flesh imade in the image of God? And the Son of are apparent, this was shown in that which God came and was made the Son of man, He had said when exhorting His disciples: that He might re-create us after the image of There shall not a hair of your head God, in the sixth age of the human race. erish." 5 For how comes it that first is For that is now the present age, whether a said, "Touch me not, for I am not yet as- thousand years apiece are assigned to each reded to my Father;" and how comes it age, or whether we trace out memorable and that before He ascends to the Father, He remarkable epochs or turning-points of time actually is touched by the disciples; unless in the divine Scriptures, so that the first age cause in the former the mystery of the is to be found from Adam until Noah, and the over man was intimated, in the latter a type second thence onwards to Abraham, and then was given of the outer man? Or can any one next, after the division of Matthew the evanpossibly be so wit out understanding, and so gelist, from Abraham to David, from David to timed away from the truth, as to dare to say, the carrying away to Babylon, and from thence that He was touched by men before He as- to the travail of the Virgin," which three ages coded, but by women when He had as-joined to those other two make five. According-coded? It was on account of this type, ly, the nativity of the Lord Legan the sexta, went before in the Lord, of our future which is now going onwards until the hidden reserrection in the body, that the apostle end of time. We recognize also in this senary says, "Christ the first-fruits; afterward they number a kind of figure of time, in that t are Christ's."? For it was the resurrect threefold mode of division, by which we of the body to which this place refers, compute one portion of time before the Law; in account of which he also says, "Who has a second, under the Law; a third, under manged our vile body, that it may be fash- grace. In which last time we have received med like unto His glorious body." The the sacrament of renewal, that we may be or deat : therefore of our Saviour brought renewed also in the end of time, in every sa vation to our double death, and His one part, by the resurrection of the flesh, and so resurrection wrought for us two resurrections; may be made whale from our entire infirmity, stace His body in both cases, that is, both in not only of soul, but also of body. And His death and in His resurrection, was min-thence that woman is understood to be a type seried to us by a kind of healing suitable- of the church, who was made whole and upness, both as a mystery of the inner man, right by the Lord, after she had been howed by infirmity through the binding of Satan. For those words of the Psalm lament such dap, 4 -THE RATIO OF THE SINGLE TO THE hidden enemies: "They bowed down my DOLLE COMES FROM THE VERNE CHON OF THE SOUL." In And this woman had her infirmity SENARY STABLE. THE PERFECTION OF THE Eighteen years, which is thrice six. And the SENARY NUMBER IS COMMENDED IN THE months of eighteen years are found in num-SRIPTURES THE YEAR ABOUNDS IN THE ber to be the cube of six, 210 SIA times six times six. Nearly, too, in the same place in the Gospel is that fig tree, which was convicted also by the third year of its miserable barrenness. But intercession was made for it, that it might be let alone that year, that year, that if it bore fruit, well; if otherwise, it should be cut down " For both three years

FCol r 24 4 f r r 24 al. f r or sk 17 FPbs or r

belong to the same threefold division, and is found to have been brought in so many the months of three years make the square days to the birth, as the authority of the of six, which is six times six,

that has been kept from of old is that which Virgin, in waich He was conceived, waere the revolution of the moon determines), no one of mortals was begotten, corresponds abounds in the number six. For that which to the new grave in which He was befried, six is, in the first order of numbers, which wherein was never man laid, neither before so the year is marked by the revolution of the sun; and five days and a quarter of a day remain, that the sun may fulfill its course and day, which must be intercalated in every fourth year, which they call bissextile, that heart of the earth." the order of time may not be distorbed: if we consider, also, these five days and a quar- chap, 6,- the three days of the rest kreeter themselves, the number six prevails in them. First, because, as it is usual to compute the whole from a part, we must not call it five days, but rather six, taking the quarter days for one day. Next, because five days tuemselves are the sixth part of a month; while the quarter of a day contains six hours. For the entire day, i.e. including its night, is twenty-tour hours, of which the fourth part, which is a quarter of a day, is found to be six does the sixth number prevail.

CHAP, 5. THE NUMBER SIX IS ALSO COMMEND-ED IN THE DUMINING UP OF THE LODY OF CHRIST AND OF THE TEMPLE AT JERUSALI M.

building up of the body of the Lord, as a figure of which He said that He would raise up in three days the temple destroyed by the Jews. For they said, "Forty and six years reckoned, as it were, ten months for the sixth day after the math month, but because the third day; because God (who common ded the perfection itself of the body of the Lord

church maintains upon the tradition of the 8. A single year also, it the whole twelve elders. For He is believed to have been months are taken into account, which are conceived on the 25th of March, upon which made up of thirty days each (for the month day also He suffered; so the womb of the consists of units up to ten, that sixty is in nor since. But He was born, according to the second order, which consists of tens up tradition, upon December the 25th. It, then to a hundred. Sixty days, taen, are a sixth you reckon from that day to this you find two part of the year. Further, if that which hundred and seventy six days which is fortystands as the sixth of the second order is six times six. And in this number of years multiplied by the sixth of the first order, the temple was built, because in that number then we make six times sixty, i.e. three hunders of sixes the body of the Lord was perfected; dred and sixty days, which are the whole which being destroyed by the suffering of twelve months. But since, as the revolution death, He raised again on the third day, of the moon determines the month for men, For "He spake this of the temple of His body," as is declared by the most clear and solid testimony of the Gospel; where He said, "For as Jonas was three days and taree end the year; for four quarters make one mg its in the whale's beliy, so shall the Son of man be three days and three mgats in the

> TION, IN WHICH ALSO THE RATIO OF SINGLE TO DOUBLE IS APPARENT.

to. Scripture again witnesses that the space of those three days themselves was not whole and entire, but the first day is counted as a whole from its last part, and the third day is itself also counted as a whole from its first part; but the intervening day, ic. the second day, was absolutely a whole hours. So much in the course of the year with its twenty-four hours, twelve of the day and twelve of the night. For He was crucified first by the voices of the Jews in the third hour, when it was the sixth day of the week. Then He hung on the cross itself at the sixth nour, and yielded up. His spirit at the ninth 9. And not without reason is the number six understood to be put for a year in the gelist express it; which means, at the end huilding up of the body of the Lord as a of the day. Waeresoever then you begin,even if some other explanation can be given, so as not to contradict the Gospel of Joan," but to understand that He was suspended on was this temple in building." and six the cross at the third hour, - st ll you cannot times forty-six makes two hundred and make the first day an entire day. It will be seventy-six. And this number of days com- reckoned then an entire day from its last pletes mine months and six days, which are part, as the third from its first part. For the night up to the dawn, when the resurrectravail of women; not because all come to the tion of the Lord was made known, belongs to

orig: the grace of the New Testament and e partaking of the resurrection of Christ the mis might be spoken to us " For ye were netimes darkness, but now are ye light in - Lord ') intimates to us in some way that e day takes its beginning from the mgat, r as the first days of all were recknied t. of man; ' so these on account of the restormion of min, are reckoned from darkness to light. From the hour, then, of His dest i to the dawn of the resurrection are forty b. rs, counting in also the minth hour itself And with this number agrees also His life gion earth of forty days after His resurrec-And this number is most frequently used in Scripture to express the mystery of pite tion in the fourfold world. For the n n'er ten has a certain perfection, and that the evening of the burial to the dawn of the factorition are thirty-six hours which is six Le greatest consonance of co-adaptation two of single added to double and makes 1 my-six; namely a whole mg it with a whole dy and a whole night, and this not without the mystery which I have noticed above. for not untitly do we liken the spirit to the da and the body to the night. For the body of the Lord in His death and resurrection To a figure of our spirit and a type of our body. In this way, then, also that ratio of he single to the double is apparent in the think six hours, when twelve are added to these numbers are so put in the Holy Scripttres, other people may trace out other reagaen are to be preferred to them, or such as feast upon the One, to continue one. are equally probable with mine, or even more probable than they are; but there is no one CHAP, 8, -IN WHAT MANNER CHRIST WILLS sirely so foolish or so absurd as to contend that they are so put in the Scriptures for no. purpose at all, and that there are no mystical able person against the churco.

to light to some out of darkness, that CHAP, 7 -IN WHAT MANNER WE AST GATHERED FROM MANY INTO ONE THROUGH ONE MEDIA-TOR.

ir This mystery, this sacrifice, this priest, this God, before He was sent and cone, being made of a woman -of Him, all tiose things which appeared to our fathers in a sacred and mystical way by angelical miratem legat to night, on account of the future cles, or which were done by the fathers themselves, were similatudes; in order that every creature by its acts might speak in some way of toat One who was to be, in whom there was to be salvation in the re-overy of all from death. For because by the wickedness of ungodliness we had recoiled and fulen away in discord from the one true and supreme God, and had in many things become vain, being distracted through many things and cleaving fast to many trungs; it was needfal, by the decree and command of God in His a a pared by four makes forty. But from mercy, that those same many things a sould join in proclaiming the One that should come, and that One should come so proclaimed by natured. And this is referred to that ratio these many things, and that these many of the single to the double wherein there is things should join in witnessing that this One had come; and that so, freed from the burher twelve added to twenty-four suits the den of these many things, we should come to that One, and dead as we were in our souls by many sins, and destined to the in the flesh on account of sin, that we should love that One who, without sin, died in the flesh for us; and by believing in Him now raised again, and by rising again with Him in the spirit through faith, that we should be justified by being made one in the one righteous One; and that we should not despair of our own resurrection in the flesh itself, when we consider that the one Head had gone before us menty-four. As to the reasons, indeed, why the many members; in whom, being now cleansed through fait i, and then renewed by signt, and through Him as mediator reconsons, either such that those which I have ciled to God, we are to cleave to the One, to

THAT ALL SHALL BE ONE IN HIMSOLF,

12. So the Son of God Himself, the Word reasons why those numbers are there men. of God, Himself also the Mediator between tioned. But those teasons which I have here God and men, the Son of man, equal to the green, I have either gathered from the au- Father through the unity of the Goddend, trooty of the church, according to the tra- and partaker with us by the taking upon dition of our forefathers, or from the testi- H m of humanity, interceding for us with the mony of the divine beriptures, or from the Father in that He was man, syet not conceal-nature itself of numbers and of similitudes, ing that He was God, one with the Father, No sober person will decide against reason, among other things speaks thus. "Neither no Christian against the Scriptures, no peace. pray I for these alone," He says, "but for them also which shall believe on me through their word; that they all may be one; as

Thou, Father, art in me, and I in Thee, that Since, as the one fell through being lifted up, they also may be one in us; that the world and cast down [man] also who consented to

CHAP, 9. THE SAME ARGUMENT CONTINUED.

He did not say, I and they are one thing; " although, in that He is the head of the church, which is His body, He might have said, I and they are, not one thing, but one person, because the head and the body is one Christ; but in order to show His own Godhead consubstantial with the Father (for themselves, separated as they are one from same nature in which all become from mortal 'Ying. men equal to the angels, but also through CHAP, 11,-MIRACLES WHICH ARE DONE BY DEthe same will most harmoniously conspiring to the same blessedness, and fused in some as the Father and Son are one, not only in even though they be of the better incline l. in one." *

SO THE DEVIL IS THE MEDIATOR OF DEATH.

may believe that Thou hast sent me. And aim; so the other was raised up through be-the glory which Thou gavest me I have ing abased, and litted up [man] also who begiven them; that they may be one, even as heved in Hon. For because the devil had we are one." the way (inasmuch as he bare indeed in his ungodiness the death of the spirit, but had not undergone the death of the flesh, because he had not assumed the covering of the desa), he appeared to man to be a mighty chief among the legions of devils, through whom he exercises his reign of deceits; so putting up man the more, who is eager for power more than righteousness, through the which reason He says in another place, "I pride of elation, or through false philosophy; and my Fatner are one ""), in His own kind, or cise entanging him through sacrilegious that is, in the consubstantial parity of the same nature. He wills His own to be one, but in His own to be one, but in His own to be one, and the minds of the more that in House f; since they could not be so in two also to magical trickery; promising two another by divers pleasures and desires the cleansing of the soul, through those in than and uncleannesses of sin; whence they are tions which they call reserve, by transformcleansed through the Mediator, that they tog himself into an angel of light," throng may be one in Him, not only through the divers machinations in signs and prodigies of

MONS ARE TO BE SPURNED.

14. For it is easy for the most worthless way by the fire of charity into one spirit, spirits to do many things by means of aerid for to this His words come, "That they may bodies, such as to cause wonder to so us be one, even as we are one;" namely, that which are weighed down by earthly bodies, equality of substance, but also in will, so For if cirtaly bodies themselves, when those also may be one, between whom and trained by a certain skill and practice, ex-God the Son is mediator, not only in that hibit to men so great marvels in theatrical they are of the same nature, but also torongo spectacles, that they was never saw such the same union of love. And then He goes things scarcely believe them when told; why on to is to intimate the truth itself, that He should it be hard for the dev I and his angels is the Mediator, through whom we are recon- to make out of corporeal elements, through ciled to God, by saying, "I in them, and their own aerial bodies, things at which the Thou in me, that they may be made perfect flesh marvels; or even by hidden inspirations to contrive fantastic appearances to the deluding of men's senses, whereby to deceive CHAP 10. - AS CHRIST IS THE MEDIATOR OF LIFE, them, whether awake or asleep, or to drive them into frenzy? But just as it may hapt3. Therein is our true peace and firm pen that one who is better than they in life bond of union with our Creator, that we and character may gaze at the most worthless should be purified and reconciled through of men, either walking on a rope, or doing the Mediator of life, as we had been polluted by various motions of the body many things and alienated, and so had departed from difficult of belief, and yet he may not at all Him, through the mediator of death. For desire to do such things, nor think those men as the devil through pride led man turnigh on that account to be preferred to himself; prede to death, so Christ through lowliness so the faithful and plous soul, not only if it led back man through obedience to life sees, but even if on account of the frailty of the flesh it shudders at, the miracles of demons, yet will not for that either deplore its own want of power to do such things, or judge

tide and many the transfer of the transfer of

^{6 1} days 6 1 days 6 1 days 90; neww.

¹ a Cor a. 14.

them on this account to be better than itself; crime, which is the cause of the punis ment cases, ally since it is in the company of the Whither, then, the mediator of death caused hear, who, whether they are men or good us to pass, yet did not come timself, that is, to whom all things are subject, wonders introduced for us the medicine of correction, deceptive.

DEATH, CHRIST OF LIVE.

15. In no wise therefore are souls cleansed and reconciled to God by nacraegious unitalons, or curious arts that are implous, or m great mountations; since the false mediatir does not translate them to higher things, but rather blocks and cuts on the way that er trough the affections, malgnant in proporton as they are proud, which he inspires into time of his own company; which are not e to nour sh the wags of virtues so as to d, upwards, but rather to heap up the weight I vices so as to press downwards; since the al will fail down the more heavily, the rare it seems to itself to have been carried Accordingly, as the Magi did upwards. wen warned of God, 'whom the star led to above the low estate of the Lord; so we also tegrit to return to our country, not by the way by warch we came, but by another way with the lowly King has tanget, and which the proud king, the adversary of that lowly K ag, cannot block up. For to us, too, t at man arlore the lowly Christ, the "heavens are demeted the gory of God, when the r s and west into an the earth, and their words o the emb of the world " A way was made

angels, accomplish, through the power of God, to the death of the flext, there our Lord God which are far greater and the very reverse of which He deserved not, by a hidden and exreeding mysterious decree of divine and profound justice. In order, therefore, that as by CHAP. 12. - THE DEVIL THE MEDIATOR OF one man came death, so by one man might come also the resurrection of the dead," necause men strove more to saun that when tacy could not shun, ris, the death of the fiesh, than the death of the spirit, i.e. punishment more than the desert of punishment (for not to sin is a thing about which either men are not solicitous or are too little solicitous; but not to die, although it be not within reach of attainment, is yet eagerly sought after); the Mediator of life, making it plain that death is not to be feared, which by the condition of humanity cannot now be escaped, but rather ungodiness, waich can be guarded against through faith, meets us at the end to which we have come, but not by the way by which we came. For we, indeed, came to death through sin; He through righteousness: and, therefore, as our death is the punishment of sin, so His death was made a sacrihee for sin.

> CHAP. 13. -THE DEATH OF CHRIST VOLUNTA-KY HOW THE MEDIATOR OF LIFE SUBDIED THE MEDIATOR OF DEATH. HOW THE DEATH. LE COS HIS OWN TO DESPISE THE DEATH OF CHRIST.

16. Wherefore, since the spirit is to be prefor an to dest a time of a sin in Adam. For, ferred to the body, and the death of the 'By one men sin entered into the world, and spirit means that God has left it, but the death by sin; and so death passed upon all death of the body that the spirit has left it; nen, in whom all have shored." Of this and since here a has the pants ment in the was the dead was the mediator, the persuader death of the body, that the spirit leaves the to sin, and the caster down into death. For body against its will, because it left God willhe, too, applied his one death to work out ingly; so that, whereas the spirit left God or double death. Since he indeed died in because it would, it leaves the body althoug . he spirit through ungodiness, but certainly it would not, not leaves it when it would, and not dre in the fles it, yet both persuaded unless it has offered violence to itself, whereto ungodiness, and thereby brought it to by the body itself is slain; the spirit of the just that we deserved to come into the death. Mediator showed how it was through no of the flesh. We desired therefore the one punishment of an that He came to the death through wicked persuasion, the other followed of the desh, because He did not leave it against His will, but because He willed, when a written, "God made not death," since He willed, as He willed. For because He is so commingled [w.t. the flex.] by the Word death was inflicted on the sinner, through His most just retribution. Just as the judge to lay down my life, and I have power to take inflicts punishment on the guilty; yet it is not it again. No man taketh it from me, but I the pastice of the judge, but the desert of the lay down my life that I might take it again,"6 And, as the Gospel tells us, they who were

A Mate in the

present were most astonished at this, that was due might work us no hurt. For He after that [last] word, in which He set forth was not stripped of the flesh by obligation of the ngure of our sin, He immediately gave any authority, but He strapped Himself. For up His spirit. For they who are nung on doubtless He who was able not to die, if He the cross are commonly torbured by a pro- would not, did die because He would: and longed death. Whence it was that the legs so He made a show of principanties and of the thieses were broken, in order that they powers, openly friumphing over them in Herman gut die directly, and be taken down from self. For whereas by His death the ose the cross before the Subbath. And that He and most real sacribce was offered up for ca, was found to be dead already, caused won- whatever fault there was, whence principalities der. And it was this also, at which, as we and powers held us fast as of right to pay read, Pilate marvelled, when the body of the its penalty, He cleansed, abolished, extin-Lord was asked of him for burial.1

a mediator to death for man, and teignedly life; and whom He called, them He justified; puts himself forward as to life, under the and whom He justified, them He glorine ! " name of cleansing by sacrilegious rites and so the devil, in that very death of the sacrifices, by wanta the proud are led away, —can neither share in our death, nor rise by an absolute right, seduced as he wis ly again from als own; he has indeed been able his own consent, and over whom he rivel, to apply his single death to our double one; himself impeded by no corruption of flesh but he certainly has not been able to apply a and blood, through that frailty of man's single resurrection, which should be at once mortal body, whence he was both too poor a mystery of our renewal, and a type of that and too weak; he who was proud in propor-waking up which is to be in the end. He tion as he was, as it were, but i richer and tuen who being abve in the spirit raised again stronger, riding over him wao was, as it were, His own flesh that was dead, the true Medic- both clothed in rags and full of troubles. tor of lite, has cast out him, who is dead in For whither he drove the sinner to fall, the spirit and the mediator of death, from himself not following, there by following be the spirits of those who believe in H mself, compelled the Redeemer to descend. And so that he should not reign within, but should so the Son of God desgreed to become our assault from without, and yet not prevail. (riend in the fellowship of death, to which And to him, too, He offered Himself to be because he came not, the enemy thought tempted, in order that He might be also a himself to be better and greater than ourmed nor to overcome his temptations, not selves. For our Redeemer says, "Greater only by succor, but also by example. But love hath no man than this, that a mun lay when the devil, from the first, although striving through every entrance to creep into His inward parts, was thrust out, having finished Lord Himself, masmuca as the Lord in His all his alluring temptation in the wilderness sufferings yielded to him; for of Him, too, is after the baptism; because, being dead in the understood what is read in the Psalm, "For spirit, he forced no entrance into Him who Thou hast made Him a little lower than the was alive in the spirit, he betook himself, angels:"6 so that He, being Himself put to through eagerness for the death of man in death, although innocent, by the unjust one any way whatsoever, to effecting that death acting against us as it were by just right, which he could, and was permitted to effect might by a most just right overcome him, and it upon that mortal element which the living so might lead captive the captivity wrong at Mediator had received from us. And where through sin, and free us from a captivity he could do anything, there in every respect that was just on account of sin, by blotting he was conquered; and wherein he received out the handwriting, and redecining us who outwardly the power of slaying the Lord in the flesh, therein his inward power, by which held ourselves, was slain. For it was brought to pass that the bonds of many sins to many deaths were loosed, through the one are his own until this very day, to waom he death of One which no sin had preceded.

Winen death, though not due, the Lord therefore rendered for us, that the death which and drowned by his rites, in that he very

ord was asked of him for burial.' gu shed; and by H.s own resurrection. He also 17. Because that deceiver then,—who was called us whom He predestinated to a new

18. Hence also the devil mocks those who

^{*} Mark nv. 17, 39, 45, 44, and John nis. 55-34.

¹ Ph. 7511 5.

¹¹ ph is 8

casely persuades the proud to ridicule and presume much on the deaths of t'eir own despise the death of Christ, from which the sacrifices, which they do not perceive that in ite ne comment is estranged, the more is he they sourchee to dece that and proud sports; be, eved by them to be the hoher and more or if they have come to perceive it, think their strine. Vet those who have remained with friendship to be of some good to themselves, with are very tew, since the nations acknowls treatherous and envious authorize they are, onge and with prods huminity imbibe the price whose purpose is bent upon nothing cise exand for themseives, and in trust upon it cept to hinder our return. a untion their enemy, and gataer together to their Redeemer. For the devil does not CHAP, 14, - CHRIST THE MOST PERFECT VICTIM how host the most excellent wisdom of God makes use of both his snares and his fury to lung thout the sulvation of His own faitaful sees, beginning from the former end, which the proudest of spirits themselves could reto the latter end, which is the death of the body, and so "reaching from the one end to te other, mightily and sweetly ordering all tangs "1". For wisdom "possets and goeth through all things by reason of her pureness, and no defiled taing can full into her."1 and since the devil has nothing to do with the death of the fles i, whence comes his exceding pinde, a death of another kind is preaired in the eternal fire of hell, by which not mit the spirits that have earthy, but also time who have aerial bodies, can be torcented. But proud men, by whom Christ is despised, because He died, wherein He hagar us with so great a price, both bring were the former death, and also men, to that m setable condition of nature, which is de-tived from the first sin, and will be cast down nto the latter death with the devil. And trey on this account preferred the devil to Lorist, because the former cast them into teat former death, whitner he lumself fell not through the difference of his nature, and whitner on account of them Christ descended trough His great mercy; and yet they do not hesitate to believe themselves better than the devils, and do not rease to assail and depounce them with every sort of malediction, w de they know them at any rate to have sot aing to do with the suffering of this kind of death, on account of which they despise Christ Neither will they take into account that the case may possibly be, that the Word of God, remaining in Himself, and in Himself in no way enangeable, may yet, through the taking upon Him of a lower nature, be CHAP, 15. THEY ARE PROUD WHO THINK THEY able to suffer somewhat of a lower kind, which the unclean spirit cannot suffer, because he has not an earthly body. And so, whereas they themselves are better than the devils, themselves capable of being cleansed by their yet, because they bear a body of flesh, they can so die, as the devils certainly cannot the, who do not bear such a body.

FOR CLEANSING OUR FACTOR. IN EVERY SAC-RIFICE FOUR THINGS ARE TO BE CONSIDERED.

19. They do not understand, that not even joice in the honor of sacrifices, unless a tracsacrifice was due to the one true God, in whose stead they desire to be worshipped: and that this cannot be rightly offered except by a holy and righteous praest; nor an ess that which is offered be received from toose for whom it is offered; and onless also it be without fault, so that it may be offered for cleansing the faulty. This at least all desire who wis a sacrifice to be oftered for themselves. to God. Who taen is so righteens and holy a priest as the only Son of God, who had no need to purge His own sins by sacrifice. neither original sins, nor taose which are added by haman lite? And what could be so fitly chosen by men to be offered for them as human flesh? And what so fit for this immolation as mortal fless? And what so clean for cleansing the faults of mortal men as the flesh born in and from the womb of a virgin, without any infection of carnal concupiscence? And what could be so acceptably offered and taken, as the flesh of our sacrance, made the body of our priest? In such wise that, whereas four things are to be considered in every sacrifice,—to whom it is offered, by whom it is offered, what is offered, for whom it is offered, -the same One and true Mediator Hunself, reconciling us to God by the sacrifice of peace, might remain one with Him to whom He offered, might make those one in Himself for whom He offered, Himself might be in one both the offerer and the offering.

ARE ABLE, BY THEIR OWN RIGHTFOUNNESS. TO BE CLEANSED SO AS TO SEE GOD,

20. There are, however, some who think own rigateousness, so as to contemplate God, and to dwell in God; whom their very pride They itself strins above all others. For there is no

it for the proud man, who on that account is soothsayers, but by us prophets: asnamed to embark upon the ship of wood," to behold from afar his country beyond the sea? Or now can it hurt the humble man not to behold it from so great a distance, when he is actually coming to it by that wood upon which the other disdains to be borne?

CHAP. 16,-THE OLD PHILOSOPHERS ARE NOT TO BE CONSCITED CONCERNING THE RESUR-RECTION AND CONCERNING THINGS TO COME.

21. These people also blame us for believconcerning the revolutions of mutable things, traly, and persuade us by most certain proofs, that all things temporal are made after a se ence that is eternal, are they therefore able to see clearly in the matter of this are thought to divine (just as if a person science itself, or to collect from it, how many kinds of animals there are, what are the seeds of each in their beginnings, what measure in their increase, what numbers run through their conceptions, births, ages, settings; what motions in desiring things according to them and again transmitted to other men, by their nature, and in avoiding the contrary? Have taey not sought out all these things, not through that unchangeable wisdom, but

sin to which the divine law is more opposed, through the actual history of places and times, and over which that proudest of spirits, who or have trusted the written experience of is a mediator to things below, but a barrier others? Wherefore it is the less to be wonagainst things above, receives a greater right dered at, that they have utterly failed in of mastery; unless either his secret shares be searching out the succession of more lengthavoided by going another way, or if he rage ened ages, and in finding any goal of test openly by means of a sintul people (which course, down which, as though down a river, Amarck, being interpreted, means), and for the human race is sailing, and the transition bid by fighting the passage to the land of thence of each to its own appropriate end. promise, he be overcome by the cross of the For these are subjects which historians could Lord, which is prefigured by the holding out not describe, masmuch as they are far in the of the hands of Moses." For these persons future, and have been experienced and related promise themselves cleansing by their own by no one. Nor have those philosopiers, righteousness for this reason, because some was have profited better than others in that of them have been able to penetrate with the high and eternal science, been able to grasp eye of the mind beyond the whole creature, such subjects with the understanding; other and to touch, though it be in ever so small wise they would not be inquiring as they a part, the light of the unchangeable truth; a could into past things of the kind, such as thing which they decide many Christians for are in the province of historians, but rather being not yet able to do, who, in the mean- would foreknow also things future; and those time, live by faith alone. But of what use is who are able to do this are called by them

> CHAP, 17 .- IN HOW MANY WAYS THINGS FU-TURE ARE FOREKNOWN. NEITHER PHILOSO-PHERS, NOR THOSE WHO WERE DISTINGUISH-FD AMONG THE ANCIENTS, ARE TO BE CON-SULTED CONCERNING THE RESURRECTION OF

22. - although the name of prophets, too, is not altogether foreign to their writings But it makes the greatest possible difference, wiether things future are conjectured by exing the resurrection of the flesh, and rather perience of things past (as physicians also wish us to believe themselves concerning these have committed many things to writing in things. As though, because they have been the way of foresight, which they themselves able to understand the mgrand unchangeable; have noted by experience; or as again has substance by the things which are made, 1 for bandmen, or sailors, too, foretell many things; this reason they had a claim to be consulted for if such predictions are made a lung while before, they are thought to be divinational, or concerning the connected order of the or whether such things have already started ages. For pray, because they dispute most on their road to come to us, and being seen coming far off, are announced in proportion to the acuteness of the sense of those wo see them, by doing which the aerial powers from the top of a mountain were to see for off some one coming, and were to announce it beforehand to those who dwelt close by in the plain); or whether they are either foreannounced to certain men, or are heard by means of holy angels, to whom God shows those things by His Word and His Wisdom, wherein both things future and things past consist; or whether the minds of certain men themselves are so far borne upwards by the * Fx and N=16.

- (The wood of the cross is meant. One of the ancient symbols of the characters as a fact that the cross is meant. One of the ancient symbols of the characters as a fact that the characters are so far formed in the characters are

causes of things future, in that very highest, aid the faithful, to be a witness against the postatele of the universe itself. [And I say, ungodly, behold,) for the aerial powers, too, hear these though, either by message through angels, or CHAP, 18,-THE SON OF GOD BECAME INCARthat agh men; and hear only so much as He odges to be fitting, to whom all things are ab ect. Many things, too, are forefold by a kind of instinct and inward impulse of such is know them not: as Chaphas did not know what he said, but being the high priest, he

prupaesied.4

23 Therefore, neither concerning the a cessions of ages, nor concerning the reactivition of the dead, ought we to consult m. h as they could the eternity of the Creator, in whom "we live, and move, and have our being ". Since, knowing God through be things waren are made, toey have not Littled Him as God, neither were thankful; bet protessing themselves wise, they became loss 1. And whereas they were not fit to fix De eye of the mind so firmly upon the eternity of the spiritual and unchangeable acture, as to be able to see, in the wisdom keed of the Creator and Governor of the unia tiese things actually were manifested to changeableness of the soul. (For that is not ence either by present signs, or by events we are changeable, in so far we stand apart doe at hand, which turned out as they had from eternity. But life eternal is promised foretold, carned authority to be believed re- to us through the truth, from the clear specting things remotely future, even to the knowledge of which, again, our faith stands of the world. But the proud and decen- as far apart as mortality does from eternity, fu. powers of the air, even if they are found! We then now put faith in things done in time to have said through their soothsayers some on our account, and by that faith itself we things of the fellowship and citizenship of the are cleansed; in order that when we have heard from the holy prophets or the angels, eternity may follow upon mortality. And did so with the purpose of seducing even the therefore, since our faith will become truth, faithful ones of God, if they could, by these when we have attained to that which is promthen truths, to revolt to their own proper used to us who believe: and that which is Jalsehoods. knew not what they said, in order that the (not that which shall come to be according as

NATE IN ORDER THAT WE BEING CHANSED BY FAITH MAY BE RAISED TO THE UN-CHANGEABLE TRUTH.

24. Since, then, we were not fit to take hold of things eternal, and since the foulness of sins weighed us down, which we had contracted by the love of temporal things, and watch were implanted in us as it were naturally, from the root of mortality, it was needthuse p alosopaers, who have understood as ful that we should be cleansed. But cleansed we could not be, so as to be tempered together with things eternal, except it were through things temporal, wherewith we were already tempered together and held fast. For healta is at the opposite extreme from disease; but the intermediate process of healing does not lead us to perfect health, unless it has some congruity with the disease. Things temporal that are useless merely deceive the sick; things temporal that are useful take up those that need healing, and pass them on rerse, those revolutions of the ages, which in healed, to things eternal. And the rational that wisdom were already and were always, mind, as when cleansed it owes contemplation bit were were about to be so that as yet they to things eternal; so, when needing cleanswere not; or, again, to see therein those ing, owes faith to to ags temporal. (The charges for the better, not of the souls only, even of those who were formerly esteemed but also of the bodies of men, even to the wise men among the Greeks has said. The perfection of their proper measure; whereas truth stands to faith in the same relation in then, I say, they were in no way fit to see which eternity stands to that which has a bethese though therein, they were not even ginning. And he is no doubt right in saying je ged worthy of receiving any announce. so. For what we call temporal, he describes ment of them by the holy angels; whether as having had a beginning. And we also externally tarough the senses of the body, or by interior revelations exhibited in the spirit; respect to the body, but also in respect to the and who by foretelling them, obtaining cred- degree of change. Therefore, in so far as But God did this by those who promised us is eternal life; and the Truth truth might sound abroad from all sides, to our faith shall be, but that truth which is always, because in it is eternity,—the Truth then) has said, "And this is life eternal, that

Jesus Curist, whom Thou hast sent:" ' when our faith by seeing shall come to be truto, then eternity shall possess our now changed mortality. And until this shall take place, and in order that it may take place, -because we adapt the faith of belief to things which have a beginning, as in thangs eternal we hope. for the truth of contemplation, lest the faith of mortal life should be at discord with the truth of eternal lite, -the Truth itself, coeternal with the Father, took a beginning from earth,' when the Son of God so came as to become the Son of man, and to take to Himself our faith, that He might thereby lead For truth stands to faith in the relation in which eternity stands to that which has a be-Therefore, we must needs so be cleansed, that we may come to have such a beginning as remains eternal, that we may not have one beginning in faith, and another in trath. Neither could we pass to things of many. And unless there were such testieternal from the condition of having a beginning, unless we were transferred, by union of the eternal to ourselves through our own beginning, to His own eternity. Therefore our faith has, in some measure, now followed taither, whither He in whom we have believed has ascended; born,3 dead, risen again, taken God, since all things were made by Him, than For we know that men two in ourselves both have a beginning and die. But the retaken up, we rightly hope will be in us, because we have believed them done in Him-Since, therefore, in Him that, too, which had a beginning has passed over to eternity, in ourse ves also it will so pass over, when faith shall have arrived at truth. For to those who thus believe, in order that they might remain " If ye continue in my word, then are ye my disciples indeed." And as though they would "And ye shall know the truth." And again, changeableness, is eternity itself.

they might know Thee the only true God, and CHAY 19. -IN WHAT MANNIR 11H SON WAS SINT AND PROCEADING BEFOREHAND THUS IN THE SENDING OF HIS PERFER IN THE PLYSH HE WAS MAID LISS WITHOUT DETRIMENT TO HIS EQUALITY WITH THE EXPRESS.

25. Behold, then, why the Son of God was sent; may, rather behold what it is for the Son of God to be sent. Whatever things they were which were wrought in time, with a view to produce faith, whereby we might be cleansed so as to contemplate truth, in things that have a beginning, which have been pit forth from eternity, and are referred back to eternity, these were either testimonies of this mission, or they were the mission itself of the us on to His own truth, who so undertook our Son of God. But some of these testimonies mortality, as not to lose His own eternity. announced Him beforenand as to come, some testified that He had come already. For the He was made a creature by whom the whole creation was made, must needs find a witness in the whole creation. For except one were preached by the sending of many [witnesses] one would not be bound to, the sending away monies as should seem to be great to taose who are lowly, it would not be believed, that He being great should make men great, who as lowly was sent to the lowly. For the heaven and the earth and all things in them are incomparably greater works of the Son of up. Of these four things, we knew the first the signs and the portents which broke forth in testimony of Him. But yet men, in order that, being lowly, they might believe these trembled at those lowly things, as if they had been great.

26. " When, therefore, the fullness of time was come, God sent forth His Son, made et a woman, made under the Law; " to such a degree lowly, that He was "made;" in this way therefore sent, in that He was mule in the word of faith, and being thence led on If, therefore, the greater sends the less, we to the truth, and through that to eternity, too, acknowledge Him to have been made might be freed from death. He speaks thus less; and in so far less, in so far as made; and in so far made, in so far as sent. For "He sent forth His Son made of a woman" ask, With what fruit? He proceeds to say, And yet, because all things were made by Him, not only before He was made and sent, as though they would say. Of what good is truth to mortal men? "And the truth," He the same to be equal to the sender, whom we says, "shall make you free." From what, call less, as having been sent. In what way, except from death, from corruption, from then, could He be seen by the fathers, when changeableness? Since truth remains im- certain angelical visions were shown to then. mortal, incorrupt, unchangeable. But true before that fullness of time at which it was immortality, true incorruptibility, true un- fitting He should be sent, and so before He was sent, at a time when not yet sent He was seen as He is equal with the Father? For

I Jan avier or

Flanter of the following of the

how does He say to Philip, by whom He was also called His wisdom. What wonder, certainly seen as by all the rest, and even by therefore, if He is sent, not because He is the set by whom He was crucined in the flesh, unequal with the Father, but because He is if we I been so long time with you, and "a pure emanation (manatic) issuing from yet that thou not known me, Pulip? he that the glory of the Almighty God?" For there, hat i seen me, bath seen the Father also;" that which issues, and that from which it coless because He was both seen and yet not osacs, is of one and the same substance seen? He was seen, as He had been made for it does not issue as water issues from an In seing sent; He was not seen, as by Him aperture of earth or of stone, but as light ad taings were made. Or how does He say issues from light. For the words, "For sie Lis too, "He toot nath my commandments, is the brigatness of the everasting light," and keepeth them, he it is that loveth me; what else are they than, sae is heat of everand ne tout loveto me shall be loved of my lasting light? For what is the brightness of Father, and I will love him, and will manifest light, except light itself? and so co-etern d. the mind when cleansed by faith?

WHY THE SON IS SAID TO BE SENT BY THE FATHER, OF THE SESSION OF THE HOLY STRIT, HOW AND BY WHOM HE WAS SENT. THE FATHER THE BEGINNING OF THE WHOLE GOIDHLEAD,

any manner hinder us from believing the be equal. For if it were less, then it would son to be equal, and consulistantial, and co- be its darkness, not its brightness; but if it getter, the other begotten; the one, He from cause it is not its darkness, but its brightness, when He is who is sent; the other, He who it is not less than it is: therefore it is equal. is from Him was sends. For the Son is Nor ought this to trouble us, that it is called from the Father, not the Father from the a pure emanation issuing from the glory of Son. And according to this manner we can the Almighty God, as if itself were not omniw understand that the Son is not only said potent, but an emanation from the Omnipoto have been sent because "the Word was tent; for soon after it is said of it, "And made flesh," but therefore sent that the being but one, she can do all things." But who is omnipotent, unless He who can do all might perform through His bodily presence things? It is sent, therefore, by Him from whom those things which were written; that is, that it issues; for so she is sought after by him who not only is He understood to have been sent loved and desired her. "Send her," he same, which the Word was made but the says, "out of Thy holy heavens, and from Word, too, was sent that it might be made the throne of Thy glory, that, being present, san; because He was not sent in respect to any inequality of power, or substance, or anything that in Him was not equal to the lather; not labor [irksomely]. For her labors are but in respect to this, that the Son is from virtues. But she is sent in one way that she the Father, not the Father from the Son; for may be with man; she has been sent in anthe Son is the Word of the Father, which is other way that she herself may be man. For,

myself to him," at a time when He was with the light, from which the light is. But manifest before the eyes of men; unless be- it is preferable to say, "the brightness of the was offering that flesh, which the light," rather than "the light of light;" lest Word was made in the fullness of time, to that which issues should be thought to be be accepted by our faith; but was keeping darker than that from which it issues. For back the Word itself, by whom all things when one hears of the brightness of light as were made, to be contemplated in eternity by being light itself, it is more easy to believe that the former shines by means of the latter, than that the latter sames less. But because CHAP 20 -THE SINDER AND THE SENT FOUAL. there was no need to be less, which begat the other (for no heretic ever dared say this, neither is it to be believed that any one will dare to do so), Scripture meets that other thought, whereby that light which issues might seem darker than that from which it But if the Son is said to be sent by the issues; and it has removed this surmise by father on this account, that the one is the saying, "It is the big thess of that light," lattier, and the other the Son, this does not namely, of eternal light, and so shows it to sternal with the Fatner, and yet to have been were greater, then it could not issue from and as Son by the Father. Not because the it, for it could not surpass that from which it ore is greater, the other less; but because is educed. Therefore, because it issues the one is Father, the other Son; the one be- from it, it is not greater than it is; and bewhich was manifest in the flesh, justified in Father," is but the Father is from no one. the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received Son is begotten; so the Father sent, the Son was up into glory "3

Him, of whom He is the Word; He is sent He who was sent, are one, since the Father are by Him, from whom He was begotten (gent the Son are one. So also the Holy Spart is tum); He sends who begot. That is sent one with them, since these three are due. which is begotten. And He is then sent to hor as to be born, in respect to the Sos. each one, when He is apprenended and per- means to be from the Father; so to be sert, ceived by each, in so far as He can be appres in respect to the Son, means to be known to hended and perceived, in proportion to the be from the Father. And as to be the gik advancing towards God, or already perfect in to proceed from the Father; so to be sent, God. The Son, therefore, is not properly said as to be known to proceed from the Fatace, to have been sent in that He is begotten of Neather can we say that the Holy Spara does the Father; but either in that the Word made not also proceed from the Son, for the same flesh appeared to the world, whence He says, Spirit is not without reason said to be the "I came forth from the Father, and am Spirit both of the Father and of the Son," come into the world; "6 or in that from time Nor do I see what else He intended to see to time. He is perceived by the mind of each, mify, when He breathed on the face of the according to the saying, "Send her, that, disciples, and said, "Receive ye the Holy being present with me, she may labor with Ghost," For that boddy breathing, prome." What then is born (nature) from ceeding from the body with the feeling of eternity is eternal, "for it is the brightness boddy touching, was not the substance of the of the everlasting light;" but what is sent Holy Spirit, but a declaration by a fitting from time to time, is that which is appressign, that the Holy Spirit proceeds not only hended by each. But when the Son of God from the Father, but also from the Son. For was made manifest in the flesh, He was sent the veriest of madmen would not say, that it into this world in the fullness of time, made was one Spirit which He gave when He of a woman. "For after that, in the wisdom breathed on them, and another which He of God, the world by wisdom knew not God" sent after His ascension." For the Spirit of (since "the light shineth in darkness, and God is one, the Spirit of the Father and of the darkness comprehended it not"), it the Son, the Holy Spirit, who worketh all in " pleased God by the foolishness of preach- all " But that He was given twice was cer-

"entering into holy souls, she maketh them. Word should be made flesh, and dwell among friends of God and prophets;" so she also us? But when from time to time He comes fills the noily angels, and works all things forth and is perceived by the mind of each, fitting for such ministries by them. But He is said indeed to be sent, but not into when the fullness of time was come, she was this world; for He does not appear sensibly, sent, I not to fill angels, nor to be an angel, that is, He does not present Himself to the except in so far as she announced the counsel corporeal senses. (For we ourselves, too, are of the Father, which was her own also; nor, not in this world, in respect to our grasping again, to be with men or in men, for this too with the mind as far as we can that which is took place before, both in the fathers and in eternal; and the spirits of all the righteous the propaets; but that the Word itself should are not in this world, even of those who are be made flesh, that is, should be made man, still living in the flesh, in so far as they have In which future mystery, when revealed, was discernment in things divine.) But the Father to be the salvation of those wise and holy is not said to be sent, when from time to men also, who, before He was born of the time He is appresented by any one, for He Virgin, were born of women; and in which, has no one of whom to be, or from woom to when done and made known, is the salvation proceed; since Wisdom says, "I came out of of all who believe, and hope, and love. For the month of the Most High," and it is said this is "the great mystery of godliness, of the Holy Spirit, "He proceedeth from the

29. As, therefore, the Fatier begat, the sent. But in like manner as He wao began and 28 Therefore the Word of God is sent by He who was begotten, so both He who sent . d comprehension of the rational soul, either of God in respect to the Holy Spirit, men's ing to save them that believe ," and that the tainly a significant economy, which we will

t Wind vis 30. If the A seed is to the Wisdom of Proverbs, and of the Gook of Wheth on the hold of sets regards as canonical, as his frequent electronic stone. Wife Lating stone. Wife L. N.

⁵ c Ism sil etc. 7 Wied as an

^{*} Cood, est sarramentum,
* John axi od
1 s t or t at

grant. That then which the Lord says, - as nappened then, when it was needful that "Whom I will send unto you from the His coming should be made plain by visible Father and of the Son; because, also, when and all nations constituted with different He had said, "Whom the Father will send," tongues, should believe in Christ through He added also, "in my name." Yet He the gift of the Holy Spirit, to fulfill that and not say, Whom the Father will send from which is sung in the Paalm, "There is no that the Father is the beginning (principium) the earth, and their words to the end of the of the whole divinity, or if it is better so ex- world."? pressed, desty.' He, therefore, who proceeds to the latter and from the Son, is re-some sense commingled, with the Word of le such es it and never been before? For it ate, so as to be that person itself. was not previously none at all, but it had not or a such as tais. For if the Holy Spirit CHAP, 21, -OF THE SENSIBLE SHOWING OF THE was not given before, wherewith were the ers was spoke filled? Whereas the Scripture plainly says, and shows in many es, that they spake by the Holy Spirit even from his mother's womb." And his with the Holy Ghost, so as to say such things And Mary, too, was filled with the Holy Ghost, so as to foretell such things of the Lord, whom she was bearing in her womb, And Someon and Anna were filled with the Holy Spirit, so as to acknowledge the greatness of the little child Christ. How, then, was "the Spart not yet given, since Joses was not yet glorined," unless because t giving, or granting, or mission of the Hos Spirit was to have a certain speciality of its own in its very advent, such as never was before? For we read nowaere that menspoke in tongues waich they did not know,

discuss in its place, as far as the Lord may through the Holy Spirit coming upon them; Father," -- shows the Spirit to be both of the signs, in order to show that the whole world, as, as He said, "Whom I will send unto speech nor language where their voice is not you from the Father,"-showing, namely, heard; their sound is gone out through all

ferred back to H.m from whom the Son was God, so as to be One Person, when the full-[min (2 Mar). And that which the evangelist ness of time was come, and the Son of God, ays, "I or the Holy Ghost was not yet given, made of a woman, was sent into this world, because that Jesus was not yet glorified;" that He might be also the Son of man for the is a is this to be understood, unless because sake of the sons of men. And this person is special giving or sending of the Holy angelic nature could prefigure beforehand, so so at after the glorification of Christ was to as to pre-announce, but could not appropri-

> HOLY SPIRIT, AND OF THE CO-LIFERSITY OF THE TRINITY. WHAT HAS BEEN SAID, AND WHAT REMAINS TO BE SAID.

Were is, also, it is said of John the Baptist, of the Holy Spirit, whether by the shape of a dove, " or by fiery tongues, " when the subfit or Jacharias is found to have been filled jected and subservient creature by temporal motions and forms manifested His substance co-eternal with the Father and the Son, and alike with them unchangeable, while it was not united so as to be one person with Him, as the flesh was which the Word was made: " I do not dare to say that nothing of the kind was done aforetime. But I would boldly say, that the Father, Son, and Holy Spirit, of one and the same substance, God the Creator, the Omnipotent Trinity, work indivisibly; but that this cannot be indivisibly manifested by the creature, which is far inferior, and least of all by the boddy creature: just as the Pather, Son, and Holy Spirit cannot be named by our words, which certainly are

the second of th

or the Son, or the Holy Spirit.

ances were wrought before the incarnation of as they themselves will. the Word of God, which should prefigure it And if I am asked, how, after the mearmation manner they may be confuted. produced, or a corporeal appearance by which the Holy Spirit was manifested: I do not doubt indeed that this was done through the creature; but whether only corporeal and sensible, or whether by the employment also of the spirit rational or intellectual (for this is the term by which some choose to call what of the Word, either a voice of the Father was

and charity. But, in my words, the Father, the Greeks name mappin, not certainly so as Son, and Holy Spirit are separated, and can- to form one person (for who could possibly not be named at once, and occupy their own say that whatever creature it was by which proper places separately invisible letters, the voice of the Father sounded, is in such And as, when I name my memory, and intel- sense God the Father; or whatever creature lect, and will, each name refers to each sevit was by which the Holy Spirit was manierally, but yet each is uttered by all three; fested in the form of a dove, or in fiery for there is no one of these three names that tongues, is in such sense the Holy Spirit, as is not uttered by both my memory and my the Son of God is that man who was made of intellect and my will together [by the soul as a virgin?), but only to the ministry of bringa whole]; so the Trinty together wrought ing about such intimations as God judged both the voice of the Father, and the flesh of needful; or whether anything else is to be the Son, and the dove of the Holy Spirit, understood: is difficult to discover, and not while each of these things is referred severally expedient rashly to affirm. Yet I see not how to each person. And by this similitude it is those things could have been brought to pass in some degree discernible, that the Trinity, without the rational or intellectual creature, which is inseparable in itself, is manifested But it is not yet the proper place to explain, separably by the appearance of the visible as the Lord may give me strength, why I so creature; and that the operation of the Trin- think; for the arguments of heretics must first ity is also inseparable in each severally of be discussed and refuted, which they do not those things want i are said to pertain prop- produce from the divine books, but from their erly to the maintesting of either the Father, own reasons, and by which, as they trunk, they forcibly compel us so to understand the 31. If then I am asked, in what manner testimonies of the Scriptures which treat of either words or sensible forms and appear- the Father, and the Son, and the Holy Spirit,

32. But now, as I think, it has been suffias about to come, I reply that God wrought clently shown, that the Son is not therefore less those things by the angels; and this I have because He is sent by the Father, nor the also shown sufficiently, as I think, by testi- Holy Spirit less because both the Father sent monies of the Holy Scriptures. And if I am Him and the Son. For these things are perasked how the incarnation itself was brought ceived to be laid down in the Scriptures, to pass, I reply that the Word of God itself either on account of the visible creature; or was made flesh, that is, was made min, yet rather on account of commending to our not turned and changed into that which was thoughts the emanation [within the Godmade; but so made, that there should be head ; but not on account of inequality, or there not only the Word of God and the flesh imparity, or unlikeness of substance; since, of man, but also the rational soul of man, and even if God the Father had willed to appear that this whole should both be called God on visibly through the subject creature, yet it account of God, and man on account of man, would be most absurd to say that He was sent And if this is understood with difficulty, the either by the Son, whom He begot, or by mind must be parged by faith, by more and the Holy Spirit, who proceeds from Him. more abstaining from sins, and by doing good. Let this, therefore, be the limit of the present works, and by praying with the groaning of book. Henceforth in the rest we shall see, holy desires; that by profiting through the the Lord helping, of what sort are those divine help, it may both understand and love. crafty arguments of the heretics, and in what

BOOK V

PROCEEDS TO TREAT OF THE ARGUMENTS PUT FORWARD BY THE HERETICS, NOT FROM SCRIPT-URE, BUT FROM THEIR OWN REASON. THOSE ARE REFUTED, WHO THINK THE SUBSTANCE OF THE FATHER AND OF THE SON TO BE NOT THE SAME, BECAUSE EVERYTHING PREDICATED OF GOD IS, IN THEIR OPINION, PREDICATED OF HIM ACCORDING TO SUBSTANCE; AND THERE-FORE IT POLLOWS, THAT TO BEGET AND TO BE BEGOTTEN, OR TO BE BEGOTTEN AND UNBE-GOTTEN, BEING DIVERSE, ARE DIVERSE SUBSTANCES; WHEREAS IT IS HERE DEMONSTRATED THAT NOT EVERYTHING PREDICATED OF GOD IS PREDICATED ACCORDING TO SUBSTANCE. IN SUCH MANNER AS HE IS CALLED GOOD AND GREAT ACCORDING TO SUBSTANCE, OR ANYTHING ELSE THAT IS PREDICATED OF HIM IN RESPECT TO HIMSELF; BUT THAT SOME THINGS ARE ALSO PREDICATED OF HIM RELATIVELY, I. E. NOT IN RESPECT TO HIMSELF, BUT TO SOME-THING NOT HIMSELF, AS HE IS CALLED FATHER IN RESPECT TO THE SON, AND LORD IN RE-SPECT TO THE CREATURE THAT SERVETH HIM; IN WHICH CASE, IF ANYTHING THUS PREDI-CATED RELATIVELY, I. E. IN RESPECT TO SOMETHING NOT HIMSELP, IS EVEN PREDICATED AS HAPPENING IN TIME, AS E. G. "LORD, THOU HAST BECOME OUR REFUGE," YET NOTHING HAPPENS TO GOD SO AS TO WORK A CHANGE IN HIM, BUT HE HIMSELF REMAINS ABSOLUTELY UNCHANGEABLE IN HIS OWN NATURE OR ESSENCE.

CHANGEABLE.

1. Beginning, as I now do henceforward, to speak of subjects which cannot altogether be spoken as they are thought, either by any man, or, at any rate, not by myself; although even our very thought, when we think of God the Trinity, falls (as we feel) very far short of Him of whom we think, nor comprehends Him as He is; but He is seen, as it is written, even by those who are so great as was the Apostle Paul, "through a glass and in an enigma:"1 first, I pray to our Lord God Himself, of whom we ought always to think, and of whom we are not able to think worthily, in praise of whom blessing is at all times to be rendered, and whom no speech is sufficient to declare, that He will grant me both help for understanding and explaining inner man; yet it is with no shamelessness that which I design, and pardon if in any. that faithful piety burns after those divine that which I design, and pardon if in anything I offend. For I bear in mind, not only

CHAP. 1.—WHAT THE AUTHOR ENTREATS FROM my desire, but also my infirmity. I ask also GOD, WHAT FROM THE READER. IN GOD of my readers to pardon me, where they may NOTHING IS TO BE THOUGHT CORPOREAL OR perceive me to have had the desire rather than the power to speak, what they either understand better themselves, or fail to understand through the obscurity of my language, just as I myself pardon them what they cannot understand through their own dullness.

2. And we shall mutually pardon one another the more easily, if we know, or at any rate firmly believe and hold, that whatever is said of a nature, unchangeable, invisible and having life absolutely and sufficient to itself. must not be measured after the custom of things visible, and changeable, and mortal, or not self-sufficient. But although we labor, and yet fail, to grasp and know even those things which are within the scope of our corporeal senses, or what we are ourselves in the and unspeakable things which are above: piety, I say, not inflated by the arrogance of its own power, but inflamed by the grace of

¹ τ Cor, πίκ, τ2, s Pa, regiv. t.

to apprehend Him? And if he does already category of BEING. apprehend this, let him carefully consider that there is nothing in his own nature better CHAP. 3.—THE ARGUMENT OF THE ARIANS IS than it; and let him see whether he can there see any outlines of forms, or brightness of colors, or greatness of space, or distance of parts, or extension of size, or any movements the adversaries of our fauli, respecting those at all. Certainly we find nothing of all this in that, than waich we find nothing better in our capacity. What, therefore, we do not find in that which is our own best, we ought not to seek in Him who is far better than that best of ours; that so we may understand God, if we are able, and as much as we are - able, as good without quality, great without quantity, a creator though He lack nothing, changeable, without change of Himself, and without passion. Whose thus tlinks of God, although he cannot yet find out in all ways what He is, yet piously takes heed, as much as he is able, to think nothing of Him that He is not.

SENT E.

comes that which we call essence. And was according to substance. substances admit of accidents, whereby a to the Father according to substance, thange, whether great or small, is produced in them. But there can be no accident of this kind in respect to God; and therefore CHAP. 4.-THE ACCIDENTAL AIWAYS IMPLIES He who is God is the only unchangeable substance or essence, to whom certainly manoitself, whence comes the name of essence, plies that it can be lost by some change of most especially and most truly belongs. For the thing to which it is an accident. For althat which is changed does not retain its own though some accidents are said to be insepabeing; and that which can be changed, al. rable, which in Greek are called apoptora, as though it be not actually changed, is able not the color black is to the feather of a raven;

its Creator and Saviour Himself. For with to be that which it had been; and bence that what understanding can man apprehend God, which not only is not changed, but also can-who does not yet apprehend that very under-standing itself of his own, by which he desires without difficulty or hesitation, under the

> REFUTED, WHICH IS DRAWN FROM THE WORDS BEGOTTEN AND UNBEGOTTEN.

things also, which are neither said as they are thought, nor thought as they really are:among the many things which the Arians are our own nature, that is, in our own intellect, among the many things which the Arians are by which we apprehend wisdom according to wont to dispute against the Catholic faith. they seem emely to set forth this, as their most crafty device, namely, that whatsoever is said or understood of God, is said not according to accident, but according to sulstance: and therefore, to be unbegotten belongs to the Father according to substance. and to be begotten belongs to the Son acruling but from no position, sustaining all cording to substance; but to be unbegotten tunnes without "having" them, in His and to be begotten are different; therefore wholeness everywhere, yet without place, the substance of the Father and that of the cternal without time, making things that are Son are different. To whom we reply, It whatever is spoken of God is spoken according to substance, then that which is said, "1 and the Father are one," is spoken according to substance. Therefore there is one substance of the Father and the Son. Or if this is not said according to substance, then something is said of God not according to CHAP, 2.—GOD THE ONLY UNCHANGEABLE ES. Milistance, and therefore we are no longer compelled to understand unbegotten and be-3. He is, however, without doubt, a subsaid of the Son, "He thought it not robbery
to be equal with God." We ask, equal according to what? For if He is not said to wisdom is so called from the being wise, and be equal according to substance, then they knowledge from knowing; so from being admit that something may be said of God rot then, that unbegotten and begotten are not then thou say unto the children of do not admit thes, on the ground that they are like who is hath sent me unto you?" will have all things to be spoken of God ac-Let them admit. But of ier things that are called essences or cording to substance, then the Son is equal

SOME CHANGE IN THE THING.

5. That which is accidental commonly im-

is changeable; and whenever that animal or ways Son; yet not "always," meaning from that feather ceases to be, and the whole of the time when the Son was born [natus], so that body is changed and turned into earth, that the Father ceases not to be the Father the kind of accident which is called separable but because the Son was also as both, and may accesse be lost, not by separation, but never began to be the Son. But if He had by change; as, for instance, blackness is begun to be at any time, or were at any time cannol a separable accident to the hair of to cease to be, the Son, then He would be men, because hair continuing to be hair can called Son according to accident. But if the green write; yet, if carefully considered, it is Father, in that He is called the Father, were thing depirted by separation away from the Son; and the Son, in that He is called the head when it grows white, as though black. Son, were so called in relation to Himself, access departed thence and went somewhere, not to the Father; then both the one would and w steness came in its place, but that the be called Father, and the other Son, according a polity of color there is turned and changed, to substance. But because the Father is not previous there is nothing accidental in called the Father except in that He has a Son, Cost, because there is nothing changeable or and the Son is not called Son except in that that also accidental, which, although it may according to substance; because each of them long as it is a soul, so long it lives, and be- tion each to the other; nor yet according to (et er unchangeable.

THEF S. -NOTHING IS SPORTN OF GOD AC-CORDING TO ACCIDENT, BUT ACCORDING TO SUINDANCE OR ACCORDING TO RELATION.

6 Wherefore nothing in Him is said in respect to accident, since nothing is accidental to Him, and yet all that is said is not said secording to substance. For in created and orangeable things, that which is not said according to substance, must, by necessary stern tive, be said according to accident. For all things are accidents to them, which can be entier lost or diminished, whether magnitudes or qualities; and so also is that ware it is said in relation to something, as friendships, relationships, services, likenesses, equalities, and anything else of the kind; so also positions and conditions,... places and times, acts and passions. Butlin God not ang is said to be according to accident, because in Him nothing is changeable; and yet everytaing that is said, is not said according to substance. For it is said in relation to something, as the Father in relation

yet the feather loses that color, not indeed so to the Son and the Son in relation to the long as it is a feather, but because the feather Father, which is not accident; because both is not always. Wherefore the matter itself the one is always lather, and the other is alt loses certainly that color also. Although because the Son never cours to be the Son, suffice early apparent, that it is not as if any, so called in relation to Himself, not to the that may be lost. I But if you choose to call He has a Father, these things are not said not be lost, yet can be decreased or increased, is not so called in relation to Himself, but - is, for instance, the life of the soul; for as the terms are used reciprocally and in relacause the soul is always, it always lives; but accident, because both the being called the because it lives more when it is wise, and less. Father, and the being called the Son, is etereven it is foolish, here, too, some change hal and unchangeable to them. Wherefore, omes to pass, not such that life is absent, although to be the Father and to be the Son as wisdom is absent to the foolish, but such is different, yet their substance, is not differat it is less; nothing of this kind, either, ent; because they are so called, not accordance appears to God, because He remains alto- mg to substance, but according to relation, which relation, however, is not accident, because it is not changeable.

> CHAP. 6.—REPLY IS MADE TO THE CAVILS OF THE HEREIRS IN RESPECT TO THE SAME WORDS BEGOTTEN AND UNBEGOTTEN.

7. But if they think they can answer this reasoning thus, -t at the hather indeed is so called in relation to the Son, and the Son in relation to the Father, but that they are said to be unbegotten and begotten in relation to themselves, not in relation each to the other; for that it is not the same thing to call Him unbegotten as it is to call Him the Father, because there would be nothing to hinder our calling Him unbegotten even if He had not begotten the Son; and if any one beget a son, he is not therefore himself unbegotten, for men, who are begotten by other men, tuemselves also beget others; and therefore they say the Father is called Father in relation to the Son, and the Son is called Son in relation to the Father, but unbegotten is said in relation to Himself, and begotten in relation to Himself; and therefore, if whatever is said in relation to oneself is said according to sub-

no one can be said to be begotten except in aftirmed according to substance. relation to something. For he is therefore a son because begotten; and because a son, CHAP, 7.—THE ADDITION OF A NEGATIVE DOES therefore certainly begotten. And as is the relation of son to father, so is the relation of the begotten to the begetter; and as is the any one is understood to be a hegetter under one notion, but understood to be unbegotten is said to be unbegotten in respect to Himing to substance; and because the Son cannot Futher and Son are not so called in relation so called relatively to the Son, but to the is quadrupedal, that is, four feet in measure,

stance, while to be unbegotten and to be be- Father, it is not according to that which is gotten are different, then the substance is said in relation to the Father that the Son is different - if this is what they say, then they equal to the Father; and it remains that He do not understand that they do indeed say is equal according to that which is said in fesomething that requires more careful dis- lation to Himself. But whatever is said in cussion in respect to the term unbegotten, relation to self is said according to substance: because neither is any one therefore a father it remains therefore that He is equal accordbecause unbegotten, nor therefore unbegotten ing to substance; therefore the substance of because he is a father, and on that account both is the same. But when the Father is he is supposed to be called unbegotten, not said to be unbegotten, it is not said what He in relation to anything else, but in respect to is, but what He is not; and when a relative himsel; but, on the other hand, with a won-term is denied, it is not denied according to derful blindness, they do not perceive that substance, since the relative itself is not

NOT CHANGE THE PREDICAMENT.

8. This is to be made clear by examples. relation of father to son, so is the relation of And first we must notice, that by the word the begetter to the begotten. And therefore begotten is signified the same thing as is signified by the word son. For therefore a son. because begotten, and because a son, therefore under another. For though both are said of certainly begotten. By the word unbegotten, God the Father, yet the former is said in rela- therefore, it is declared that he is not son. But tion to the begotten, that is to the Son, which, begotten and unbegotten are both of them indeed, they do not deny; but that He is terms suitably employed; whereas in Latin called unbegotten, they declare to be said in we can use the word "fibus," but the custom respect to Himself. They say then, If any-thing is said to be a father in respect to itself, which cannot be said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a said to be a son in respect to the meaning if he is called "non-thing is said to be a said to be a son in respect to the meaning if he is called "non-thing is said to be a said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning if he is called "non-thing is said to be a son in respect to the meaning is said to be a to itself, and whatever is said in respect to filius; " just as it is precisely the same thing self is said according to substance; and He if he is called "non genitus," instead of "ingenitus." For so the terms of both self, which the Son cannot be said to be; neighbor and friend are used relatively, yet therefore He is said to be unbegotten accord- we cannot speak of "invicinus" as we can of "inimicus," Wherefore, in speaking of this be so said to be, therefore He is not of the thing or that, we must not consider what the same substance. This subtlety is to be an usage of our own language either allows or swered by compelling them to say themselves does not allow, but what clearly appears according to what it is that the Son is equal to be the meaning of the things themselves. to the Father; whether according to that Let us not therefore any longer call it unbe-which is said in relation to Himself, or ac-gotten, although it can be so called in Latin; cording to that which is said in relation to the but instead of this let us call it not begotten, Fatuer. For it is not according to that which which means the same. Is this then anyis said in relation to the Father, since in re- ting else than saying that he is not a son? lation to the Father He is said to be Son, and Now the prefixing of that negative particle the Father is not Son, but Father. Since does not make that to be said according to substance, which, without it, is said relato each other in the same way as friends and tively; but that only is demed, which, withneighbors are; for a friend is so called rela- out it, was affirmed, as in the other predicatively to his friend, and if they love each ments. When we say he is a man, we denote other equally, then the same friendship is in substance. He therefore who says he is not both; and a neighbor is so called relatively a man, enunciates no other kind of predicato a neighbor, and because they are equally ment, but only denies that. As therefore I neighbors to each other (for each is neighbor affirm according to substance in saying he is to the other, in the same degree as the other a man, so I deny according to substance in is neighbor to him), there is the same neigh- saying he is not a man. And when the quesborhood in both. But because the Son is not from is asked, how large he is? and I say he

cording to quality; if I say he is not white, not father, so it follows inevitably that heldeny according to quality. I say he is gotten must be referred to begetter, and not-pear, I starm according to relation; if I say begotten to not-begetter. e is not near, I deny according to relation 1 afterm according to position, when I say be CHAP, 8. - WHATEVER IS SPOKEN OF GOD ACles down; I deny according to position, when I say he does not be down. I speak according to condition,' when I say he is armed; 1 deny according to condition, when I say hel is not armed; and it comes to the same thing as if I should say he is unarmed. I affirm according to time, when I say he is of yesterday: I deny according to time, when I say he is not of yesterday. And when I say lie is at Rome, I aftern according to place; and I dery according to place, when I say he is not at Rome. I aftirm according to the predicament of action, when I say he smites; but if I say he does not smite, I dony according to action, so as to declare that are does not so act. And when I say he is smitten, I affirm according to the predicament of passion; and I deny according to the same, when I say he is not smitten. And, in a word, there is no kind of predicament according to which we may please to affirm anything, without being proved to deny according to the same pred cament, if we prefix the negative particle. And since this is so, if I were to affirm according to substance, in saying son, I should deny according to substance, in saying not son. But because I affirm relatively when I say he is a son, for I refer to the father; therefore I deny relatively if I say he is not a son, for I refer the same negation to the father, in that I wish to declare that he has not a parent. But if to be called son is precisely equivalent to the being called begotten (35 we said before), then to be called not begotten is precisely equivalent to the being called not son. But we deny relatively when we say he is not son, therefore we deny relatively when we say he is not begotten. Forther, what is unbegotten, unless not becotten? We do not excape, therefore, from the relative predicament, when he is called unbegotten. For as begotten is not said in relation to self, but in that he is of a begetter; so when one is called unbegotten, he is not so called in relation to himself, but it is decored that he is not of a begetter. Both meanings, however, turn upon the same predicament, which is called that of relation. But that waich is asserted relatively does not denote substance, and accordingly, although

I affirm according to quantity, and he who begotten and unbegotten are diverse, they says as is not quadrupedal, denies according do not denote a different substance; because, to quantity. I say he is white, I affirm ac- as son is referred to father, and not son to

> CORDING TO SUBSTANCE, IS SPOKEN OF TACH PERSON SEVERALLY, AND TOGETHER OF THE TRIMITY ITSELF. ONE ESSENCE IN GOD, AND THEFF, IN GREEK, HYPOSTASES, IN LATIN, PERSONS.

of Wherefore let us hold this above all, that whatsoever is said of that most eminent and divine loftiness in respect to itself, is said in respect to substance, but that which is said in relation to anything, is not said in respect to substance, but relatively; and that the effect of the same substance in Father and Son and Holy Spirit is, that we stsoever is said of each in respect to themselves, is to be taken of them, not in the plural in sum, but in the singular. For as the Father is God, and the Son is God, and the Holy Spirit is God, which no one doubts to be said in respect to substance, yet we do not say that the very supreme Trinity itself is three Gods, but one God. So the Father is great, the Son great, and the Holy Spirit great; yet not turee greats, but one great. For it is not written of the Father alone, as they perversely suppose, but of the Father and the Son and the Holy Spirit, "Thou art great: Thou art God alone." And the Fatter is good, the Son good, and the Holy Spirit good; yet not three goods, but one good, of whom it is said, "None is good, save one, that is, God." For the Lord Jesus, lest He should be understood as man only by mm who said, "Good Master," as addressing a man, does not therefore say. There is none good, save the Father alone; but, "None is good, save one, that is, God." For the hather by Himself is declared by the name of bather; but by the name of God, both Himself and the Son and the Holy Spirit. because the Trinity is one God. But posttion, and condition, and places, and times,

The terms " unless treet and "They then are were unjoy able to the terms factor and has all they then are were unjoy in a class becaute the an adjective. In whatever us to a class to serily well in the same ways in at a class of a class to the emit of Consequent of they are whose to a consequent of the area and they are in the same as seen that in one less to rive market and Father is a sense that in one less to rive market and the area in the same as see. Undit the area and the ar

impotent, the Son omnipotent, and the Holy Sp.r.t is omnipotent; yet not three omnipoare all things, and through Him are all things, and in Him are all things; to whom be glory." Whatever, therefore, is spoken of God in respect to Himself, is both spoken singly of each person, that is, of the Father, and the Son, and the Holy Spirit; and to- CHAP. 10. -THOSE THINGS WHICH BELONG AB- gether of the Trinity itself, not plurally but SOLITIES TO GOD AS AS INSERT, ARE SPONin the singular. For inasmuch as to God it is not one thing to be, and another thing to be great, but to Him it is the same thing to be, as it is to be great; therefore, as we do not say three essences, so we do not say three greatnesses, but one essence and one greatness. I say essence, which in Greek is called origin, and which we call more usually substance.

10. They indeed use also the word hypostasis; but they intend to put a difference, I know not what, between obeing and hypostasis: so that most of ourselves who treat these things in the Greek language, are accustomed to say, pury abatus, their broarance, or, in Latin, one essence, three substances.7

CHAP, Q - THE THREE PERSONS NOT PROPERLY SO CALLED [IN A HUMAN SENSE].

But because with us the usage has already

are not said to be in God properly, but meta- same thing which is understood by substance; phorically and through similitudes. For He we do not dare to say one essence, three subis both said to dwell between the cherubins, stances, but one essence or substance and which is spoken in respect to position; and to three persons; as many writers in Latin, who be covered with the deep as with a garment," treat of these things, and are of authority, have wanca is said in respect to condition; and said, in that they could not find any other "Thy years shall have no end," which is more suitable way by which to enunciate in said in respect of time; and, "If I ascend up words that which they understood without into heaven, Thou art there," which is said words. For, in truth, as the Father is not in respect to place. And as respects action the Son, and the Son is not the Father, and (or making), perhaps it may be said most that Holy Spirit who is also called the gift of truly of God alone, for God alone makes and God is neither the Father nor the Son, cer-Himself is not made. Nor is He hable to passions as far as belongs to that substance whereby He is God. So the Father is om- He has not said, "is one," as the Sabelhans say; but, "are one." Yet, when the question is asked, What three? human language tents, but one omnipotent:3 "For of Him labors altogether under great poverty of speech. The answer, however, is given, three " persons," not that it might be [completely] spoken, but that it might not be left [whoily] unspoken.

> IN OF THE TRINITY IN THE SINGULAR, NOT IN THE PEURAL,

11. As, therefore, we do not say three essences, so we do not say three greatnesses, or three who are great. For in things which are great by partaking of greatness, to which it is one thing to be, and another to be great, as a great house, and a great mountain, and a great mind; in these things, I say, greatness is one thing, and that which is great because of greatness is another, and a great house, certainly, is not absolute greatness itself. But that is absolute greatness by which not only a great house is great, and any great mountain is great, but also by which every other thing whatsoever is great, which is called great; so that greatness itself is one taing, and those things are another which are called great from it. And this greatness certainly is primarily great, and in a much more obtained, that by essence we understand the excellent way than those things which are great by partaking of it. But since God is not great with that greatness which is not some of the three of the second Observations of the Himself, so that God, in being great, is, as open the description of the second observation of the second observation of the second The semantable that A guaton understanding thoroughly the data. In his way, and person should not have the data. In his way, understanding thoroughly the semantable that a person should not have the semantable that the creek in gauge or if he obsers more than compensated by his profound trustans knows edge. In teach the term of the term of

do we say three greats, but one who is great; the Lord says; and because that which the since God is not great by partaking of great- apostle says, "Now, if any man have not the ness, but He is great by Himself being great, Spirit of Christ, he is none of His," 5 he says because He Himself is Ilis own greatness, certainly of the Holy Spirit Himself. When Let the same be said also of the goodness, we say, therefore, the gift of the giver, and and of the eternity, and of the omnipotence the giver of the gift, we speak in both cases of God, and, in short, of all the predicaments relatively in reciprocal reference. Therefore which can be predicated of God, as He is the Holy Spirit is a certain unutterable comspoken of in respect to Himself, not meta- munion of the Father and the Son; and on phorically and by similitude, but properly, if that account, perhaps, He is so called, beindeed anything can be spoken of Him cause the same name is suitable to both the properly, by the mouth of man.

TRINITY.

things severally are specially predicated, these from a name which is suitable to both, the are in no way said in reference to themselves. Holy Spirit'is called the gift of both. And in themselves, but either in mutual reference, this Trinity is one God, alone, good, great, or in respect to the creature; and, therefore, eternal, ommpotent; itself its own unity, deity, it is manifest that such things are spoken rela- greatness, goodness, eternity, omnipotence, tively, not in the way of substance. For the I runty is called one God, great, good, eternal, omnipotent; and the same God Himself may be called His own deity, His own magnitude, His own goodness, His own eternity, His own omnipotence: but the Trin- we have said that the Holy Spirit is so called ty cannot in the same way be called the relatively, not the Trinity itself, but He who Father, except perhaps metaphorically, in 15 in the Trinity—toat the designation of respect to the creature, on account of the Him to whom He is referred, does not seem adoption of sons. For that which is written, to answer in turn to His designation. For "Hear, O Israel: the Lord our God is one we cannot, as we say the servant of a master, Lord," ong it certainly not to be understood and the master of a servant, the son of a as if the Son were excepted, or the Holy Spirit father and the father of a son, so also say were excepted; which one Lord our God we here because these things are said relatively. nghtly call also our Father, as regenerating us by His grace. Neither can the Trinity in but, on the other hand, we do not speak of any wise be called the Son, but it can be the Father of the Holy Spirit, lest the Holy called, in its entirety, the Holy Spirit, ac. Spirit should be understood to be His Son. cording to that which is written, "God is a So also we speak of the Holy Spirit of the Spirit; " because both the Father is a spirit Son; but we do not speak of the Son of the and the Son is a spirit, and the Father is holy and the Son is holy. Therefore, since the Father, the Son and the Holy Spirit are one God, and certainly God is holy, and God is a sp. ot, the Trinity can be called also the Holy Spirit. But yet that Holy Spirit, who is not the Trinity, but is understood as in the Trinits, is spoken of in His proper name of the Holy Spirit relatively, since He is referred both to the Father and to the Son, because the Holy Spirit is the Spirit both of the Father and of the Son. But the relation is not itself apparent in that name, but it is apparent when He is called the gift of God;3 for He is the gift of the Father and of the Son, be-"He proceeds from the Father,"

Father and the Son. For He Himself is called specially that which they are called in CHAP, II. WHAT IS SAID RELATIVELY IN THE common; because both the Father is a spirit and the Son a spirit, both the Father is holy and the Son holy." In order, therefore, 12. But whereas, in the same Trinity, some that the communion of both may be signified

> CHAP, 12. IN RELATIVE THINGS THAT ARE RE-CIPROCAL, NAMES ARE SOMETIMES WANTING.

> 13. Neither ought it to influence us -since For we speak of the Holy Spirit of the Fat ler; but, on the other hand, we do not speak of

A Rout was good to the proposed of the reason of the same of dy Spir to give the their effective in the content of the proposed of the same of the same of the same of the proposed of the same of the

Dest vi. 4.

Acts vii. 4.

^{*} John 19 24. 4 John 29. 26.

tion to each other may [in name] mutually the manifestation of the Spirit," he says, we say the gift of the giver and the giver of found, there it cannot,

CHAP, 13. - HOW THE WORD BEGINNING (PRIN-CIPIUM) IS SPONEN RELATIVELY IN THE TRIN-

14. The Father is called so, therefore, relatively, and He is also relatively said to be the Beginning, and whatever else there may be of the kind; but He is called the CHAP, 14. THE PATHER AND THE SON THE Father in relation to the Son, the Beginning in relation to all things, which are from Him. So the Son is relatively so called; He is called also relatively the Word and the Image. to the Father, but the Father is called by none of them. the Beginning; for when it was said to Him, "Who art Thou?" He replied, "Even the Beginning, who also speak to you." But is Creator when He said that He was the Berigitly called the Beginning, since we do not gave, and to those to whom He gave; and so separate Him from the appellation of Creator: the Holy Spirit is not only the Spirit of the and it is written of Him that He works; and

Holy Spirit, lest the Holy Spirit be under- assuredly, in working, He remains within stood to be His Father. For it is the case in Himself; for He Himself is not changed and many relatives, that no designation is to be turned into any of the things which He found by which those things which bear rela- works. And see what it is that He works: "But correspond to each other. For what is more "is given to every man to profit withal. For clearly spoken relatively than the word earn- to one is given by the Spirit the word of wisest? Since it is referred to that of which it dom; to another the word of knowledge by is an earnest, and an earnest is always an the same Spirit; to another faith by the same earnest of something. Can we, then, as we Spirit; to another the gifts of healing by the say, the earnest of the Father and of the same Spirit; to another the working of mira-Son, say in turn, the l'ather of the earnest cles; to another prophecy; to another the or the Son of the earnest? But, on the other discerning of spirits; to another divers kinds hand, when we say the gift of the Father and of tongues; to another the interpretation of of the Son, we cannot indeed say the Fataer tongues; but all these worketh that one and of the gift, or the Son of the gift; but that the self-same Spirit, dividing to every man these may correspond mutually to each other, severally as He will;" certainly as God-for who can work such great things but God? the gift; because here a word in use may be but "it is the same God which worketh all in all," For if we are asked point by point concerning the Holy Spirit, we answer most truly that He is God; and with the Father and the Son together He is one God. Therefore, God is spoken of as one Beginning in respect to the creature, not as two or three beginnings.

ONLY BEGINNING (PRINCIPLEM) OF THE HOLY

15. But in their mutual relation to one another in the Trinity itself, if the begetter is a And in all these appellations. He is referred beginning in relation to that which he begets, the Father is a beginning in relation to the And the Son is also called Son, because He begets Him; but whether the Father is also a beginning in relation to the Holy Spirit, since it is said, " He proceeds from the Father," is no small question. He, pray, the Beginning of the Father? For Because, if it is so, He will not only be a He intended to show Hunself to be the beginning to that thing which He begets or makes, but also to that which He gives. gaming, as the Father also is the beginning And here, too, that question comes to light. of the creature in that all things are from as it can, which is wont to trouble many, Way II m. For creator, too, is spoken relatively the Holy Spirit is not also a son, since He. to creature, as master to servant. And so, too, comes forth from the Father, as it is read when we say, both that the Father is the Be- in the Gospel.4 For the Spirit came forth, ginning, and that the Son is the Beginning, not as born, but as given; and so He is not we do not speak of two beginnings of the called a son, because He was neither born, creature; since both the Father and the Son as the Only-begotten, nor made, so that by together is one beginning in respect to the the grace of God He might be born into creature, as one Creator, as one God. But adoption, as we are. For that which is born if whatever remains within itself and produces of the Father, is referred to the Father only or works anything is a beginning to that when called Son, and so the Son is the Son thing which it produces or works; then we of the Father, and not also our Son; but that cannot deny that the Holy Spirit also is which is given is referred both to Him who

In turns , and Eph s sp. A John villa .

Him, and ours who have received Him fore He was given, but was not yet a gift; or Not, indeed, that spirit of ours by which we whether, for the very reason that God was are, because that is the spirit of a man which about to give Him. He was already a gift also we have received that spirit also, which is to whom He might be given; how, in that called the spirit of a man. "For what hast case, was He [absolutely] in His very subthou," he says, "which thou didst not restance, if He is not unless because He is ceive?" But that is one thing, which we given? just as the Son, by being born, not be holy. Whence it is also written of John, so that He is. Does the Holy Spirit proceed that he "came in the spirit and power of always, and proceed not in time, but from that also which is given has him for a begin- that has been given unless it has been given. tung by whom it is given, since it has received from no other source that which proceeds CHAP, 16 -WHAT IS SAID OF GOD IN TIME, IS from him; it must be admitted that the Father and the Son are a Beginning of the Holy Spirit, not two Beginnings; but as the Father and Son are one God, and one Creator, and one Lord relatively to the creature, so are they one Beginning relatively to the Holy Spirit. But the Father, the Son, and the God.

GIFT DEPOKE AS WELL AS AFTER HE WAS GIVEN.

16. But it is asked further, whether, as the

"To the American Amer

a lord from all eternity unless the creature also was a servant from all eternity. But as allowed the sum of the son of t

He is also called ours, who have received Son, by being born, has not only this, that Hun as "The salvation of the Lord," ware He is the Son, but that He is absolutely; and gives salvation, is said also to be our salva- so also the Holy Spirit, by being given, has tion, who have received it. I herefore, the not only this, that He is given, but that He Spirit is both the Spirit of God who gave is absolutely-whether therefore He was, beis in him; but this Spirit is ours in another before He was given. But if He does not mode, 722, that in which we also say, "Give proceed unless when He is given, and assurus this day our bread." Although certainly edly could not proceed before there was one have received that we might be; another, only has this, that He is a Son, which is said that which we have received that we might relatively, but His very substance absolutely, Elias; "* and by the spirit of Elias is meant eternity, but because He so proceeded that the Holy Spirit, whom Elias received. And He was capable of being given, was already a the same thing is to be understood of Moses, gift even before there was one to whom He when the Lord says to him, "And I will take of might be given? For there is a difference in thy spirit, and will put it upon them;" that is, meaning between a gift and a thing that has I will give to them of the Holy Spirit, which been given. For a gift may exist even before I have already given to thee. If, therefore, it is given; but it cannot be called a thing

SAID RELATIVELY, NOT ACCIDENTALLY,

17. Nor let it trouble us that the Holy Spirit, although He is co-eternal with the Father and the Son, yet is called something which exists in time; as, for instance, tais very thing which we have called Him, a thing Holy Spirit is one Beginning in respect to that has been given. For the Spirit is a gift . the ereature, as also one Creator and one eternally, but a thing that has been given in time. For if a lord also is not so called unless when he begins to have a slave, that ap-CHEP 15. WHETHER THE HOLV SPIRIT WAS A pellation likewise is relative and in time to God; for the creature is not from all eternity, of which He is the Lord. How then shall we make it good that relative terms themselves are not accidental, since nothing happens acodentally to God in time, because He is incapable of change, as we have argued in the beginning of this discussion? Behold! to be the Lord, is not eternal to God; otherwise we should be compelled to say that the creature also is from eternity, since He would not be

whom He was to be Lord? [Certainly to be to which it is predicated?]" Lord," it is said, the Lord of man happened to God in time. "Thou hast been made our refuge," God. wood; which he certainly was not at the time pened to Him, but clearly according to some when he was already the lord of the wood, accident of that, in respect to which God How then small we make it good that nothing begins to be called something relatively, is said of God according to accident, except Woen a righteous man begins to be a friend

that are the vatera as formal resembles as a first are its own. In appearant the matter of the bear of the program is bearing the as were that proceed and and vidually beying in mind their race-existence in Adam. W. G. 1.5.

not eternal on account of their variety and ceases to be so spoken of, does any change changeableness, but that times nevertheless take place in that nature or form of it, wheredid not begin to be in time (for there was no by it is money; how much more easily ought time before times began, and therefore it did we to admit, concerning that unchangeable not happen to God in time that He should be substance of God, that something may be so Lord, since He was Lord of the very times predicated relatively in respect to the creathemselves, which assuredly did not begin in ture, that although it begin to be so preditime); what will be reply respecting man, cated in time, yet nothing shall be under-who was made in time, and of whom assur- stood to have happened to the substance itself edly He was not the Lord before he was of of God, but only to that creature in respect And that all dispute may seem to be taken therefore, is said to be our refuge relatively, away, certainly to be your Lord, or mine, for He is referred to us, and He then bewho have only lately begun to be, happened comes our refuge when we flee to Him; pray
to God in time. Or if this, too, seems uncerdoes anything come to pass then in His
tain on account of the obscure question respecting the soul, what is to be said of His not? In us therefore some change does take being the Lord of the people of Israel? since, place; for we were worse before we fled to although the nature of the soul already ex. Him, and we become better by fleeing to isted, which that people had (a matter into Him: but in Him there is no change. So which we do not now inquire), yet that people also He begins to be our Father, when we are existed not as yet, and the time is apparent regenerated through His grace, since He gave when it began to exist. Lastly, that He us power to become the sons of God ! Our should be Lord of this or that tree, or of this substance therefore is changed for the better, or that corn crop, which only lately began to when we become His sons; and He at the he, happened in time; since, although the same time begins to be our Father, but withmatter itself already existed, yet it is one out any change of His own substance, thing to be Lord of the matter (materix), and Taerefore that which begins to be spoken of or ier to be Lord of the already created nate God in time, and which was not spoken of pre (natura). For man, too, is lord of the Him before, is manifestly spoken of Him wood at one time, and at another he is lord relatively; yet not according to any accident of the chest, although fabricated of that same of God, so that anything should have hapbecause nothing happens to His nature by of God, he himself is changed; but far be it which He may be charged, so that those from us to say, that God loves any one in things are relative accidents which happen in time with as it were a new love, which was connection with some change of the things of not in Him before, with whom things gone which they are spoken. As a friend is so by have not passed away and things futire colled relatively: for he does not begin to be have been already done. Therefore He loved one, unless when he has begun to love; there- all His saints before the foundation of the fore some change of will takes place, in order world, as He predestinated t em; but wien that he may be called a friend. And money, they are converted and find Him, then they when it is called a price, is spoken of rela- are said to begin to be loved by Him, that tively, and yet it was not changed when it what is said may be said in that way in which began to be a price; nor, again, when it is it can be comprehended by human affections. called a pledge, or any other thing of the So also, when He is said to be wroth with the kind. If, therefore, money can so often be unrighteous, and gentle with the good, they spoken of relatively with no change of itself, are changed, not He: just as the light is so that neither when it begins, nor when it troublesome to weak eyes, pleasant to those that are strong; namely, by their change, not

BOOK VI.

THE QUESTION IS PROPOSED, HOW THE APOSILE CALLS CHRIST "THE POWER OF GOD, AND THE WISDOM OF GOD." AND AN ARGUMENT IS RAISED, WHETHER THE FATHER IS NOT WISDOM HIMSELP, BUT ONLY THE FATHER OF WISDOM; OR WHETHER WISDOM BEGAT WISDOM. BUT THE ANSWER TO THIS IS DEVERRED FOR A LITTLE, WHILE THE UNITY AND EQUALITY OF THE FATHER, AND OF THE SON, AND OF THE HOLY GROSE, ARE PROVED; AND THAT WE OUGHT TO BULLEYO IN A TRINGIN, NOT IN A THREEFOLD (TRIPLICUM) COD. LASTLY, TRAT SAYING OF HILARY IS EXPLAINED, ETERNITY IN THE FATHER, APPLARANCE IN THE IMAGE, USE IN THE GIFT.

THE FATHER OF WISDOM.

1. Some think themselves hindered from admitting the equality of the Father, Son, and Hosy Spirit, because it is written, "Christ, the power of God, and the wisdom of God;" in that, on this ground, there does not appear to be equality; because the Father is not Himself power and wisdom, but the begetter of power and wisdom. And, in truta, the question is usually asked with no common earnestness, in what way God can be called the lather of power and wisdom. For the apostle says, "Carist the power of God, and the wisdom of God." And hence some on our side have reasoned in this way against the Arians, at least against those who at first set themselves up against the Catholic faith. For Arms himself is reported to have said, that if He is a Son, then He was born; if He was born, there was a time when the Son was not not understanding that even to be born. is, to God, from all eternity; so that the Son a co-eternal with the Father, as the brightness which is produced and is spread around by fire is co-eval with it, and would be coeternal, if fire were eternal. And therefore some of the later Arians have abandoned that conn on, and have confessed that the Son of

CHAP. 1.—THE SON, ACCORDING TO THE APOS- God did not begin to be in time. But among The, is the power and wisdom or the the arguments which those on our side used FATHER. HENCE THE REASONING OF THE to hold against them who said that there was carried against the Earlier arians, a time when the Son was not, some were wont A DIFFICULTY IS RAISED, WHETHER THE TO introduce such an argument as this: If the FATHER IS NOT WISDOM HIMSELF, BUT ONLY Son of God is the power and wisdom of God, and God was never without power and wisdom, then the Son is co-eternal with God the Father; but the apostle says, "Christ the power of God, and the wisdom of God;" a man must be senseless to say that God at any time had not power or wisdom; therefore there was no time when the Son was not.

> 2. Now this argument compels us to say that God the Father is not wise, except by having the wisdom which He begat, not by the Father in Himself being wisdom itself. Further, if it be so, just as the Son also Himself is called God of God, Ligat of Light, we must consider whether He can be called wisdom of wisdom, if God the Father is not wisdom itself, but only the begetter of wisdom. And if we hold this, why is He not the begetter also of His own greatness, and of His own goodness, and of His own eternity, and of His own omnipotence; so that He is not Himself His own greatness, and His own goodness, and His own eternity. and His own omnipotence; but is great with that greatness which He begat, and good with that goodness, and eternal with that eternity, and omnipotent with that omnipotence, which was born of Him; just as He Himself is not His own wisdom, but is wise with that wisdom which was born of Him? For we need not be afraid of being compelled to say

that there are many sons of God, over and Son together, as though both were one Worl may hereafter be mentioned.

SON TOGETHER, AND WHAT NOT.

as such, except that which is spoken of Him the begetter of His own greatness, that is, in relation to the Son, that is, that He is His the begetter of His own power, or the befather, or begetter, or beginning; and if also getter of His own wisdom; and that the Son the begetter is by consequence a beginning is greatness, and power, and wisdom; but to that waich he begets of nimself; but wait- that the great, omnipotent, and wise God, is ever else is spoken of Him is so spoken as both together? How then God of God, lag it with the Son, or ruther in the Son; whether of light? For not both together are God of that He is great with that greatness which God, but only the Son is of God, that is to He begat, or just with that justice which He say, of the Father; nor are both together begat, or good with that goodness which He Light of Light, but the Son only is of Light, begat, or powerful with that force or power that is, of the Father. Unless, perhaps, it which He begat, or wise with that wisdom was in order to intimate and incidented perly which He begat: yet the Father is not said that the Son is co-eternal with the Father, to be greatness itself, but the begetter of that it is said, God of God, and Light of greatness; but the Son, as He is called the Light, or anything else of the like kind as Son as such, is not so called with the Father if to say, This which is not the Son without but in relation to the Father, so is not great the Pather, of this which is not the Father in and by himself, but with the Father, of without the Son; that is, this Light which is whom He is the greatness; and so also is not Light without the Father, of that Light, called wise with the Father, of whom He wis. the Father, which is not Light without Himself is the wisdom; just as the Father is the Son; so that, when it is said, God which called wise anth the Son, because He is wise is not the Son without the Father, and of with that wisdom which He hegat; therefore God which is not the Father without the Son, the one is not called without the other, what- it may be perfectly understood that the Be-ever they are called in respect to themselves; getter did not precede that which He begot, that is, whatever they are called that mani- And if this be so, then this alone cannot be fests their essential nature, both are so called said of them, namely, this or that of this or together;-if these things are so, then the that, which they are not both together. Just Father is not God without the Son, nor the as the Word cannot be said to be of the Son God without the Father, but both together are God. And that which is said, "In
the beginning was the Word," means that
the Word was in the Father, Or if "In the
beginning" is intended to mean, Before all
things; then in that which follows, "And the
Word was with God," the Son alone is understood to be the Word, not the Father and

above the adoption of the creature, co-eternal (for He is the Word in the same way as He with the Fataer, if He be the begetter of His is the Image, but the Fataer and Son are not own greatness, and goodness, and eternity, both together the Image, but the Son alone and omnipotence. Because it is easy to reply is the Image of the Father: just as He is also to this cavil, that it does not at all follow, the Son of the Father, for both together are because many things are named, that He not the Son). But in that which is added, should be the Father of many co-eternal sons: "And the Word was with God," there is just as it does not follow that He is the much reason to understand thus: "The Father of two sons, because Christ is and to Word," which is the Son alone, "was with be the power of God, and the wisdom of God, God," which is not the Father alone, but God For that certainly is the power which is the the Father and the Son together.' But what wisdom, and that is the wisdom which is the wonder is there, if this can be said in the case power; and in like manner, therefore, of the of some twofold things widely different from fest also; so that that is the greatness which each other? For what are so different as soul is the power, or any other of those things and body? Yet we can say the soul was with which either have been mentioned above, or a man, that is, in a man; although the soul is not the body, and man is both soul and body together. So that what follows in the CHAP. 2. - WHAT IS SAID OF THE PATHER AND be understood thus: The Word, which is not the Father, was God together with the Father. 3. But if nothing is spoken of the Father Are we then to say thus, that the Father is

W. rd, because both are not the Wind to the Gospel according to Io in, and so often, the See, according to that we is said, "I also one with Himself, bit, "I it they may and not better one "" hor "we are be one as we also are one." I eretore the one" means, what He is, that am I also, and Fatner and the Son are one, understeed y ac-

OF THE PARTY OF THE ESSENCE DAVE BELLED IS the Fither greater? OF THE FAIRER AND THE WAS INTO BE GATH-Excel from The World, " DE 482 one," WINDOW AND IN ALL OTHER THINGS.

"Frey are one," are ever found in Scripture they are equal. For whence is He equal, f as spoken in things of which the nature is not in that which He is, to whom it said deterent. But it there are more things than one thing to be, and another to be great? one of the same nature, and they other in Or if the hather is greater in eter to, the sentiment, they are not one, and that so far son is not equal in anything white-ever as they differ in sent ment. For if the dis- hor whence equal? If you say in greatness, of es aere atreads one by the fact of being that greatness is not equal which is less etermen, He would not say, "That they may be nal, and so of all things else. Or is He perone, as we are one," when commending aps equal in power, but not equal in wetion to the Father. But because Paul and dom? But how is that power which is less Applies were both alike men, and also of the wise, equal? Or is He equal in wisdom, but me timents, "He that plantette," he says, not equal in power? But how is that wisdom and he that watereth are one." Wen, equal which is less ponetiff? It remains, therefore, anything is so called one, that it therefore, that if He is not equal in anything, is not added in wast it is one, and yet more. He is not equal in all. But scripture pro-tings time one are called one, then the same claims, that "He thought it not robbery to essence and nature is sign field, not differing be equal with God," Therefore any sonor disagreeing. But when it is added in versary of the truth whatever, provided he a at it is one, it may be meant that some- teels bound by apostolical authority, must thang is made one out of things more than needs confess that the Son is equal with God one, though they are different in nature. As in each one thing will assert. Let him soul and body are assuredly not one; for choose that which he will, from it he will be want are so different? unless there he added shown, that He is equal in all things which or inderstood in what they are one, that is, are said of His substance. one man, or one immal [person]. Thence the apositie says, "He who is joined to a har-lot, is one body;" he does not say, they are one or ue is one; but he has added "body,"

6. For in like manner the virtues which are masculine and teminine. And, "He that is inited unto the Lord," he says," is one spirit " ae did not say, he that is joined unto the Lord is one, or they are one; but he added, "sperit" for the spirit of man and the Spirit of God are different in nature; but by he og jo ned they become one spirit of two different spirits, so that the Spirit of God is blessed and perfect without the human spirit, but the spirit of man cannot be blessed without God. Nor is it without cause, I tink, that when the Lord said so much in

get et, bet only the Son; that image of image, of unity itself, whether of H s own with the in e t el are not lot, together t e image; Father, or of ours interchangeably with ourcording to essence, not according to relation, cording to unity of substance; and tiere is one God, and one great, and one wise, as we

For if greater, He is greater by greatness; THE WAS IN EQUAL TO THE FAIRER BUTH IN but w creas the Son is His greatness, measure assured y is the Son greater than He wio begat Him, nor is the Father greater thin 4. And I know not whether the words, that greatness, whereby He is great, therefore

as though it were one body composed by beown several and different meaning, yet are in stance, whosoever were equal in courage, are equal also in prodence, and temperance, and rastice. For if you say that such and su h men are equal in courage, but that one of them is greater in prodence, it follows that the courage of the other is less prudent, and so neither are they equal in courage, since the courage of the former is more prudent. And so you will find it to be the case with the other virtues, if you consider them one by one. For the question is not of the strength of the body, but of the courage of

^{*} John will an

one and the same substance.

CHAP, 5 - THE HOLY SPIRED ALSO IN EQUAL TO THE FATRER AND THE SON IN ALL THINGS.

7. Wrerefore also the Holy Spirit consists in the same unity of substance, and in the same equality. For whether He is the unity both simple and manifold: consider, first, the love because the helmess, it is maintent composed certainly of parts; so that therein that He is not one of the two, through whom one part is greater, another less, and the the two are joined, through whom the Begot- whole is greater than any part whatever or their own, they are "keeping the unity of the and its torid part is less than the remainder. Spirit in the bond of peace;" which we are and the half of it is less than the whole; and commanded to imitate by grace, both towards the whole body of the world, which is usually

the mind. How much more therefore is this God and towards ourselves. "On which two the case in that unchangeable and eternal sub-stance, which is incomparably more simple prophets." So those three are God, one, than the human mind is? Since, in the human alone, great, wise, holy, blessed. But we are mind, to be is not the same as to be strong, blessed from Him, and through Him, and in or prudent, or just, or temperate; for a mind Him; because we ourselves are one by His can exist, and yet have none of these virtues.

But in God to be is the same as to be strong, or to be just, or to be wise, or whatever is and of that simple multiplicity, or multifold He will destroy every man who is estranged simplicity, whereby to signify His substance, from Him.3 Therefore the Holy Spirit, what-Wherefore, whether we say God of God in ever it is, is something common both to the such way that this name belongs to each, yet Father and Son. But that communion itself not so that both together are two Gods, but is consubstantial and co-eternal; and if it one God; for they are in such way united may fitly be called friendship, let it be so with each other, as according to the apostle's called; but it is more aptly called love. And testimony may take place even in diverse this is also a substance, since God is a suband differing substances; for both the Lord stance, and "God is love," as it is written. alone is a Spirit, and the spirit of a man alone. But as He is a substance together with the is assuredly a spirit; yet, if it cleave to the Fatner and the Son, so that substance is to-Lord, "it is one spirit:" how much more gether with them great, and together with there, where there is an absolutely inseparable them good, and together with them holy, and eternal union, so that He may not seem and whatsoever else is said in reference to absurdly to be called as it were the Son of substance; since it is not one thing to God to both, when He is called the Son of God, if be, and another to be great or to be good, that which is called God is only said of both and the rest, as we have shown above. For if together. Or pernaps it is, that whatever is love is less great therein [i.e. in God] than said of God so as to indicate His substance, wisdom, then wisdom is loved in less degree is not said except of both together, nay of the than according to what it is; love is therefore Trinity itself together? Wiether therefore equal, in order that wisdom may be loved it be this or that (which needs a closer in- according to its being; but wisdom is equal quiry), it is enough for the present to see with the lather, as we have proved above; from what has been said, that the Son is in therefore also the Holy Spirit is equal; and no respect equal with the Father, if He is if equal, equal in all things, on account of found to be unequal in anything which has the absolute simplicity which is in that subto do with signifying His substance, as we stance. And therefore they are not more have already shown. But the apostle has said than three: One who loves Him who is from that He is equal. Therefore the Son is Himself, and One who loves Him from whom equal with the Fataer in al. things, and is of He is, and Love itself. And if this last is nothing, how is "God love"? If it is not substance, how is God substance?

> CHAP, 6, - HOW GOD IS A SUBSTANCE BOTH SIMPLE AND MANIFOLD.

8 But if it is asked how that substance is of bot i, or the holmess, or the love, or there- way the creature is manifold, but in no way fore the unity because the love, and therefore really simple. And first, all that is body is ten is loved by the Begetter, and loves Him how great acever. For the heaven and t c that begat Him, and tarough whom, not by earth are parts of the whole bulk of the participation, but by their own essence, world; and the earth alone, and the heaven neather by the gift of any superior, but by alone, is composed of innumerable parts:

called by its two parts, ris. the heaven and wise the Father alone, or the Son alone, will the earth, is certainly greater than the heaven be less than the Father and Son together, alone or the earth alone. And in each several body, size is one thing, color another, can say, either the Father alone, or the Son stape another; for the same color and the alone; since both the hather is with the Son, same shape may remain with diminished and the Son with the Pather, always and insize; and the same snape and the same size separably; not that both are the father, or may remain with the color enanged; and both are the Son; but because they are always the same shape not remaining, yet the thing one in relation to the other, and neither the may be just as great, and of the same color one nor the other alone. But because we together of body can be changed either all to-though. He is always with holy spirits and get er, or the larger part of them without souls, but say that He only is God, because the rest. [And hence the nature of body is they are not also God with Him; so we call concresively proved to be manifold, and in the Father the Father alone, not because He no respect simple. The spiritual creature is separate from the Son, but because they also, that is, the soul, is indeed the more are not both together the Father. simple of the two if compared with the body; but if we omit the comparison with the body, CHAP, 8, -NO ADDITION CAN BE MADE TO THE it is manifold, and itself also not simple. For it is on this account more simple than the body, because it is not diffused in bulk through extension of place, but in each body, t is both whole in the whole, and whole in each several part of it; and, therefore, when anything takes place in any small particle whatever of the body, such as the soul can feel, although it does not take place in the whole body, yet the whole soul feels it, since the whole soul is not unconscious of it. But, nevertheless, since in the soul also it is one thing to be skillful, another to be indolent, another to be intelligent, another to be of retentive memory; since cupidity is one thing, fear another, joy another, sadness another; and since things innumerable, and in innumerable ways, are to be found in the niture of the soul, some without others, and some more, some less; it is manifest that its nature is not simple, but manifold. For nothing simple is changeable, but every creature is changeabic.

CHAP. 7. -COD IS A DRINITY, BUT NOT TRIPLY

(TRIPLEX).

Sot God is truly cilled in manifold ways, it, good, wise, blessed, true, and whatever other thing seems to be said of Himsun anworthaly; but His greatness is the same this wisdom; for He is not great by bulk, by power; and His goodness is the same this wisdom and greatness, and His truth concentration and greatness, and His truth concentration one things to be blessed, and another another in the first of t But God is truly called in manifold ways, great, good, wise, blessed, true, and whatsoever other thing seems to be said of Him not unworthaly; but His greatness is the same as His wisdom; for He is not great by bulk, but by power; and His goodness is the same as II s wisdom and greatness, and His truth the same as all those things; and in Him it is not one thing to be blessed, and another to be great, or wise, or true, or good, or in a word to be Himself. 4

9 Neit'er, since He is a Trinity, is He therefore to be taought triple (triples) tother-

And whatever other things are predicated call even the Trinity itself God alone, al-

NATURE OF GOD.

Since, therefore, the Fatner alone, or the Son alone, or the Holy Spect alone, is as great as is the Father and the Son and the Holy Spirit together, in no manner is He to be called threefold. I borasmuch as bodies increase by union of themselves. For although he who cleaves to his wife is one body; yet it is a greater body than if it were that of the husband alone, or of the wife alone. But in spiraual things, when the less adheres to the greater, as the creature to the Creator, the former becomes greater than it was, not the latter.1 For in those things which are not great by bulk, to be greater is to be better. And the spirit of any creature becomes better, when it cleaves to the Creator, than if it did not so cleave; and therefore also greater because better. "He," then, "that is joined unto the Lord is one sparit." " but yet the Lord does not therefore become

posed of three different substances. It has parts, and is conjust. The trial is now parts and substances. It has a series of parts and substances of three modes w forms. We may speak I disc trial in not other part dray? However, is that a statement are.

greater, although he who is joined to the although it is not mentioned? For in that when the equal Son, or the Holy Spirit equal pass over the Holy Spirit; and yet there, too, to the Father and the Son, is joined to the Hels understood, where he says, "All are equal Father, God does not become greater yours, and ye are Christ's, and Christ is than each of them severally; because that God's." And again, "The head of the perfectness cannot increase. But whether t woman is the man, the head of the man is

to. And since we are showing how we can say the Father alone, because there is no that the only true God is not the Father alone, but the Father and the Son and the Holy Spirit. For if any one should ask be replied that He is not, unless pernaps we Father, Son, and Holy Spirit are God alone? But then what shall we do with that testi-mony of the Lord? For He was speaking to the Father, and had named the Father as Him to whom He was speaking, when He says, "And this is life eternal, that they may know Thee the one true God." And this, the Arians indeed usually take, as if the Son were not true God. Passing them by, however, we must see whether, when it is said to the Father, "That they may know Thee the one true God," we are forced to understand, it as if He wished to intimate that the Father alone is the true God; lest we should not understand any to be God, except the three together, the Father, Son, and Holy Spirit. Are we therefore, from the testimony of the Lord, both to call the Father the one true CHAP. X .- OF THE ATTRIBUTES ASSIGNED BY God, and the Son the one true God, and the Holy Spirit the one true God, and the Father, the Son, and the Holy Spirit together, that is, the Trinity itself together, not three true Gods but one true God? Or because He added, "And Jesus Christ whom Thou hast sent," are we to supply "the one true God;" so that the order of the words is this, " That they may know Thee, and Jesus Christ whom, Thou hast sent, the one true God?" Why then did He omit to mention the Holy Spirit? Is it because it follows, that whenever we name One who cleaves to One by a harmony so great that through this harmony both are one, this harmony itself must be understood,

Lord does so. In God Himself, t'ierefore, place, too, the apostie seems as it were to be the Father, or the Son, or the Holy Spirit, Christ, and the head of Carist is God."3 He is perfect, and God the Lather the Son But again, if God is only all three together, and the Holy Spirit is perfect; and therefore how can God be the head of Christ, that is, the is a Trinity rather than triple.) the Trinity the head of Christ, since Christ is in the Trinity in order that it may be the CHAP, Q .- WHETHER ONE OR THE THREE PER- Trinity? Is that which is the Father with sons together are called the only god, the Son, the head of that which is the Son alone? For the Father with the Son is God, but the Son alone is Christ: especially since Father in the God lead except Himself, we it is the Word already made iles I that speaks; must consider also the opinion which holds and according to this His humiliation also, the Father is greater than He, as He says, "for my Father is greater than I;"4 so that the very being of God, which is one to Him whether the Father alone is God, how can it with the Father, is itself the head of the man wao is mediator, which He is alone.5 For if were to say that the Father indeed is God, we rightly call the mind the chief thing of but that He is not God alone, but that the man, that is, as it were the head of the human substance, although the man himself together with the mind is man; why is not the Word with the Father, which together is God, much more suitably and much more the head of Christ, although Carist as man cannot be understood except with the Word which was made flesh? But this, as we have already said, we shall consider somewhat more carefully hereafter. At present the equality and one and the same substance of the Trinity has been demonstrated as briefly as possible. that in whatever way that other question be determined, the more rigorous discussion of which we have deferred, nothing may hinder us from confessing the absolute equality of the Father, Son, and Holy Spirit.

> BILARY TO FACIL PERSON. THE TRINITY IS REPRESENTED IN THINGS HEAT ARE MADE.

11. A certain writer, when he would briefly inflmate the special attributes of each of the persons in the Trinity, tells us that " Eternity is in the Father, form in the Image, use in the Gift." And since he was a man of no mean authority in handling the Scriptures, and in the assertion of the faith, for it is Hilary who put this in his book (On the Trinity, ti.); I have searched into the hidden meaning of these words as far as I can, that is, of the Father, and the Image, and the Gift, of eternity, and of form, and of use. And I do not think that he intended more by the word eter-

I John zv... j.

^{6 1} Cot to 12, 23.

Si Ton in 5.

win waom He is; but the Son is from the place.

Fither, so as to be, and so as to be co-eternal 12. Therefore all these things which are begutten, filing all creatures according to ever. Amen."1
their capacity with abundant bountifulness and copiousness, that they may keep their

ney, than that the Father has not a tarrier proper order and rest satisfied in their proper

uster Him. For it in mage perfectly files the made by divine skill, show in themselves a measure of that of w 7. It is the image, then certain unity, and form, and order; for each the manger's made equal to that of which it is of them is both some one thing, as are the the image, not the latter to its own image, several natures of bodies and dispositions of And in respect to this image he are never souls; and is fashioted in some form, as are form. I becove on account of the quality of the figures or qualities of bodies, and the be very, we are there is at once size, great fits various learning or skill of souls; and seeks ress, and prime equality, and prime likeness, or preserves a certain order, as are the sevd error in not mg, and unequal in no re- eral weights or combinations of bodies and sport, and in no part unlike, but answering the loves of delights of souls. When thereexact v to Him as so image it is: where there fore we regard the Creator, who is understood is prime and absolute life, to whomit is not by the things that are made, we must needs one thing to live, and another to be, but the understand the I rin ty of whom there appear same thing to be and to live; and prime and traces in the creature, as is fitting. For in al soil remarks, to whom it is not one thing, that Trinity is the supreme source of all things, to live, another to understand, but to under- and the most perfect beauty, and the most stand is to 'ee, and is to be, and all trings blessed delight. Those three, therefore, both are one; as though a perfect Word (John), seem to be matually determined to each other, 11, to which not ring is wanting, and a certain and are in themselves infinite. But here in all living, unchangeable sciences, and all one much as three together, and two are somein it, as itself is one from one, with whom it thing more than one; but in that highest is one. Therein God knew all things which Trinity one is as much as the three together, He made by it; and therefore, while times nor are two anything more than one. And pass away and succeed, nothing passes away. They are infinite in themselves. So both or specceds to the knowledge of God. For each are in each, and all in each, and each trings waich are created are not therefore in all, and all in all, and all are one. Let known by God, because they have been made, him who sees this, whether in part, or and not rather have been therefore made, "through a glass and in an enigma," reeven although changeable, because they are joice in knowing God; and let him honor Him known unchangeally by Him. Therefore as God, and give thanks; but let him who that unspeakable conjunction of the Father does not see it, strive to see it through picty, and Hs image is not without fruition, with- not to cavil at it through blindness. Since out love, without joy. Therefore that love, God is one, but yet is a Trinity. Neither are designt, felicity, or blessedness, if indeed it we to take the words, "of whom, and through can be worthily expressed by any human whom, and to whom are all things," as used word, is called by him, in short, Use; and is indiscriminately fi.e., to denote a unity withthe Holy Spirit in the Trinity, not begotten, out distinctions; nor yet to denote many but the sweetness of the begetter and of the gods, for "to Him, be glory for ever and

s Cer am, so, Burkly, A V.

BOOK VII.

THE QUESTION IS EXPLAINED, WHICH HAD BEEN DEFERRED IN THE PREVIOUS BOOK, VIZ. THAT GOD THE FATHER, WHO BEGAT THE SON, HIS POWER AND WISDOM, IS NOT ONLY THE FATHER OF POWER AND WISDOM, BUT ALSO HIMSELF POWER AND WISDOM; AND SIMILARLY THE HOLY SPIRIT: YET THAT THERE ARE NOT THREE POWERS OR THREE WISDOMS, BUT ONE POWER AND ONE WISDOM, AS THERE IS ONE GOD AND ONE PSSENCE. INQUIRY IS THEN MADE, WHY THE LATING SAY ONE ESSENCE, THREE PERSONS, IN GOD; BUT THE CREEKS, ONE ESSENCE, THREE SUBSTANCES OR REPOSTASES: AND BOTH MODES OF EXPRESSION ARE SHOWN TO ARISE FROM THE NECESSITIES OF SPEECH, THAT WE MIGHT HAVE AN ANSWER TO GIVE WHEN AND DE WHAT THEFF, WRILE TRULY CONFESSING THAT THERE ARE THREE, VIZ. THE FATHER, AND THE SON, AND THE HOLY SPIRIT.

great, or wise, or true, or omnipotent, or just, things cannot be said except when the Trinity He is so the Father of His own wisdom and His own power, as that He is wise with that! that power which He begat; and whether, since He is always powerful and wise, He always begat power and wisdom. For if it be so, then, as we have said, why is He not also the Father of His own greatness by which He is great, and of His own goodness is? Or if all these things are understood, although under more names than one, to be in that power and wisdom and the Word may be

CHAP. I .- AUGUSTIN RETURNS TO THE QUES- the same wisdom and power, so that that is TION, WHETHER EACH PERSON OF THE TRINI- greatness which is power, that is goodness TY BY LINELE IS WISDOM. WITH WHAT DIF- which is wisdom, and that again is wisdom which is wisdom, and that again is wisdom PICULTY, OR IN WHAT WAY, THE PROPOSED which is power, as we have already argued; then let us remember, that when I mention 1. Let us now inquire more carefully, so any one of these, I am to be taken as if I far as God grants, into that which a bittle mentioned all. It is asked, then, whether before we deferred; whether each person the Father also by Himself is wise, and is also in the Trinity can also by Himself and Himself His own wisdom itself; or whether not with the other two be called God, or He is wise in the same way as He speaks, great, or wise, or true, or omnipotent, or just, For He speaks by the Word which He begat, or anything else that can be said of God, not not by the word which is uttered, and relatively, but absolutely; or whether these sounds, and passes away, but by the Word which was with God, and the Word was God, is understood. For the question is raised, and all things were made by Him: by the —because it is written, Christ the power of Word which is equal to Himself, by whom God, and the wisdom of God,"—whether He always and unchangeably utters Himself. For He is not Hunself the Word, as He is not the Son nor the image. But in speakwisdom which He begat, and powerful with ing (putting aside those words of God in time which are produced in the creature, for they sound and pass away,- in speaking then) by that co-eternal Word, He is not understood singly, but with that Word itself, without whom certainly He does not speak. Is He then in such way wise as He is one who by which He is good, and of His own justice speaks, so as to be in such way wisdom, as by which He is just, and whatever else there. He is the Word, and so that to be the Word is to be wisdom, that is, also to be power, so Son and the image and that the Father is other thing to be wise, so that He is not by not singly powerful or wise, but toget or with that by will if he is wise a ting usually the primer and wisdom itself with life begat understood of the soul, was a so at some times (great), just as He is not singly one win unuse, at of ers weet as being he not re steads, but by that Worl and together with changeable, and not also stelly and perfectly that Word ware. He begut; and in like way simple. Or, again, that the Patter is not great by that and together with that great- anyting in respect to His own substance, ness, which He begat? And if He is not and tout not only that He is the Father, but great by one takes, and God by another, but that He is, is said relatively to the Son. How great by that whereby He is God, because it then can the Son be of the same essence as s not one tring to Him to be great and in- the Fitter, seeing that the Fat et, in respect other to be God, it follows that next er is He to Himself, is he tier His own essence, over find single, but by that and together with it is in respect to Himself, but even His that deary (datas) which He begat, so that essence is in relation to the Son? But, on the win is the deav of the Father, as He is the contrary, much more is He of one and the wisdom and power of the Father, and as the same essence, since the father and Son He is the Word and image of the Father are one and the same essence; seeing that And because it is not one thing to Him to the Father has His being itself not in respect be, another to be God, the Son is also the to Himself, but to the Son, which essence essence of the Father, as He is His Word and He begit, and by which essence He is west-mage. And hence also—except that He is ever He is. Therefore neither [person] is the Father [the Unbegotten]-the Father is in respect to Himself alone; and Jota exist not anything unless because He has the Son; relatively the one to the other. Or is the so that not only that which is meant by Father alone not called Father of lumselt, Father (which it is manifest He is not called but whatever He is called, is called relatelatively to Himself but to the Son, and tively to the Son, but the Son is pred-cated therefore is the Father because He has the of in reference to Himself? And if it be so, Son), but that which He is in respect to His what is predicated of Him in reference to own substance is so called, because He begat Himself? Is it His essence itself? But the His own essence. For as He is great, only Son is the essence of the Fatner, as He is the with that greatness which He begat, so also power and wisdom of the Father, as He is He is, only with that essence which He begat: the Word of the Father, and the image of because it is not one thing to Him to be, and the Father. Or if the Son is called essence accepter to be great. Is He therefore the in reference to Himself, but the Father is hather of His own essence, in the same way not essence, but the begetter of the essence, as He is the Father of His own greatness, as and is not in respect to Himself, but is by dom? since His greatness is the same as His great by that greatness which He begat.

which is written, toat "Christ is the power of and word, and image. But what can be more God, and the wisdom of God," Wherefore absurd than that He s huld be called image our discourse is compressed into these narrow in respect to Himself? Or if image and word limits, while we desire to speak things un- are not the very same with power and wisspeakable; that either we must say that dom, but the former are spoken relatively. Christ is not the power of God and the wis- and the latter in respect to self, not to andom of God, and so shamelessly and im- other; then we get to this, that the Father is pounly resist the apostle; or we must ac- not wise with that wisdom which He begat, knowledge that Christ is indeed the power of because He Himself cannot be spoken rela-God and the wisdom of God, but that His tively to it, and it cannot be spoken relatively hather is not the Father of His own power to Him. For all things which are said rela-and wisdom, which is not less impious; for tively are said reciprocally; therefore it reso neither will He be the Father of Christ, mains that even in essence the Son is spoken because Christ is the power of God and the of relatively to the Father. But from this is wisdom of God; or that the Father is not educed a most unexpected sense; that es-

the same, and he so called relatively as the that in the Father it is one bling to be, an-He is the Father of His own power and wis- that very essence which He begat; as He is power, and His essence the same as His therefore the Son is also called greatness in greatness. This discussion has arisen from that called, in like manner, power, and wisdom, powerful with 11ts own power, or wise with sence itself is not exence, or at least that, His own wisdom, and who shall dare to say when it is called essence, not essence but this? Or yet, again, that we must understand, something relative is intimated. As when

we speak of a master, essence is not inti- itself is the essence, and that is a quality of then there is no one at all that can be spoken | H.m. For what else do we say when we say, of relatively to something. For it is not as that to Him to be is the same as to be wise. it is with color. The color of a thing is re- unless that He is by that whereby He is wise? ferred to the thing colored, and color is not Wierefore, that waich is the cause to Him spoken at all in reference to substance, but of being wise, is itself also the cause to Him is always of something that is colored; but that He is: and accordingly, if the wisdom that thing of which it is the color, even if it which He begat is the cause to Him of being is referred to color in respect to its being wise, it is also the cause to Him that He is: colored, is yet, in respect to its being a body, and this cannot be the case, except either by spoken of in respect to substance. But in no begetting or by creating Him. But no one way may we think, in like manner, that the ever said in any sense that wisdom is either Father cannot be called anything in respect the begetter or the creator of the Father; for to His own substance, but that wantever He what could be more senseless? Therefore is called, He is called in relation to the Son; both the Father Himself is wisdom, and the wille the same Son is spoken of both in re- Son is in such way called the wisdom of the spect to His own substance and in relation to Father, as He is called the light of the the Father, when He is called great greatness, Father; that is, that in the same manner as and powerful power, plantly in respect to Him-light from light, and yet both one light, so we self, and the greatness and power of the great are to understand wisdom of wisdom, and yet and powerful Father, by which the Father both one wisdom; and therefore also one is great and powerful. It is not so; but both essence, since, in God, to be, is the same as are substance, and both are one substance, to be wise. For what to be wise is to wisdom, And as it is absurd to say that whiteness is and to be able is to power, and to be eternal not white, so is it absurd to say that wisdom is to eternity, and to be just to justice, and is not wise; and as whiteness is called white to be great to greatness, that being itself is in respect to itself, so also wisdom is called to essence. And since in the Divine simplicwise in respect to itself. But the whiteness ity, to be wise is nothing else than to be.

mated, but a relative which has reference to it; and hence also a body is said from that a slave; but waen we speak of a man, or any quality to be write, to which body to be is such thing wareh is said in respect to self not not the same thing as to be white. For the to sometaing else, then essence is intimated. form in it is one thing, and the color another: Therefore when a man is called a master, and bota are not in themselves, but in a cerman himself is essence, but he is called mass tain bulk, which bulk is neither form nor ter relatively; for he is called man in respect color, but is formed and colored. True wisto himself, but master in respect to his slave, dom is both wise, and wise in itself. And But in regard to the point from which we since in the case of every soul that becomes started, if essence itself is spoken relatively, wise by partaking of wisdom, if it again beessence itself is not essence. Add further, comes foolish, yet wisdom in itself remains; tast all essence which is spoken of relatively, nor when that soul was changed into july is is also sometaing, although the relation be the wisdom likewise so changed; therefore taken away; as e.g. in the case of a man who wisdom is not in him who becomes wise by it, is a master, and a man who is a slave, and a in the same manner as whiteness is in the horse that is a beast of burden, and money body which is by it made white. For when that is a pledge, the man, and the horse, and the body has been changed into another color, the money are spoken in respect to them- that whiteness will not remain, but will altoselves, and are substances or essences; but gether cease to be. But if the Father who master, and slave, and beast of burden, and begat wisdom is also made wise by it, and to padge, are spoken relatively to sometaing, be is not to Him the same as to be wise, toen But if there were not a man, that is, some the Son is His quality, not His offspring; and substance, there would be none who could be there will no longer be absolute simplicity in called relatively a master; and if there were the Godhead. But far be it from being so, no agree having a certain essence, there would since in truth in the Godhead is absolutely To nothing that could be called relatively a simple essence, and therefore to be is there be st of burden; so if money were not some the same as to be wise. But if to be is there kind of substance, it could not be called rela- the same as to be wise, then the Father is tively a pledge. Wherefore, if the Father not wise by that wisdom which He begat: also is not something in respect to Himself, otherwise He did not beget it, but it begit of a body is not an essence, since the body therefore wisdom there is the same as essence.

11 THER SE S. S. Z. CO. ON SE. N. L. . . Charles of a set ton-appear over a said

: Territor to Firer and the San the and not see that a contract of the great was, fore the and the first terms and the first terms and the second terms and the second terms are the second terms and the second terms are the second terms ar The section of the se Sitem will be the site of the process of must be early the Wind be since He and my my want to a late are too median . 19 for He is indicated to he tie Wird to a Fortie but or speaks it it it made History, at was one essentially let in a great Weal, yet in a sale of producing a send start, the on Ho see of the Wirling is meands from the mount, or a toget print, waton to the fire, wo as to be here let be promote of the this and is to be a condition Image, and that where these commerced in common spaces of time, " " that two arrels are and, here e are, or () in a section, and species to us to engineering in our of the two names Arma for . Wert, as, we at reget to be spoken to mer, letter if and livinge, and Son, are an entered, and it, used and of the hower. And theretime He and there exists as not expressed, said, "No man knoweth the Son, but the since they are speace to absent but in the list er; no tree knoweth ans man the but er. other word name; green, size it a scoken save the Sin, and he to windwitter the win also in fested to substance, for well in is will reveal Him." since the hather reveals war a steel, ever a ago is expressed, and by the Son, that is, by His World. For if that be gof Haw a stobe a se. Whence that wind which we after, and with is term the First and Son together are one andown, coral had transitors, declares both itself, and bert se one essence, and seg; a slim of ' it of at his we speak, now minute in the wishers, as esser e of essen e. And here Word of find, by which all things are made? they are not therethe and one essente, be. For this Wind so declares the Estrer as He in se the Fatheries at the Son, and the son is the Father; he area both the times, and nor the har et, or be abset e hat er is une is that will as the hatter, in so far is it is begotten, but the Son is begotten since by wisdom and essence. For in so far as it is tuse names only the relative attributes are the Worl, it is not what the hather is: beextressed But but a taget of are one was cause the World is not the Father, and Wird don a lone essence of word to be, is the is spoken relatively, as is also Son, word same as to be wise. And think tractive are assuredly is not the Father. And therefore not be Word or the Sea, and to be is not Christ a the power and windom of Gal, bethe same as to be the Word or the Son, as cause He Hamself, being also power and wiswe have already at the ent's shown that these dom, is from the Fatter, uso is power and terms are species to affect

HAT 2 -THE PAYOR AND THE AND THE AND ARE THE CHAP 3 -WEY THE WAY WEEK, AND THE AND A THE WALL TO A SEC. OF SEC. DESCRIPTION OF PART AND AND THE HE A PERSON AND A PART AND A PART OF A S. RIT. THE STAIR & THE THE FAILURE AND THE - I PRINT BILLING

s. will to segurer or in a serior ter steries of the state of the Has a series We as remet to an inches are more that one of her The sale of the months of the months and the first of the sale of With the Helpiter Sea of the Helpiter than Wiscons as not only the te William He stieff on the little star of the most emission of the start o and the man there or are not the exempting and making after the first se, the said the fitter of the second sine second street reter or more than the state of a to Water that A 1 " to Water many the a doction of " or He is the Wind is the is may" the rest to the Constant that was to the state of the way of the state of the H = a - w W to Hr s, as Hr s - 1 t c t esc le s, t ts and t t sr s = - t. > > re to the Father, the He is a securifition do like that this farm in tert, and on his that were live He is ease to And a Delvis Him at a right the Put or in Himthe relience of exerce, the well on the selection, the area of the selection of the selecti his etell it a second, yet a title commentand minutes chair wisdom; as He is light of the Fitner, who is light, and the fountain of life with God tile I stner, who is Himself asseredly the fountain

to good a community described to the property and and the property and the property of the pro

flesh, and dwelt among us."

Scriptures, whether as itself speaking, or as He is both light and God. where anything is spoken of it, the Son chiefly; 6. The Holy Spirit also, whether we are to pure tatellectual sounts, who have not fallen ye have of God, and ye are not your own? through pride, He gives an example in the

of life. For "with Thee," He says, " is the form of God and as equal with God and as fountain of life, and in Thy light shall we see God; so, in order that He might also give light." Because, "as the Father hath life Himself as an example of returning to failer in Himself, so hath He given to the Son to man, who on account of the uncaranness of have life in Himself:" and, "He was the sins and the punishment of mortality cannot true Light, which lighteth every man that see God, "He emptied Himselt;" not by cometa into the world." and this light, "the changing His own divinity, but by assuming Word," was "with God;" but "the Word our changeableness, and "taking upon Him also was God;" and "God is light, and in the form of a servant," "He came to us Him is no darkness at all: "4 but a light that into this world," who "was in this world," such way surptified that it was proported by that He might be a more corpored, but spritted; yet not in because "the world was made by Him;" "such way surptified that it was proported by that He might be an accordance. such way spiritual, that it was wrought by that He might be an example upwards to illumination, as it was said to the apostics, those who see God, an example downwards "Ye are the light of the world," but "the to those who admire man, an example to the light which lighteth every man," that very sound to persevere, an example to the sick to supreme wisdom itself who is God, of whom be made whole, an example to those who are we now treat. The Son therefore is Wisdom to die that they may not fear, an example to of wisdom, namely the Father, as He is Light the dead that they may rise again, "that in of light, and God of God; so that both the all things He might have the pre-eminence "" Father singly is light, and the Son singly is So that, because man ought not to follow any light; and the Fataer singly is God, and the except God to blessedness, and yet cannot Son singly is God: therefore the Father also perceive God; by following God made man, singly is wisdom, and the Son singly is wis- he might follow at once Him whom he could dom. And as both together are one light perceive, and whom he ought to follow. Let and one God, so both are one wisdom. But us then love Him and cleave to Him, by the Son is "by God made unto us wisdom, tcharity spread abroad in our hearts, through and righteousness, and sanctification; " be- the Holy Spirit which is given unto us." It cause we turn ourselves to Him in time, that is not therefore to be wondered at, if, on acis, from some particular time, that we may count of the example which tae Image, which remain with H in for ever. And He Himself is equal to the Father, gives to us, in order from a certain time was "the Word made that we may be refashioned after the image of God, Scripture, waen it speaks of wisdom, 5. On this account, then, when anything con- speaks of the Son, whom we follow by living cerning wisdom is declared or narrated in the wisely; although the Father also is wisdom,

is intimated to us. And by the example of call Him that absolute love which joins to-Him who is the image, let us also not depart gether Father and Son, and joins us also from God, since we also are the Image of from beneath, that so that is not unfitly said God: not indeed that which is equal to Him, which is written, "God is love; "" how is He since we are made so by the Father through not also Himself wisdom, since He is light, the Son, and not born of the Father, as that because "God is light"? or whether after is. And we are so, because we are enlight- any other way the essence of the Holy Spirit ened with light; but that is so, because it is is to be singly and properly named; then, the light that enlightens; and which, there- too, since He is God, He is certainly light; fore, being without pattern, is to us a pattern. and since He is light, He is certainly wisdom. For He does not imitate any one going before But that the Holy Spirit is God, Scripture Him, in respect to the Father, from whom proclaims by the apostle, who says, "Know He is never separable at all, since He is the ye not that ye are the temple of God?" and very same substance with Him from whom immediately subjoins, "And the Spirit of He is. But we by striving in tate Him who God dwelleth in you;" for God dwelleth in abides, and follow Him wio stands still and His own temple. For the Spirit of God does walking in Him, reach out toward. Him; be- not dwell in the temple of God as a servant, cause He is made for us a way in time by since he says more plainly in another place. His humiliation, which is to us an eternal!" Know ye not that your body is the temple abiding-place by His divinity. For since to of the Holy Ghost which is in you, and which

FRANK A

For we are bought with a great price there- an ents have defined bin, is a ratious', more given twick to a such that what tall an enall or agoin, as a most over the is any the Estrer is light, the bon is "ight, and the said that sevented the said went went of by its, but one fight. And so the Patier is men? Again, when we say that their lines would me, the sens is well as, and the first is not more, and that a tind by a gig to Spind is wearing, and there er the three was some one cise is be there one or or or then Fast or, Now, and His research ore essence by a specific name, but there are made by a As there in the Trans is it one thing to be generic one. And set again, when we say and another to be used, therefore the Patien, that an oxissing a home, but that a dog is Son, and Holy Spirit, are one bed.

THE . AT. S. OF THEM PERSON & SIPILAR

For the sake, then, of speak og of thongs that ranged be affected, that we make be able in single way to price will up ate at an are was to unter it to our titrek the de have somblem of one easer of trane substances, but of Latins of one exerce or salation not a persons be use, as see three armits a fig. caren c means pet ing else than a la ste e in our langue, that is, in long A in proposed that we are a said to be for a said or y his mastery, a law of speaking was sufficient, is order that there might be want to so, was a new accord was the free wie, with the town in the price the estimate be three, were it beet in large that the le er o not the Son, and that the His Sprt. w is the git of Comb, where the the father nor the Sen. When, then, it is asked what the trees are, or who has the are, we but he ourselves to the first out धी अध्याद बंद्रम भी तह प्रवानाभी हात्यक प्रात्म म we may so the time, and no w name or as to ten of he own to a noremine seat the Guide of a speaker to present of cust merrates I find an feir a t gut the Help offered, and contain to tray than He is to again the when we say, that Jacob was not the same as Abraham, but that Isla was better Altalies of Jacob, certainy we contess that they are three, A're sm. Issae, and Jach B's when it is asked what three, we reply three men, callegt em in the pural two she ho name: but if we were to say three arm. s

y with my except approval and unchanged o stead, three we specify to be the poting to deby it ? For versifer son also is one it, but it is from rate the while from the herter part, that resorted, and the so titual resture also is is, to denominate out body and a law a get, but it is not up larges e. Therefore is the wild even from the will be at it Halv brant is a got; but tagether and three Egypt with Jacob, asterd at around so many dems, but one was in and because in the we control that there are three; to . 1 my I'm to to be is the same as to be wise, the one are what there, we adopted the business as ther an overer a lorse, we speak of a trice; and it any one questions us what takes, we CHAP 4 -HOW IT WAS EXOLUTED ABOUT THAT do not speak man by a speak name of three THE CALLES SPACE US THREE HIERTANDS, SURSES, OF LACE OVER, OF LACE I gs, because the times are not centained under the same ADMINIST WEARS OF THREE PERSONS IN ONE species, but by a generic name, time at mis; or if under a higher go us, three so stan es, or three creatures, or three patures. Eut whats eart thogs are expressed to the partifun et ser but is in one name, out to e ex ressert gener and by one name. But . things with any generality caused by one rame cannot a so be called spector's fir one name his torce when, with a a sime the name, we also call three animals, "-t a tierse, and an ext, and a dog, we call this inter an maken substances, which are week march, or and ingrese that can be speared green any concerning them; but we cannot steek of them as three filless, of oxion, or e gr, which are species names, for my ctprose those tings to a me, altered a the plural number, which have that in common tout is sum herd by ton mone. For At maname, and I same, and Juliet, clay in comthe that we is than, therefore they are e indit tee minor a to ree also, and an exall a dig. The in a mana fill a ex is normal; therefore they were end three arenus So time several autres are a so of T tiree trees; but a contex, and a morne, and an cive, we call only free tree, or three s later on the three ser tes and so three at may be an an about firm has may but some, and a will, and in no well of the statement, or 'y and it of guerge or on me years they can be called. Of the Father, twerefore, the Son, and the His Spirit, seeing to they are three, 'et us on white for they are, and what they have in common that the being the Father is not common to them, 49 then by a generic name; for man, as the they should be interchangeably fathers

and God,

means is common to them (otherwise they stance. can in no way be so called, just as they are Is it because Scripture does not say three heresy. For it must be devoutly believed, as either three persons or one person (for well read of the person of the Lord, but not of the separate

to one another: as friends, since they are so Lord as a person), that therefore it was lawcalled relatively to each other, can be called ful through the mere necessity of speaking three friends, because they are so mutually and reasoning to say three persons, not beto even other. But this is not the case cause Scripture says it, but because Scripture in the Franky, since the Father only is does not contradict it; whereas, if we were to there father; and not Father of two, but say three Gods, Scripture would contradict it, of the Son only. Neither are they three which says, "Hear, O Israel; the Lord tay Sons, since the Father there is not the God is one God?" Why then is it not also Son, nor is the Holy Spirit. Neither three lawful to say three essences; which, in like Holy Spirits, because the Holy Spirit also, manner, as Scripture does not say, so next eer in that proper meaning by which He is also does it contradict? For if essence is a specalled the gift of God, is neither the Father cific (specialis) name common to three, way nor the Son. What three therefore? For if are They not to be called three essences, as three persons, then that which is meant by Abraham, Isaac, and Jacob are called three person is common to them; therefore this men, because man is the specific name comname is either specific or generic to them, mon to all men? But if essence is not a speaccording to the manner of speaking. But cific name, but a generic one, since man, and where there is no difference of nature, there cattle, and tree, and constellation, and angel, things that are several in number are so ex- are called essences; why are not these called pressed generically, that they can also be ex- three essences, as three horses are called pressed specifically. For the difference of three animals, and three laurels are called nature causes, that a laurel, and a myrtle, three trees, and three stones three bodies? and an olive, or a horse, and an ox, and a Or if they are not called three essences, but dog, are not called by the specific name, the one essence, on account of the unity of the former of three laurels, or the latter of three Trimty, why is it not the ease, that on acoxen, but by the generic name, the former of count of the same unity of the Trunty they three trees, and the latter of three animals. are not to be called three substances or three But here, where there is no difference of especies, but one substance and one persons before as the name of essence is common to have a specific name, which yet is not to be them, so that each singly is called essence, Found. For person is a generic name, inso- so the name of either substance or person is much that man also can be so called, although common to them. For that which must be there is so great a difference between man anderstood of persons according to our usage, tais is to be understood of substances accord-8. Further, in regard to that very generic ing to the Greek usage; for they say three (generalis) word, if on this account we say substances, one essence, in the same way as three persons, because that when person we say three persons, one essence or sub-

9. What therefore remains, except that we not called three sons, because that which confess that these terms sprang from the neson means is not common to them); why do cessity of speaking, when copious reasonwe not also say three Gods? For certainly, mg was required against the devices or errors since the Father is a person, and the Son a of the heretics? For when human weakness person, and the Holy Spirit a person, there- endeavored to atter in speech to the senses fore there are three persons: since then the of man what it grasps in the secret places of Father is God, and the Son God, and the the mind in proportion to its comprehen-Holy Spirit God, way not three Gods? Or sion respecting the Lord God its creator, else, since on account of their ineffable union whether by devout faith, or by any discernthese three are together one God, why not ment whatsoever; it feared to say three es-also one person; so that we could not say sences, lest any difference should be under-three persons, although we call each a person singly, just as we cannot say three Gods, Again, it could not say that there were in t although we call each singly God, whether three somewhats (tria quadian), for it was bethe Father, or the Son, or the Holy Spirit? cause Sabellius said this that he fell into Gods. But neither do we find that Scripture most certainly known from the Scriptures, and anywhere mentions three persons. Or is it must be grasped by the mental eve with unbecause Scripture does not call these three, doubting perception, that there is hoth

eversity to be meant, but singleness to be is not unfitly said of God. But it is an imdenied: that not only unity might be un-derstood therein from the being called one ject in relation to His own goodness, and that essence, but also Trinity from the being this goodness is not a substance or rather es-called three substances or persons. For if sence, and that God Himself is not His own called three substances, in such sense as they properly called substance, in order that He are not called three essences; just as, because may be understood to be, by the more usual it is the same thing with God to be as to be name essence, which He is truly and pro-wise, as we do not say three essences, so perly called; so that perhaps it is right that neither three wisdoms. For so, because it is God alone should be called essence. For the same thing to Him to be God as to be, it He is truly alone, because He is unchange-, is not right to say three essences, as it is not able; and declared this to be His own name nght to say three Gods. But if it is one to His servant Moses, when He says, "I am thing to God to be, another to subsist, as it is one thing to God to be, another to be the Father or the Lord (for that which He is, is me unto you." However, whether He be spoken in respect to Himself, but He is called called essence, which He is properly called, Father in relation to the Son, and Lord in re- or substance, which He is called improperly, lation to the creature which serves Him); He is called both in respect to Himself, not called essence, so from subsisting, we speak called three persons than three substances. of substance. But it is absurd that substance should be spoken relatively, for everything CHAP. 6.—WHY WE DO NOT IN THE TRINITY subsists in respect to itself; how much more | SPEAK OF ONE PERSON, AND THREE ESSENCES.

CHAP, 5 .- IN GOD, SUBSTANCE IS SPOKEN IM-PROPERLY, ESSENCE PROPERLY.

10. If, however, it is fitting that God should be said to subsist-(For this word is rightly applied to those things, in which as subjects those things are, which are said to be in a subject, as color or shape in body. For body subsists, and so is substance; but those things are in the body, which subsists and is their subject, and they are not substances, but are in a substance: and so, if either that color or that shape ceases to be, it does not deprive the body of being a body, because it is not of the being of body, that it should retain this or that shape or color; therefore neither changeable nor simple things are properly called substances.)-If, I say, God subsists so that He can be properly called a sub-

Father, and Son, and Holy Spirit; and that stance, then there is something in Him as the Son is not the same with the Father, nor the Holy Spirit the same with the Father or such that to Him to be is the same as is anythe Son. It sought then what three it should thing else that is said concerning Him in eall them, and answered substances or per- respect to Himself; as, for instance, great, sons; by which names it did not intend di- omnipotent, good, and whatever of this kind it is the same thing with God to be (esse) as goodness, but that it is in Him as in a subto subsist (subsistere), they were not to be ject. And hence it is clear that God is imtherefore He subsists relatively, as He begets relatively to anything; whence to God to be relatively, and bears rule relatively: so then substance will be no longer substance, because Trinity, if one essence, is also one substance. it will be relative. For as from being, He is Perhaps therefore they are more conveniently

> SPEAK OF ONE PERSON, AND THREE ESSENCES. WHAT HE OUGHT TO BELIEVE CONCERNING THE TRINITY WHO DOES NOT RECEIVE WHAT IS SAID ABOVE. MAN IS BOTH AFTER THE IMAGE, AND IS THE IMAGE OF GOD.

11. But lest I should seem to favor ourselves [the Latins], let us make this further inquiry. Although they [the Greeks] also, if they pleased, as they call three substances three hypostases, so might call three persons three "prosopa," yet they preferred that word which, perhaps, was more in accordance with the usage of their language. For the case is the same with the word persons also; for to God it is not one thing to be, another to be a person, but it is absolutely the same thing, For if to be is said in respect to Himself, but person relatively; in this way we should say three persons, the Father, Son, and Holy Spirit; just as we speak of three friends, or three relations, or three neighbors, in that they are so mutually, not that each one of them is so in respect to himself. Wherefore any one of these is the friend of the other two,

[&]quot;[Augustin's meaning is, that the term "substance" is not an adequate one whereby to denote a trinitarian distinction, because in order to denote such a distinction it must be employed relatively, while in itself it has an absolute signification. In the next chapter he proceeds to show this.—W. G. T. S.]

² Ex. iii. 14.

than the substance of the Fatner. Wherefore, such way as Abraham, Isaac, and Jacob have Himself, not as He is the Father, but as He not as man is subdivided into Abraham, Isaac, is, so also the person of the Father is not any- and Jacob, so can one man also be subdivided thing else than the Father Himself; for He is into several single men; for this is altogether called a person in respect to Himself, not in impossible, since one man is already a single respect to the Son, or the Holy Spirit: just as man. Why then is one essence aubdivided He is called in respect to Himself both God, into three substances or persons? For if esand great, and good, and just, and anything ence is a species, as man is, then one essence else of the kind; and just as to Him to be is the is as one man is ; or do we, as we say that any same as to be Grd, or as to be great, or as three human beings of the same sex, of the to be good, so it is the same thing to Him to same constitution of body, of the same mind, be, as to be a person. Why, therefore, do are one nature,-for they are three noman we not call these three together one person, beings, but one nature, -so also say in the as one essence and one God, but say three Trinity three substances one essence, or three persons, while we do not say three Gods or persons one substance or essence? But this turne essences; unless it be because we wish is somehow a parallel case, since the ancients some one word to serve for that meaning also who spoke Latin, before they had these whereby the Transty is understood, that we terms, which have not long come into use, might not be altogether silent, when asked, that is, essence or substance, used for them to what three, while we confessed that they are say nature. We do not therefore use these three? For if essence is the genus, and sub-terms according to genus or species, but as if stance or person the species, as some think, according to a matter that is common and the then I must omit what I just now said, that same. Just as if three statues were made of they ought to be called three essences, as they the same gold, we should say three statues are called three substances or persons; as one gold, yet should neither call the gold three horses are called three horses, and the genus, and the statues species; nor the gold same are called three animals, since horse is species, and the statues individuals. For no the species, animal the genus. For in this species goes beyond its own individuals, so case the species is not spoken of in the plural, as to comprehend anything external to them, and the genus in the singular, as if we were For when I debue what man is, which is a to say that toree horses were one animal; but specific name, every several man that exists as they are three horses by the special name, is contained in the same individual definition. so they are three animals by the general one, neither does anything belong to it which is But if they say that the name of substance or not a man. But when I define gold, not person does not signify species, but somet any statues alone, if they be gold, but rings also, singular and individual; so that any one is not and anything else that is made of gold, will so called a substance or person as he is called belong to gold; and even if nothing were a man, for man is common to all men, but in made of it, it would still be called gold; since, the same minner as he is called this or that even if there were no gold statues, there will man, as Abraham, as Isaac, as Jacob, or any- not therefore be no statues at all Likewise one else who, if present, could be pointed out no species goes beyond the definition of its with the finger: so will the same reason reach | genus | For when I define animal, since horse these too. For as Abraham, Isaac, and Jacob is a species of this genus, every horse is an are called three individuals, so are they called three men, and three souls. Why then are both the Father and the Son and the Holy should rightly say three statues, one gold:

or the relation, or the neighbor, because three substances or persons? But this, as I said, these names have a relative signification. I pass over: but I do aftern, that if essence What then? Are we to call the Father the per- is a genus, then a single essence has no son of the Son and of the Holy Spirit, or the species; just as, because animal is a genus, a Son the person of the Father and of the Holy single animal has no species. Therefore the Spirit, or the Holy Spirit the person of the Father, Son, and Holy Spirit are not three Father and of the Son? But neither is the species of one essence. But if essence is a word person commonly so used in any case; species, as man is a species, but those are nor in this Trinity, when we speak of the per- three which we call substances or persons, then son of the Father, do we mean anything else they have the same species in common, in as the substance of the Fatner is the Father in common the species which is called man; Spirit, if we are to reason about them also according to genus and species and individual, not so called three essences, as they are called Therefore neither do we so call the Trinity

essence besides the Trinity. in God it is not so; for the Fisher, the Son, was not made altogether equal to Him, as and the Holy Spirit together is not a greater being not born of Him, but created by Him; essence than the Father alone or the Son in order to signify this, he is in such way the at he; but these three substances or persons, image as that he is "after the image." if they must be so called, together are equal is, he is not made equal by parity, list apto each singly, which the natural man dues proaches to Him by a sort of likeness (For not compressed. For he cannot think exapproach to God is not by intervals of price, cept under the conditions of bulk and space, but by likeness, and not drawn from Him is enture small or great, since plantasms or as by unlikeness. For there are some who it were images of bodies flit about in his draw this distinction, that they will have the

ommpotent, good, sust, merciful, Creator of much as he is the image and glory of God " and though visible and invisible, and whatson He did not say after the image, but the image, ever can be wort sty and truly said of H in in And this image, since it is elsewhere spoken proportion to numan capacity. And where are of as after the image, is not as if it were said is to d 2 of the latter only is God, let him relatively to the Son, who is the image equal ont separate from Hon the Son or the Holy to the Father; otherwise he would not say spirit; for together with Him He is the only after our image. For how our, when the Son God, together with whom also He is one Cool; is the image of the Father alone? But man because, we en we are told! It the Son also is is said to be "after the image," on account, the only God, we must needs take it wit out as we have said, of the inequality of the life-Sport. And let sim so say one essence, as might be the image of the Trinity; not equal and to think one to be either greater or better to the Trinity as the Son is equal to the tan, or many respect divering from, another. Father, but approacing to it, as has been Yet not that the Father Himself is both Son and Hely Spirit, or warever else each is singiven ed in rent, in to est er of the others; as Word, which is not said except of the Son, or lift, which is not said except of the Hilly and the account also they admit the plural number, as it is written in the 1988.

three persons or substances, one essence and pel, "I and my Father are one." He has one God, as though three somethings subsist- both said "one," and "we are! one," accorded out of one matter [leaving a remainder, i. ing to essence, because they are the same God; . Although whatever that is, it is unfolded in "we are," according to relation, because the these three. For there is nothing else of that one is Father, the other is Son. Sometimes Yet we say also the unity of the essence is left unexthree persons of the same essence, or three pressed, and the relatives alone are mentionpersons one essence; but we do not say three ed in the piural number. "My Father and I persons out of the same essence, as though will come unto him, and make our abode with therein essence were one thing, and person him," We will come, and too will make our another, as we can say three statues out of the abode, is the plural number, since it was said same gold, for there it is one thing to be gold, before, "I and my Father," that is, the Son another to be statues. And when we say three and the Father, which terms are used relatively men one nature, or three men of the same to one another. Sometimes the meaning is nature, they also can be called three men out altogether latent, as in Genesis: "Let us of the same nature, since out of the same na- make man after our image and likeness."5 ture there can be also three other such men. Both let us make and our is said in the plural, But in that essence of the Frinity, in no way and ought not to be received except as of can any other person whatever exist out of the relatives. For it was not that gods might same essence butther, in these things, one make, or make after the image and likeness man is not as much as three men together; of gods; but that the Father, and Son, and and two men are something more than one Holy Spirit might make after the image of the man: and in equal statues, three together Father, and Son, and Holy Spirit, that man amount to more of gold than each singly, and might subsist as the image of God. And God one amounts to less of gold than two. But is the Trinity. But because that image of God Son to be the image, but man not to be the 12. And until he be purged from this image, but "after the image." But the uncleanness, let him believe in the Father, apostle refutes them, saying, For a man Son, and Holy Spirit, one God, alone, great, indeed ought not to cover his head, forage

though the service of the service of

said, by a certain likeness; just as nearness one term when it is asked what three, and say may in a sense be signified in things distant three substances or three persons; then let no from each other, not in respect of place, but one think of any bulk or interval, or of any of a sort of imitation. For it is also said, distance of howsoever little unlikeness, so that "Be ye transformed by the renewing of your mind;" to whom he likewise says, "Be ye even a little less than another, in whatsoever therefore imitators of God as dear children." way one thing can be less than another: in For it is said to the new man, "which is renewed to the knowledge of God, after the of persons, nor such a distinction as that there mage of Him that created him." Or if we should be any inequality. And if this cannot choose to admit the plural number, in order be grasped by the understanding, let it be held to meet the needs of argument, even putting by faith, until He shall dawn in the heart who

aside relative terms, that so we may answer in says by the prophet, "If ye will not believe, surely ye shall not auderstand." .

1 Col 10, 10.

+ Eph. v. c.

4 Jun. vil. 9.

BOOK VIII.

EXPLAINS AND PROVES THAT NOT ONLY THE FAIHER IS NOT GREATER THAN THE SON, BUT NAITHER ARE BOTH TOGETHER ANYTHING GREATER THAN THE HOLV SPIRIT, NOR ANY TWO TOGETHER IN THE SAME TRINITY ANYTHING GREATER THAN ONE, NOR ALL THREE TOGETHER ANYTHING GREATER THAN EACH SEVERALLY. IT IS THEN SHOWN HOW THE NATURE HISFLY OF GOD MAY BE UNDERSTOOD FROM OUR UNDERSTANDING OF TRUTH, AND FROM OUR KNOWLEDGE OF THE SUPREME GOOD, AND FROM THE INNATE LOVE OF RIGHTFOUNDESS. WHIRFBY A RIGHTEOUS SOUL IS LOVED EVEN BY A SOUL THAT IS ITSELF NOT YET RIGHTEOUS. BUT IT IS CROPD ABOVE ALL, THAT THE KNOWLEDGE OF GOD IS TO BE SOUGHT BY LOVE. WHICH GOD IS SAID TO BE IN THE SCRIPTURES; AND IN THIS LOVE IS ALSO POINTED OUT THE EXISTENCE OF SOME TRACE OF A TRINITY.

PREFACE. - THE CONCLUSION OF WHAT HAS REEN to themselves. And that therefore they are PAITH.

are predicated specially in the Trinity as belonging severally to each person, which are predicated relatively the one to the other, as Father and Son, and the gift of both, the as regards divinity, but neither are the Father Holy Spirit; for the Father is not the Trinity, nor the Son the Trinity, nor the gift the Spirit; nor is each individual person, which-Trinity: but what whenever each is singly spoken of in respect to themselves, then they are not spoken of as three in the plural number, but one, the Trinity itself, as the Father God, the Son God, and the Holy Spirit God; the Father good, the Son good, sion, and we must supplicate God with most and the Holy Spirit good; and the Father devout piety, that He will open our underomnipotent, the Son omnipotent, and the standing, and take away the inclination of Holy Spirit omnipotent: yet neither three disputing, in order that our minds may distinds, nor three goods, nor three omnipo- cern the essence of the truth, that has neither tents, but one God, good, omnipotent, the bulk nor moveableness. Now, therefore, so Frinity itself; and whatsoever else is said of far as the Creator Himself aids us in Ilis them not relatively in respect to each other, marvellous mercy, let us consider these subbut individually in respect to themselves, jects, into which we will enter more deeply than For they are thus spoken of according to we entered into those which preceded, alessence, since in them to be is the same as to though they are in truth the same; preserving be great, as to be good, as to be wise, and the while this rule, that what has not yet been whatever else is said of each person individu- made clear to our intellect, be nevertheless ally therein, or of the Trinity itself, in respect not loosened from the firmness of our faith.

SAID ABOVE. THE RUE TO BE OBSERVED IN called three persons, or three substances, not THE MORE DIFFICULT QUESTIONS OF THE in order that any difference of essence may be understood, but that we may be able to answer We have said elsewhere that those things by some one word, should any one ask what three, or what three things? And that there is so great an equality in that Trinity, that not only the Father is not greater than the Son, and Son together greater than the Holy ever it be of the three, less than the Trinity itself. This is what we have said; and if it is handled and repeated frequently, it becomes, no doubt, more familiarly known: yet some limit, too, must be put to the discusCHAP, I .- IT IS SHOWN BY REASON THAT IN GOD THREE ARE NOT ANYTHING GREATER THAN ONE PERSON.

2. For we say that in this Trinity two or which are created, but cannot discern the of truth, since it alone truly is, nothing is sence of body and soul is not the essence of in respect to whatsoever is intelligible and unchangeable, no one thing is more truly than angreat from any other source than from that by which it truly is. magnitude itself is truth, whatsoever has more of magnitude must needs have more of truth, has not also more of magnitude. Further, whatsoever has more of truth is certainly more true, just as that is greater which i has more of magnitude; therefore in respect to the substance of truth that is more great which is more true. But the Father and the Son together are not more truly than the Father singly, or the Son singly. Both together, therefore, are not anything greater than each of them singly. And since also the Holy Spirit equally is truly, the Father and Son together are not anything greater than He, since neither are they more truly. The Father also and the Holy Spirit together, since they do not surpass the Son in truth (for they are not more truly), do not surpass as the Father alone, since they are as truly. So also the Trinity itself is as great as each is not more true: since in regard to the essence of truth, to be true is the same as to be, and to be is the same as to be great; therefore to be great is the same as to be true. And in regard to it, therefore, what is equally true must needs also be equally great.

CHAP. 2. -EVERY CORPOREAL CONCEPTION MUST BE REJECTED, IN ORDER THAT IT MAY BE UN-DERSTOOD HOW GOD IS TRUTH.

3. But in respect to bodies, it may be thea three persons are not anything greater than case that this gold and that gold may be one of them; which carnal perception does equally true [real], but this may be greater not receive, for no other reason except be-than that, since magnitude is not the same cause it perceives as it can the true things thing in this case as truth; and it is one thing for it to be gold, another to be great. So truth itself by which they are created; for if also in the nature of the soul; a soul is not it could, then the very corporeal light would called great in the same respect in which it is in no way be more clear than this which we called true. For he, too, has a true [real] have said. For in respect to the substance soul who has not a great soul; since the esgreater, unless because it more truly is. But the truth [reality] itself; as is the Trinity, one God, alone, great, true, truthful, the truth. Of whom if we endeavor to think, so other, since all alike are unchangeably eternal; far as He Himself permits and grants, let us and that which therein is called great, is not not think of any touch or embrace in local space, as if of three bodies, or of any com-Wherefore, where pactness of conjunction, as fables tell of three-bodied Geryon; but let whatsoever may occur to the mind, that is of such sort as to truth; whatsoever therefore has not more of be greater in three than in each singly, and less in one than in two, be rejected without any doubt; for so everything corporeal is < rejected. But also in spiritual things let nothing changeable that may have occurred to the mind be thought of God. For when we aspire from this depth to that height, it is a step towards no small knowledge, if, before we can know what God is, we can already know what He is not. For certainly He is neither earth nor heaven; nor, as it were, earth and heaven; nor any such thing as we see in the heaven; nor any such thing as we do not see, but which perhaps is in heaven. Neither if you were to magnify in the imagination of your thought the light of the sun as much as you are able, either that it may be Him either in magnitude. And so the Son greater, or that it may be brighter, a thousand and the Holy Spirit together are just as great times as much, or times without number; neither is this God. Neither as' we think of the pure angels as spirits animating celestial boseveral person therein. For where truth it dies, and changing and dealing with them after self is magnitude, that is not more great which the will by which they serve God; not even if all, and there are "thousands of thousands," ? were brought together into one, and became one; neither is any such thing God. Neither if you were to think of the same spirits as without bodies—a thing indeed most difficult for carnal thought to do. Behold and see, if thou canst, O soul pressed down by the corruptible body, and weighed down by earthly thoughts, many and various; behold and see, if thou canst, that God is truth. For it is written that "God is light;" not in such

If In this and the following chapter, the meaning of Augustin will be clearer, if the Latin "reviter," "rever," and "rever," are rendered, occasionally, by "reabty," "real," and "really " He is endeavoring to prove the equality of the three persons, by the fact that they are equally real (true), and the degree of their reality (truth) is the same. Real being is true being, reality is truth. In common phraseology, truth and reality are synonymous.—W. G. T. S.]

^{*} Read si for sicut, if for as. Bened. ed.
3 Apoc. v. 11. 4 Wind, iz. 15.

dering from the right path?

THEF GOOD, THE MIND DOES NOT BECOME GOOD UNLESS BY TURNING TO GOD.

bright in color; and good is the mind of a again from this, and becomes not good, then friend, with the sweetness of agreement, and by the very act of turning away from the with the confidence of love; and good is a right- good, unless that good remain in it from eo is man; and good are ricaes, since they which it turns away, it cannot again turn it-ate readily useful; and good is the heaven, with is sun, and moon, and stars; and good are 5. Wherefore there would be no changeable a

way as these eyes see, but in such way as the cording to it we might both approve some heart sees, when it is said, He is truta [real-things as good, and prefer one good to anis]. Ask not what is truth [reality]; other. So God is to be loved, not this and a cor immediately the darkness of corporeal that good, but the good itself. For the good makes and the clouds of phantasms will that must be sought for the soul is not one put themselves in the way, and will disturb above which it is to fly by judging, but to that calm which at the first twinkling shone which it is to cleave by loving; and what can forth to thee, when I said truth [reality], this be except God? Not a good mind, or a e that thou remainest, if thou canst, in that good angel, or the good heaven, but the good erst twinkling with which thou art dazzled, good. For perhaps what I wish to say may as it were, by a flash, when it is said to thee, be more easily perceived in this way. For Truth [Reality]. But thou canst not; thou when, for instance, a mind is called good, as wit glide back into those usual and earthly there are two words, so from these words I things. And what weight, pray, is it that understand two things-one whereby it is all cause tree so to glade back, unless it be mind, and another waereby it is good. And the bird-lime of the stains of appetite thou itself had no share in making itself a mind, est contracted, and the errors of thy wan- for there was nothing as yet to make itself to be anything; but to make itself to be a good mind, I see, must be brought about by the CHAP. 3 .- HOW GOD MAY BE KNOWN TO BE THE Will: not because that by which it is mind is not itself anything good;-for how else is it already called, and most truly called, better than the body? -but it is not yet called a 4. Behold again, and see if thou canst, good mind, for this reason, that the action of Thou certainly dost not love anything except the will still is wanted, by which it is to bewhat is good, since good is the earth, with come more excellent; and if it has neglected the loftiness of its mountains, and the due this, then it is justly blamed, and is rightly measure of its hills, and the level surface of called not a good mind. For it taen differs us plants; and good is an estate that is pleas- from the mind which does perform this; and and fertile; and good is a house that is since the latter is praiseworthy, the former arranged in due proportions, and is spacious doubtless, which does not perform, it is and bright; and good are animal and animate blameable. But when it does this of set purbodies; and good is air that is temperate pose, and becomes a good mind, it yet cannot and salubrious; and good is food that is attain to being so unless it turn itself to someagreeable and fit for health; and good is thing which itself is not. And to what can it a health, without pains or lassitude; and good is turn itself that it may become a good mind, the countenance of man that is disposed in fit except to the good which it loves, and seeks, proportions, and is oneerful in look, and and obtains? And if it turns itself back

the angels, by their holy obedience; and goods, unless there were the unchangeable good is discourse that sweetly teaches and good. Whenever then thou art told of this suitably admonishes the hearer; and good is good thing and that good thing, which things a poem that is narmonious in its numbers and can also in other respects be called not good, weig ity in its sense. And why add yet more if thou canst put aside those things which are and more? This thing is good and that good by the participation of the good, and good, but take away this and that, and regard discern that good itself by the participation good itself if thou canst; so wilt mou see of which they are good (for when this or that tiod, not good by a good that is other than good thing is spoken of, thou understandest Himself, but the good of all good. For in together with them the good itself also): if, and these good things, whether those which then, I say thou canst remove these things, and canst discern the good in itself, then discerned or thought, we could not say that one was better than another, when we judge shift cleave to Him with love, thou shalt be taily, unless a conception of the good itself forthwith blessed. But whereas other things ad been impressed upon us, such that ac- are not loved, except because they are good,

being a mind. And this, too, is a good al- commandment, as the same apostle says. ready, and one better than the body. The before it was And herein is our [supreme] to be or to have been, respecting which we comprehend that it ought to be or to have been, and when we see that the thing could not have been unless it ought to have been, of which we also do not comprehend in what manner it ought to have been. This good then is not far from every one of us; for in it we live, and move, and have our being."

CHAP 4. -GOD MUST FIRST BE KNOWN BY AN UNFRRING PAITH, THAT HE MAY BE LOVED,

6. But it is by love that we must stand firm to this and cleave to this, in order that we may enjoy the presence of that by which we are, and in the absence of which we could not be at all. For as "we walk as yet by faith, and not by signt," we certainly do not yet see God, as the same [apostle] soth, " face to face: " ' whom however we shall never see, unless now already we love. But who loves what are does not know? For it is possible sometning may be known and not loved, but I ask whether it is possible that what is not known can be loved; since if it cannot, then

be ashamed, in cleaving to them, not to love no one loves God before he knows Him. And the good itself whence they are good. That what is it to know God except to behold Him also, which is a mind, only because it is a and steadfastly perceive Him with the mind mind, while it is not yet also good by the for He is not a body to be searched out by turning itself to the unchangeable good, but, carnal eyes. But before also that we have as I said, is only a mind; whenever it so power to behold and to perceive God, as He pleases us, as that we prefer it even, if we can be beheld and perceived, which is perunderstand aright, to all corporeal light, does mitted to the pure in heart; for "blessed are not please us in itself, but in that skill by the pure in heart, for they shall see God; "" which it was made. For it is thence approved except He is loved by faith, it will not be posas made, wherein it is seen to have been to sible for the heart to be cleansed, in order he made. This is truth, and simple good, that it may be apt and meet to see Him. For for it is nothing else than the good itself, and where are there those three, in order to build for this reason also the quel good. For no up which in the mind the whole apparatus of good can be diminished or increased, except the divine Scriptures has been raised up, namethat which is good from some other good by Faith, Hope, and Charity, except in a mind Therefore the mind turns itself, in order to believing what it does not yet see, and hoping be good, to that by which it comes to be a and loving what it believes? Even He theremind. Therefore the will is then in harmony fore who is not known, but yet is believed, with nature, so that the mind may be perfected can be loved. But indisputably we must take in good, when that good is loved by the turn- care, lest the mind believing that which it does ing of the will to it, whence that other good not see, feign to itself something which is not, also comes which is not lost by the turning and hope for and love that which is false away of the will from it. For by turning itself from the chief good, the mind loses the a pure heart, and of a good conscience, and being a good mind; but it does not lose the of faith unfeigned, which is the end of the

7. But it must needs be, that, when by will, therefore, loses that which the will ob- reading or hearing of them we believe in any tains. For the mind already was, that could corporeal things which we have not seen, the wish to be turned to that from which it was; mind frames for itself something under bodily but that as yet was not, that could wish to be features and forms, just as it may occur to our thoughts; which either is not true, or even good, when we see whether the thing ong it if it be true, which can most rarely happen, yet this is of no benefit to us to believe in by faith, but it is useful for some other purpose, which is intimated by means of it. For who is there that reads or hears what the Apostle Paul has written, or what has been written of him, that does not imagine to himself the countenance both of the apostle himself, and of all those whose names are there mentioned? And whereas, among such a multitude of men to whom these books are known, each imagines in a different way those bodily features and forms, it is assuredly uncertain which it is that imagines them more nearly and more like the reality. Nor, indeed, is our faith busied therein with the bodily countenance of those men; but only that by the grace of God they so lived and so acted as that Scripture witnesses: this it is which it is both useful to believe, and which must not be despaired of, and must be sought. For even the countenance of our Lord Himself in the fles i is variously fancied by the diversity of countless imaginations, which yet was one, whatever it was. Nor in our faith which we have of our Lord Jesus Christ, is that wholesome waich certainly know. And whether that was the tee mind imagines for itself, perhaps far other countenance of Mary which occurred to the team the reality, but that which we think of mind in speaking of those things or recollectman or the form of a man.

. SAP. 5 .- HOW THE TRINITY MAY BE LOVED Of a virgin. TROUGH UNKNOWN.

what is a proper name, we do not believe, but we will, to pass over other things, by just hold-

man according to his kind, for we have a noting them, we neither know at all, nor believe. co of human nature implanted in us, as it It is allowable, then, in this case to say without rere by rule, according to which we know violation of the faith, perhaps she had such formwith, that whatever such thing we see is or such a countenance, perhaps she had not: but no one could say wit out violation of the Christian faith, that perhaps Christ was born

8. Wherefore, since we desire to understand a the eternity, and equality, and unity of the Our conception is framed according to this. I'r pity, as much as is permitted us, but ought menn, when we believe that God was made to believe before we understand; and since man for us, as an example of humility, and to we must watch carefully, that our faith be not it is which it is good for us to believe, and to the same Trinity, that we may live blessedly; tet on firmly and unstakenly in our heart, that but if we have believed anything false of it, e humility by which God was born of a our hope would be worthless, and our charity arman, and was led to death through con- not pure; how then can we love, by believing, somelies so great by mortal men, is the chief- that Trinity which we do not know? Is it acest remedy by which the swelling of our pride cording to the special or general notion, acmay be cared, and the profound mystery by cording to which we love the Apostle Paul? which the bond of sin may be loosed. So also, In whose case, even if he was not of that because we know what omnipotence is, we be- countenance which occurs to us when we think seve concerning the omnipotent God in the of him (and this we do not know at all), yet power of His miracles and of His resurrection, we know what a man is. For not to go far and we frame conceptions respecting actions away, this we are; and it is manifest he, too, of this kind, according to the species and was this, and that his soul joined to his body genera of things that are either ingrafted in lived after the manner of mortals. Thereas by nature, or gathered by experience, that fore we believe this of him, which we find in our faith may not be feigned. For neither ourselves, according to the species or genus do we know the countenance of the Virgin under which all human nature alike is com-Mary; from whom, untouched by a husband, prised. What then do we know, whether nor tainted in the birth itself, He was won-specially or generally, of that most excellent dertuily born. Neitner have we seen what Trinity, as if there were many such trinities, were the lineaments of the body of Lazarus; some of which we had learned by experience, nor yet Betsany; nor the sepalchre, and that so that we may believe that Trimty, too, to stone which He commanded to be removed have been such as they, through the rule of when He raised Him from the dead; nor the similaride, impressed upon us, whether a new tomb cut out in the rock, whence He special or a general notion; and thus love also Himself arose; nor the Mount of Ohyes, from that thing which we believe and do not yet whence He ascended into heaven. And, in know, from the parity of the thing which we short, whoever of us have not seen these do know? But this certainly is not so. Or is toings, know not whether they are as we con- it that, as we love in our Lord Jesus Christ, cove them to be, nav judge them more prob- that He rose from the dead, although we never at ly not to be so. For when the aspect either saw any one rise from thence, so we can beof a place, or a man, or of any other body. lieve in and love the Trinity which we do not which we happened to imagine before we saw see, and the like of which we never have seen? it, turns out to be the same when it occurs to But we certainly know what it is to die, and our sight as it was when it occurred to our what it is to live; because we both live, and m nd, we are moved with no little wonder. from time to time have seen and experienced So scarcely and hardly ever does it happen, both dead and dying persons. And what else And yet we believe those things most stead- is it to rise again, except to live again, that is, fastiy, because we imagine them according to a to return to life from death? When, therespecial and general notion, of which we are cerfore, we say and believe that there is a Trininn. For we believe our Lord Jesus Christ to ity, we know what a Trinity is, because we be born of a virgin wao was called Mary. But know what three are; but this is not what we what a virgin is, or what it is to be born, and love. For we can easily have this whenever

ing up three fingers. Or do we indeed love, not know. For not only do we perceive that God; but we never saw or knew any other have a mind. But whence do we know what we do not yet know?

CHAP, 6. -- HOW THE MAN NOT YET RIGHTEOUS CAN KNOW THE RIGHTLOUS MAN WHOM HE LOVES.

9. Return then with me, and let us consider way we love the apostle. Is it at all on account of his human kind, which we know right well, in that we believe him to have been a man? Assuredly not; for if it were so, he now is not him whom we love, since he is no is moved, there is no way opened to our eves to see the mind, a thing which cannot be seen by the eyes; but we perceive something to be contained in that bulk, such as is contained in ourselves, so as to move in like manner ourown bulk, which is the life and the soul. Neither is this, as it were, the property of homan foresight and reason, since brute animals also perceive that not only they themselves live, but also other brute animals interchangeably, and the one the other, and that we ourselves do so. Neither do they see our souls, save from the movements of the body, and that immediately and most easily by some natural agreement. Therefore we both know the mind of any one from our own, and believe also from our own of him whom we do

not every trinity, but the Trinity, that is there is a mind, but we can also know want a God? We love then in the Trinity, that it is mind is, by reflecting upon our own: for we God, because God is One; He alone whom we a righteous man is? For we said above that have not yet seen, and whom we love by be-heving. But the question is, from what like-that he is a righteous mind. We know, then, ness or comparison of known things can we want a righteons man also is, just as we know believe, in order that we may love God, whom what a mind is. But what a mind is, as has been said, we know from ourselves, for there is a mind in us. But whence do we know what a righteous man is, it we are not rightcous? But if no one but he who is righteous knows what is a righteous man, no one but a rigateous man loves a righteous man; for one cannot love him whom one believes to be rightcous, for this very reason that one does believe him to be righteous, if one does not know what it is to be righteous; according to that which we have shown above, that no one loves what he believes and does not see, exlonger that man, for his soul is separated cept by some rule of a general or special nofrom his body. But we believe that which we tion. And if for this reason no one but a love in him to be still living, for we love his righteous man loves a righteous man, how will righteous mind. From what general or spec- any one wish to be a righteous man who is a mind is, and what it is to be righteous? And which he does not love. But, certainly, that we say, indeed, not unfitly, that we therefore the wno is not righteous may be so, it is necknow what a mind is, because we too have a essary that he should wish to be righteous; mind. For neither did we ever see it with and in order that he may wish to be righteous, our eyes, and gather a special or general ne loves the righteous man. Therefore, even notion from the resemblance of more minds he who is not yet righteous, loves the rightthan one, which we had seen; but rather, as eous man. But he cannot love the righteous I have said before, because we too have it, man, who is ignorant what a rigateous man For what is known so intimately, and so per- is Accordingly, even he who is not yet ceives itself to be itself, as that by which also righteous, knows what a righteous man all other things are perceived, that is, the is. Whence then does he know this? Does minditself? For we recognize the movements he see it with his eyes? Is any corporeal of bodies also, by which we perceive that thing righteons, as it is white, or black, or others live besides ourselves, from the resem-square, or round? Who could say this? Yet blance of ourselves; since we also so move with one's eyes one has seen nothing except our body in living as we observe those bodies corporeal things. But there is nothing rightto be moved. For even when a living body cous in a man except the mind; and when a man is called a righteons man, he is called so from the mind, not from the body. For rightcousness is in some sort the beauty of the nund, by which men are beautiful; very many too who are misshapen and deformed in body. And as the mind is not seen with the eyes, so neither is its beauty. From whence then does he who is not yet righteous know what a righteous man is, and love the righteous man that he may become righteous? Do certain signs shine forth by the motion of the body, by

at it in my mind, that is, at the image which one cleave to that form but by loving it? was as it were its picture, I should yet not. Why then do we love another whom we believe know it to be it, but should believe those who to be righteous, and do not love that form itretained an image they had seen. But I do self wherein we see what is a righteous mind, utter it; nestaer am I so approved when I am love him at all, whom through it we love; but amind is righteous which knowingly and of purpose assigns to every one his due in life and 1 2 Rom, 100. L.

with this or that man is mainfested to be behavior, I do not think of anything absent, as gateous? But whence does any one know Carthage, or imagine it as I am able, as Alexbut these are the signs of a righteous mind, andria, whether it be so or not; but I discern wen he is wholly ignorant what it is to be something present, and I discern it within teous? Therefore he does know. But myself, though I myself am not that which I discern; and many if they hear will approve ten when we are not yet rigateous? If we it. And whoever hears me and knowingly approve from without ourseives, we know it by some leadily thing. But this is not a turny of the lumself, even though he himself be not what I herefore we know in ourselves what he discerns. But when a righteous man says to be righteous. For I find this nowhere this, he discerns and says that which he himese when I seek to utter it, except within self is. And whence also does he discern it, exiself; and it I ask another what it is to except within himself? But this is not to be to righteous, he seeks within himself what wondered at; for whence should he discern to answer; and whosoever hence can answer himself except within himself? The wondertruly, he has found within himself what to ful thing is, that the mind should see within " mover. And when indeed I wish to speak of itself that which it has seen nowhere else, Larriage, I seek within myself want to speak, and should see truly, and should see the very and I find within myself a notion or image of true righteous mind, and should itself be a Circuage; but I have received this torough mind, and yet not a righteous mind, which the budy, that is, torough the perception of nevertheless it sees within itself. Is there the body, since I have been present in that city another mind that is sighteous in a mind that the body, and I saw and perceived it, and is not yet rigoteous? Or if there is not, what retained it in my memory, that I might find does it there see when it sees and says what with a myself a word concerning it, whenever is a righteous mind, nor sees it anywhere else I might wish to speak of it. For its word is but in itself, when itself is not a righteous the image itself of it in my memory, not that mind? Is that which it sees an inner truth sound of two syllables when Cartiage is present to the mind which has power to be-named, or even when that name itself is hold it? Yet all have not that power; and thought of silently from time to time, but that they who have power to behold it, are not all which I dissiers in my mind, when I utter that also that which they behold, that is, they are desvilable with my voice, or even before I not also righteous minds themselves, just utter it. So also, when I wish to speak of as they are able to see and to say what is her andrea, wench I never saw, an image of it a righteous mind. And whence will they present with me. For whereas I and heard be able to be so, except by cleaving to com many and had believed that city to be that very same form itself which they becreat, in such way as it could be told me, I cold, so that from thence taey may be formformed an image of it in my mind as I was ed and may be righteous minds; not only able, and this is with me its word when I wish discerning and saying that the mind is rightto speak of it, before I utter with my voice cous waich knowingly and of purpose assigns the live syllables which make the name that to every one that which is his due in life and admist every one knows. And yet if I could behavior, but so likewise that they themselves bring forth that image from my mind to the may live righteously and be righteous in eyes of men who know Alexandria, certainly all character, by assigning to every one roat which enteer would say. It is not it; or if they said, as his due, so as to one no man anything, but It is, I should greatly wonder; and as I gazed to love one another. And whence can any not so ask what it is to be righteous, nor do that we also may be able to be righteous? Is I so find it, nor do I so gaze upon it, when 1 it that unless we loved that also, we should not neard, nor do I so approve when I hear; as whilst we are not righteous, we love that form though I have seen such a thing with my eyes, too little to allow of our being able to be or 'carned it by some perception of the body, righteous' I The man increfore who is believed or heard it from those who had so learned it, to be righteous, is loved through that form For when I say, and say knowingly, that and truth which he who loves discerns and

other source than itself. itself is He therefore who loves men, ought even in this, Thou shall love thy neighbor as to love them either because they are right-tayself;" and in the Gospel, "All things cons, or that they may become righteons whatsoever ye would that men should do to soul."

CHAP. 7 .- OF TRUE LOVE, BY WHICH WE AR- God. RIVE AT THE KNOWLEDGE OF THE TRINITY. GOD IS TO BE SOUGHT, NOT OUTWARDLY, BY SELAING TO DO WONDERGEL THINGS WITH THE ANGRES, BUT INWARDLY, BY IMITATING THE PIPEL OF GOOD ANGELS.

10. No other thing, then, is chiefly to be regarded in this inquiry, which we make concerning the Trinity and concerning knowing God, except what is true love, nay, rather what is love. For that is to be called love whan is true, otherwise it is desire; and so those was desire are said improperly to love, just as they who love are said improperly to desire. But this is true love, that cleaving to the truth we may live righteously, and so may despise all mortal things in comparison with the love of men, whereby we wish them to live righteously. For so we should be prepared also to die profitably for our brethren, as our Lord Jesus Carist taught us by His evample. For as there are two commandments on which hang all the Law and the prophets, love of God and love of our neighbor; 1 not without cause the Scripture mostly puts one for both whether it be of God only, as is that text, " For we know that all things work together for good to them that love God;" who marvelled at them, and might turn those and again, "But if any man love God, the same is known of Him;" and that, " Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, " and many other passages; because he

understands within himself; but that very form, who loves God must both needs do what God and truth itself cannot be loved from any has commanded, and loves Him just in such For we do not find proportion as he does so; therefore he must any other such thing lesides itselt, so that by needs also love his neighbor, because God has believing we might love it when it is unknown, commanded it; or whether it be that Scriptin that we here aready know another such are only mentions the love of our neighbor, thing. For whatsoever of such a kind one as in that text, "Bear ye one another's burmay have seen, is itself; and there is not any dens, and so fulfill the law of Christ; " and other such thing, since itself alone is such as again, " For all the law is fufilled in one word. For so also he ought to love nimself, either you, do ye even so to them; for this is the because he is righteous, or that he may be. Law and the prophets." And many other come righteous; for in this way he loves his passages occur in the sacred writings, in neighbor as lumself without any risk. For which only the love of our neighbor seems he was loves himself otherwise, loves himself to be commanded for perfection, while the wrongfully, since he loves nimself to this end love of God is passed over in silence; wherethat he may be unrighteous; therefore to this as the Law and the prophets hang on both end that he may be wicked; and hence it precepts. But this, too, is because be who follows next that he does not love himself; loves his neighbor must needs also love above for, "He wao loveth iniquity, hateth his own all else love itself. But "God is love; and he that dwelleth in love, dwelleth in God," -Therefore he must needs above all else love

11. Wherefore they who seek God through those Powers which rule over the world, or parts of the world, are removed and cast away far from Him; not by intervals of space. but by difference of affections: for they endeavor to find a path outwardly, and forsake their own inward things, within which is God. Therefore, even although they may either have heard some holy heavenly l'ower, or in some way or another may have thought of it, yet they rather covet its deeds at which human weakness marvels, but do not imitate the picty by which divine rest is acquired. For they prefer, through pride, to be able to do that which an angel does, more than, through devotion, to be that which an angel For no holy being rejoices in his own power, but in His from whom he has the power which he filly can have; and he knows it to be more a mark of power to be united to the Omnipotent by a pious will, than to be able, by his own power and will, to do what they may tremble at who are not able to do such things. Therefore the Lord Jesus Christ Himself, in doing such things, in order that He might teach better things to those who were intent and in doubt about unusual temporal things to eternal and inner things, says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you." And He does not say, Learn of me, because I raise those

t Watt and it on Salve vit a

FRIES STORES

is most and red. And so He goes on to say, therefore does love love, except that which "And we shall find rest unto your soms," we love with love? But this, to begin from too "Love" is not putted up; "I and "God that which is nearest to us, is our brother, a Love, "s and "such as he faithful in love. And listen how greatly the Apostle John In which is without to saient toys. Behold, his brother abideth in the light, and there is to the heights of the heavens and the lowest is manifest that he placed the perfection of us, it we wish to be with Him?

WHICH IS OF GOD, AND IS GOD,

Let no one say, I do not know what I love. Let him love his brother, and he will fore the same love. For as knows the last with which he loves, more than the brother more tion he knows his brother, clearly known more, because more present; known more, because more within him; known more, because more certain. Embrace the love of God, and by love embrace God. That is love itself, waien associates together all good angels and all the servants of God by the bond of sanctity, and joins together us and them mutuary with ourselves, and joins us suppedinately to Himself. In proportion, therefore, as we are nealed from the swelling of pride, in such proportion are we more filled with love; and with what is he full, who is full of love, except with God? I Well, but you will say. I see love, and, as far as I am able. I gaze upon it with my mind, and I believe the Scripture, saying, that "God is love; and he that dwedeth in love, dwelleth in God, "7 but when I see love, I do not see in it the Trinity. Nay, but thou dost see the Trimty if thou seest love, But if I can I will pet you in mind, that thou mayest see that thou seest it; only let itself be present, that we may be moved by love to something good. Since, when we love love, we love one who loves something, and that on account of this very thing, that he does love something; therefore what does love love, that love itself also may be loved? For that is not love which loves nothing. But if it loves itself it must love sometning, that it may love itself as love. For as a word indicates sometime, and indicates also itself, but does not indicate

weo have been dead four days; but He says, itself to be a word, unless it indicates that it "Learn of me; for I am meek and lowly in does indicate sometimiz" so love also loves "eart." For humility, which is most solid, indeed itself, but except it love itself as loving a more percental and safer than pride, that something, it loves itself not as love. What stell rest in Him." called back from the commends brotherly love: "He that loveth "God is Love." why do we go torth and run none occasion of stumbling in him " 1 parts of the earth, seeking H.m who is within righteousness in the love of our brother; for he certainly is perfect in wrom "facte is no oc. ssion of stumbling." And yet he seems to a we CHAP, S. - THAT HE WHO LOVES HIS BROTHER, passed by the love of God in silence; waich LOVES GOD; BECAUSE HE LOVES LOVE ITSELF, he never would have done, unless because he intends God to be understood in brotherly love itself. For in this same epistle, a little further on, he says most plunly trus: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love " And this passage declares sufficiently and plainty, that this same brotherly love itself (for that is brotherly love by which we love each other) is set forth by so great authority, not only to be from God, but also to be God. When, therefore, we love our brother from leve, we love our brother from God; neither can it be that we do not leve above all else that same love by which we love our brother: whence it may be gathered that taese two commandments cannot exist unless interchangeably. For since "God is love, he who loves love certainly loves God; but he must needs love love, who loves his brother. And so a little after he says, "For he that loveth not his brother whom he hat's seen, how can he love God whom he nath not seen "?" because the reason that he does not see God is, that he does not love his brot ser. For he who does not love his brother, abidet i not in love; and he who abideth not in love, abideth not in God, because God is love. Further, he who abideth not in God, abideta not in light; for "God is light, and in Ham is no darkness at all " He therefore who abideth not in light, what wonder is it if he does not see light, that is, does not see God, because he is in darkness? But he sees as brother with human sight, with which God cannot be seen. But if he loved with spiritual love him whom he sees with human sight, he would see God, who is love itself, with the inner sight by which He can be seen. Therefore he who does not love his brother whom

^{*}Charity -- A V 1 M do with -- A V 1 J Shite vite Fr Cor Am. 4.

he sees, how can he love God, whom on that how we are stirred up the more to the love of our neighbors for the sake of God.

CHANGEABLE FORM OF RIGHTEOUSNESS.

13. For why is it, pray, that we burn when we hear and read, "Behold, now is the accepted time; behold, now is the day of salvation; giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the munisters of God, in much patience, in afflictions, in necessities, in CHAP. 10, - THERE ARE THERE THENGS IN distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; feigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by eval report and good report: as dewell known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet with love of the Apostle Paul, when we read therefore, whom we believe to have so lived, we love for that which we see. And except

account he does not see, because God is love, this form itself, through the behef by which which he has not who does not love his bro- we believe some one to have so lived; and to ther? Neither let that further question dis- the hope by which we no more at all despair, turb us, how much of love we ought to spend that we, too, are able so to live; we who are upon our brother, and how much upon God: men, from this fact itself, that some men have incomparably more upon God than upon so lived, so that we both desire this more arourselves, but upon our brother as much as dently, and pray for it more confidently. So upon ourselves; and we love ourselves so both the love of that form, according to which much the more, the more we love God, they are believed to have lived, makes the life Therefore we love God and our neighbor of these men themselves to be loved by us; from one and the same love; but we love and their life thus believed stirs up a more God for the sake of God, and ourselves and burning love towards that same form; so that the more ardently we love God, the more certainly and the more calmly do we see Him. CHAP. 9. - OUR LOVE OF THE RIGHTEDUS IS because we behold in God the unchangeable KINDIAD FROM LOVE ITSELF OF THE UN- form of rightcourness, according to waich we judge that man ought to live. Therefore faith avails to the knowledge and to the love of God, not as though of one altogether unknown, or altogether not loved; but so that thereby He may be known more clearly, and loved more steadfastly,

LOVE, AS IT WERE A TRACE OF THE PRINTING

14. But what is love or charity, which diby pureness, by knowledge, by long-suffering, vine Scripture so greatly praises and proby kindness, by the Holy Ghost, by love unis of some one that loves, and with love some- & thing is loved. Behold, then, there are three things: he that loves, and that which is loved, and love What, then, is love, except a cerceivers, and yet true; as unknown, and yet tam life which couples or seeks to couple toget er some two things, namely, him that loves, and that which is loved? And this alway rejoicing; as poor, yet making many is so even in outward and carnal loves. But rich; as having nothing, and yet possessing that we may drink in something more pure all things? Why is it that we are inflamed and clear, let us tread down the flesh and asand clear, let us tread down the flesh and ascend to the mind. What does the mind love these things, unless that we believe him so to in a friend except the mind? There, then, But we do not believe that the also are three things; he that loves, and that ministers of God ought so to live because we which is loved, and love. It remains to ashave heard it from any one, but because we cond also from hence, and to seek those behold it inwardly within ourselves, or rather things which are above, as far as is given to above ourselves, in the trut's itself. Him, man. But here for a little while let our purpose rest, not that it may think itself to have found already what it seeks; but just as usually we loved above all else that form which we the place has first to be found where anything discern as always steadfast and unchangeable, is to be sought, while the ting itself is not we should not for that reason love him, because we hold fast in our belief that its life, where to look for it; so let it suffice to have when he was hving in the flest, was adapted said thus much, that we may have, as it were, to, and in harmony with, this form. But some- the hinge of some starting-point, whence to weave the rest of our discourse.

Fallor, VL 3-80.

BOOK IX.

THAT A KIND OF TRINITY EXISTS IN MAN, WHO IS THE MAGE OF GOD, VIZ. THE MIND, AND THE KNOWLEDGE WHEREWITH THE WIND ANOWS HARLY, AND THE LOVE WHEREWITH IT LOVES BOTH HISELF AND HIS OWN KNOWLEDGE; AND TRESS THREE ARE SHOWN TO BE MCTUALLY EQUAL, AND OF ONL ESSENCE.

CONCERNING THE TRINITY.

1 Wr certainly seek a trinity,—not any trinity, but that Trinity which is God, and the true and supreme and only God. Let my hearers then wait, for we are still seeking. And no one justly finds fault with such a warch, if at least he who seeks that which cities to know or to atter is most difficult, is steadinst in the faita. But whosoever either sees or teaches better, finds faint quickly and just's with any one who confidently affirms concerning it. "Seek God," he says, "and your heart shall live;" and lest any one should rishly rejoice that he has, as it were. apprehended it. "Seek," he says, "His face exermore," And the apostle "If any man," he says, "think that he knoweth anything, be knoweth nothing yet as he ought to know. But it any man love God, the same is known of Him ", He has not said, has known Him, which is dangerous presumption, but "is known of Him" So also in another place, when he had said, " But now after that ye have known God; " immediately correcting lumself, he says, " or rather are known of God," And above all in that other place, " Brethren," he says, "I count not myself to have apprehended; but this one thing I do. forgetting those things which are behind, and reacting forth unto those things which are before, I press in purpose's toward the mark, for the prize of the high calling of God in Carist Jesus. Let us therefore, as many as be perfect, he thus minded." Perfection in this life, he tells us, is nothing else than to forget those things which are behind, and to

CHAP. 1. - IN WHAT WAY WE MUST INQUIRE reach forth and press in purpose toward those things which are before. For he that seeks has the satest purpose, [who seeks] until that is taken hold of whither we are tending, and for which we are reaching forth. But that is the fight purpose which starts from fain, For a certain faith is in some way the starting. point of knowledge; but a certain knowledge will not be made perfect, except after this ite. when we shall see face to face ! Let us therefore be thus minded, so as to know that the disposition to seek the truth is more safe t an that which presumes things unknown to be known. Let us therefore so seek as it we should find, and so find as it we were about to seek. For "when a man nath done, then he beginneth ". Let us doubt without anl ehef of things to be believed; let us stren without ras ness of thirgs to be understood: authority must be izeld fast in the former, truth sought out in the latter. As regards t as question, then, let us believe that the Father, and the Son, and the Holy Spirit is one God, the Creator and Ruler of the whole creature; and that the hather is not the Son, nor the Holy Spirit edier the Father or the Son, but a trioity of persons mutually interrelated, and a unity of an equal essence And let us seek to understand this, praying for help from Himself, w. om we wis i to urderstand; and as much as He grants, desering to explain what we understand with so much pions care and anxiety, that even if in any case we say one thing for another, we may at least say nothing unworthy. As, for the sake of example, if we say anything concerning the hather that does not properly belong to the hataer, or does belong to the Son, or to the

the law ye la purpose, cos en A V 4 Cal v 17

Holv Spirit, or to the Trinity itself; and if and love. But what if I love none except anything of the Son which does not properly myself? Will there not then be two things sont with the Son, or at all events which does that which I love, and love? For he was from the Father, or from the Son, or from the same thing is said, when it is said, he loves the one God the Trinity itself. Even as now himself, and he is loved by himself. For in or the Son, or the Trinity itself; since we cannot withstand the most certain faith and still two things. For there is no love when
weighty authority of Scripture, saying, "God any one loves himself, except when love itself
is love." And yet we ought not to deviate is loved. But it is one thing to love one's into profane error, so as to say anything of self, another to love one's own love. the Trimity which does not suit the Creator, is not loved, unless as already loving somebut rather the creature, or which is feigned thing; since where nothing is loved there is outright by mere empty thought.

CHAP. 2. - THE THREE THINGS WHICH ARE FOUND IN LOVE MUST BE CONSIDERED.3

2. And this being so, let us direct our attention to those three things which we fancy we have found. We are not yet speaking of neavenly tamgs, nor yet of God the Father, and Son, and Holy Spirit, but of that madequate image, which yet is an image, that is, man; for our feeble mind perhaps can gaze upon this more familiarly and more easily. Well then, when I, who make this inquiry, love anything, there are three things concerned-myself, and that which I love, and love itself. For I do not love love, except I love a lover; for there is no love where nothing is loved. Therefore there are three things -he who loves, and that which is loved,

suit with the Father, or with the Holy Spirit, cloves and that which is loved are the same or with the Trinity; or if, again, anything when any one loves himself; just as to love concerning the Hory Spirit, which is not fity and to be loved, in the same way, is the very a property of the Holy Spirit, yet is not alien same thing when any one loves himself. Since our wish is to see whether the Holy Spirit is that case to love and to be loved are not two properly that love which is most excellent; different things; just as he who loves and he which if He is not, either the Father is love, who is loved are not two different persons. For love no love. Therefore there are two things when any one loves hunself love, and that waich is loved. For then he that loves and that which is loved are one. Whence it seems that it does not follow that three things are to be understood wherever love is. For let us pat aside from the inquiry all the other many things of which a man consists; and in order that we may discover clearly what we are now seeking, as far as in such a subject is possible, let us treat of the mind alone. The mind, then, when it loves itself, discloses two things -mind and love. But what is to love one's self, except to wish to help one's self to the enjoyment of self? And when any one wishes himself to be just as much as he is, then the will is on a par with the mind, and the love is equal to him who loves. And if love is a substance, it is certainly not body, but spirit, and the mind also is not body, but spirit. Yet love and mind are not two spirits, but one spirit; nor yet two essences, but one and yet love a feater and its event proits in the case should be a spirit; nor yet two essences, but one; and yet those so he is the served and is the fantly are the are substant. The mand and the interest is about to the are substant in the case and knowledge and love; or, if you like so to put it, that which is loved and love. And these two, indeed, are mutually said relatively. Since he are not only a real property of the land of the second and loves is referred to love, and love to him and and its real property of the land of the second and the second and loves. For he who loves, loves with love and knowledge are decreased to the mind and its responsibility of the land of the second and the second and the second and loves. But mind and spirit are not said decommated the spirit of some puriteular main exists. For if the sanday taken from the mood and its activities the structure of the mind and and spirit of some puriteular main exists. For if the sanday taken from the mood and its activities the structure the head of the sanday taken from the mood and its activities the structure. Yet love and mind are not two spirits, but one It is analogy taken from the mod and is activities illustrates the tracts. The first three persons. The three loss is provided as a first three loss is provided as a first three loss in the same of the modes, or the modes, or

and that we may see in ourselves, as much as only loves itself as much as the body of a man we are permitted, the image of God.

THROLOH ITSELF.

3. For the mind cannot love itself, except also it know itself; for how can it love what " does not know? Or if any body says that the mind, from either general or special transledge, believes itself of such a character as it has by experience found others to be, and therefore loves itself, he speaks most loolishly For whence does a mind know mother mind, if it does not know itself? For tie mind does not know other minds and not mow itself, as the eye of the body sees other eyes and does not see itself; for we see bodies through the eyes of the body, because, unless we are looking into a mirror, we cannot refract and reflect the rays into themselves, shah shine forth through those eyes, and touch w atever we discern,-a subject, indeed, which is treated of most subtlely and obscurely, until it he clearly demonstrated whether the fact be so, or whether it be not. But whatever is the nature of the power by which we discern through the eyes, certainly, wiether it be rays or anything else, we cannot discern with the eyes that power itself; but we inquire into it with the mind, and if possi-We, understand even this with the mind. As the mind, then, itself gathers the knowledge of corporeal things through the senses of the body, so of incorporeal things through itself Therefore it knows itself also through itself, since it is incorporeal; for if it does not know itself, it does not love itself.

IQUAL, CIT. THE SHIP HILLS, AND THE LOSE, AND THE KNOWLEDGE OF IT THAT THE SAME THREE EXIST SUBSTANTIALLY, AND ARE PREDICATED RELATIVELY, THAT THE SAME THREE ARE INSKPARABLE, THAT THE SAME THREE ARE NOT JOINED AND COMMIN-SCHOOLS PARTS, BUT THAT THEY ARE OF ONE ESSENCE, AND ARE RELATIVES.

loves itself; so there are two things, the mind alls, as the mind itself does, because, even if and the knowledge of it, when it knows itself, they are mutually predicated relatively, yet

spect to themselves, each are spirit, and both. Therefore the mind itself, and the love of it, a together also are one spirit; and each are and the knowledge of it, are three things m ad, and both together one mind. Where, (tria quadam), and these three are one; and then, is the trinity? Let us attend as much when they are perfect they are equal. For if as ne can, and let us invoke the ever asting one loves himself less than as he is, -as for sgat, that He may illuminate our darkness, example, suppose toat the mind of a man ought to be loved, waereas the mind is more to in the body,-toen it is in fault, and its CHAP. 3. -THE IMAGE OF THE TRINITY IN THE love is not perfect. Again, if it loves itself MIND OF MAN WHO KNOWS BIMSPLY AND more than as it is, -as it, for instance, it loves LINES HIMSELF. THE MIND KNOWS ITSELF itself as much as God is to be loved, whereas the mind is incomparably less than God,here also it is exceedingly in fault, and its love of self is not perfect. But it is in fault more perversely and wrongly still, when it loves the body as much as God is to be loved. Also, if knowledge is less than that thing waich is known, and which can be fully known, then knowledge is not perfect; but if it is greater, then the nature which knows is above that which is known, as the knowledge of the body is greater than the body itself, which is known by that knowledge. For knowledge is a kind of life in the reason of the knower. but the body is not life; and any life is greater than any body, not in bulk, but in power. But when the mind knows itself, its own knowledge does not rise above itself, because itself knows, and itself is known. When, therefore, it knows itself entirely, and no other thing with itself, then its knowledge is equal to itself; because its knowledge is not from another nature, since it knows itself. And when it perceives itself entirely, and nothing more, then it is neither less nor greater. We said therefore rightly, that these three things, [mind, love, and knowledge], when they are perfect, are by consequence equal,

5. Similar reasoning suggests to us, if indeed we can any way understand the matter, that these things [i.e. love and knowledge] exist in the soul, and that, being as it were involved in it, they are so evolved from it as to be perceived and reckoned up substantially, or, so to say, essentially. Not as though THAP. 4. - THE THREE ARE ONE, AND ALSO anything of this [material] kind does not go heyond the subject in which it is; for the color or shape of this particular body cannot he also those of another body. But the mand can also love something besides itself, with that love with which it loves itself, And further, the mind does not know itself only. but also many other things. Wherefore love 4. But as there are two things (duo qua- and knowledge are not contained in the mind dam), the mind and the love of it, when it as in a subject, but these also exist substantirelatively.

or one who knows is a substance, and commingled: and they are all substances, knowledge is a substance, and love is a and the whole of that liquor which is comloves him. also wil, at the same time cease to love. those cannot.

cannot be wrolly separated and divided, yet things of gold at all. they would not be bodies unless they consisted of their own proper parts. A part Chap 5. That these three are several in then is preducted relatively to a whole, since every part is a part of some whole, and a w ole is a whole by having all its parts. But these things are not only predicated relativity; mind, love, knowledge; and this trutively, but exist also substantially. Perhaps, ity is not confounded together by any comthen, the mind is a whole, and the love with mingling: although they are can severally which it loves itself, and the knowledge with in themselves and mutually all in all, or each which it knows itself, are as it were its parts, severally in each two, or each two in each, of which two parts that whole consists. Therefore all are in all. For certainly the Or are there three equal parts which make mind is in itself, since it is called mind in up the one whole? But no part embraces the respect to itself: although it is said to be whole, of which it is a part; whereas, when knowing, or known, or knowable, relatively

they exist each severally in their own sub-knows itself perfectly, then the knowledge of stance. Nor are they so mutually predicated it extends through the whole of it; and when relatively as color and the colored subject it loves itself perfectly, then it loves itself as are; so that color is in the colored subject, a whole, and the love of it extends through but has not any proper substance in itself, the whole of it. Is it, then, as one drink is since colored hody is a substance, but color made from wine and water and honey, and is in a substance; but as two friends are also each single part extends through the whole, two men, which are substances, while they and yet they are three things (for there is no are said to be men not relatively, but friends part of the drink which does not contain these three things; for they are not somed as 6. But, further, although one who loves if they were water and oil, but are entirely substance, but he that loves and love, or, posed of the three is one substance), -- is it. I he that knows and knowledge, are spoken say, in some such way as this we are to think of relatively to each other, as are friends: these three to be together, mind, love, and yet mind or spirit are not relatives, as knowledge? But water, wine, and honey are neutaer are men relatives; nevertneless he not of one substance, although one substance that loves and love, or he that knows and results in the drink made from the comminknowledge, cannot exist separately from each gling of them. And I cannot see how those other, as men can that are friends. Although other three are not of the same substance, it would seem that friends, too, can be sepa- since the mind itself loves itself, and itself rated in body, not in mind, in as far as they knows itself; and these three so exist, as that are triends, nay, it can even happen that a the mind is neither loved nor known by any friend may even also begin to hate a friend, other thing at all. These three, therefore, and on this account cease to be a friend, must needs be of one and the same essence; w le the other does not know it, and still and for that reason, if they were confounded But if the love with which the together as it were by a comminging, they mind loves itself ceases to be, then the mind could not be in any way three, neither could they be mutually referred to each other. I. kewise, if the knowledge by which the mind Just as if you were to make from one and knows itself ceases to be, then the mind will the same gold three similar rings, although also at the same time cease to know itself. connected with each other, they are mutually Just as the read of anything that has a head referred to each other, because they are simiis certainly a head, and they are predicated lar. For everything similar is similar to relatively to each other, although they are something, and there is a trinity of rings, also substances; for both a head is a body, and one gold. But if they are blended with and so is that which has a head; and if there each other, and each mingled with the other be no head, then neitier will there be that through the whole of their own bulk, then which has a head. Only these things can be that trinty will fall through, and it will not separated from each other by cutting off, exist at all; and not only will it be called one gold, as it was called in the case of time 7. And even if there are some bodies which three rings, but now it will not be called three

THEMSELVES, AND MUTUALLY ALL IN ALL.

8. But in these three, when the mind bot a part and whole are bothes, knows itself and loves itself, there-remains a the mind knows itself as a whole, that is, to its own knowledge; and although also as

loving, and loved, or lovable, it is referred to CHAP, 6. - THERE IS ONE KNOWLEDGE OF THE ove, by water it loves uself. And knowlofge, although it is referred to the mind that knows of is known, nevertacless is also pred cited bota as known and knowing in respect to itself: for the knowledge by which the mind knows itself is not unknown to itself. And although love is referred to the mind that loves, whose love it is; nevertheless it is also love in respect to itself, so as to exist also in itself: since love too is loved, yet cannot be loved with anything except with love, that is with itself. So these things are severally in themselves. But so are they in each other; because both the mind that loves is in love, and love is in the knowledge of him that loves, and knowledge is in the mind that knows. And each severally is in like manner in each two, because the mind which knows and loves itself, is in its own love and knowledge, and the love of the mind that loves and knows itself, is in the mind and in its knowledge; and the knowledge of the mind that knows and loves itself is in the mind and in its love, because it loves itself that knows, and knows itself that loves. And bence also each two is in each severally, since the mind waich knows and loves itself, is together wit i its own knowledge in love, and together with its own love in knowledge; and love too itself and knowledge are together in the mind, which loves and knows itself. But in what way all are in all, we have already shown above; since the mind loves itself as a whole, and knows itself as a whole, and knows its own love wholly, and loves its own knowledge wholly, when these three things are perfect in respect to themselves. Therefore tiese three tungs are marvellously inseparable from each other, and yet each of them is severally a substance, and all together are one substance or essence, whilst they are mutually predicated relatively."

THING IN THE THING ITSELF, AND ANOTHER IN ETERNAL TRUTH ITSELF. THAT CORPO-REAL THINGS, TOO, ARE TO BE JUDGED BY THE RULES OF ETERNAL TRUTH.

9. But when the human mind knows itself and loves itself, it does not know and love anything unchangeable; and each individual man declares his own particular mind by one manner of speech, when he considers what takes place in himself; but defines the human mind abstractly by special or general knowledge. And so, when he speaks to me of his own individual mind, as to wnether he understands this or that, or does not understand it, or wnether he wishes or does not wish this or that, I believe; but when he speaks the truth of the mind of man generally or specially, I recognize and approve. Whence it is manifest, that each sees a thing in in lumself, in such way that another person may believe what he says of it, yet may not see it; but another [sees a thing] in the truth itself, in such way that another person also can gize upon it; of which the former undergoes changes at successive times, the latter consists in an unchangeable eternity. For we do not gather a generic or specific knowledge of the human mind by means of resemblance by seeing many minds with the eyes of the body but we gaze upon indestructil le troth, from which to define perfectly, as far as we can, not of what sort is the mind of any one particular man, but of what sort it ought to be upon the eternal plan.

to. Whence also, even in the case of the images of things corporeal which are drawn in through the bodily sense, and in some way infused into the memory, from which also those things which have not been seen are thought under a fancied image, whether otherwise than they really are, or even perchance as they are; -even here too, we are proved entier to accept or reject, within ourseives, by other rules which remain altogether unchangeable above our mind, when we approve or reject anything rightly. For both when I recall the walls of Cartnage which I have seen, and imagine to myself the walls of Alexandrag which I have not seen, and, in preferring this to that among forms which in both cases are imaginary, make that preference upon grounds of reison; the judgment of truta from above is still strong and clear, and rests firmly upon the utterly indestructible rules of its own right; and if it is covered as it were by cloudiness of corporeal images, yet is not wrapt up and confounded in them.

11. But it makes a difference, whether,

if a gooder here. Producted by the termony of mind force and day many one of the second way that he was care by the course or and a real many the second way the force and a real many the second was all the course of the second many that the second to the second many that the second to the second many that the second many t

from their there evers errors. I make the there is a library in the three transports of them was ally a make the distance of them was ally a make the three transports of them was ally a make the transports of them to the them, namely, the mind is a substance.

We can be a considered them, namely, the mind is a substance.

genuine love. But if he were to confess to speakably beautiful skill of such forms. me in the course of conversation, or were through unguardedness to show in any way, that either he believes something unseemly of God, and desires also something carnal in Hum, and that he hore these torments on behalf of such an error, or from the desire of money for which he hoped, or from empty greediness of human praise; immediately it follows that the love with which I was borne towards him, displeased, and as it were repelled, and taken away from an unwortay man, remains in that form, after which, bethis end, that he may become such, while I have found him not to be such in fact. And in that man, too, nothing is changed: although it can be changed, so that he may become that which I had believed him to be already. changed, vis., the estimate I had formed of him, which was before of one sort, and now is of another; and the same love, at the bidding from above of unchangeable rigiteousness, is turned aside from the purpose of enjoying, to the purpose of taking counsel. But the form itself of unshaken and stable truth, wherein I should have enjoyed the fruition of the man, believing him to be good, and wherein likewise I take counsel that he may be good, sheds in an immoveable eternity the same light of incorruptible and most sound either of the creature or of the Creator, that upon that cloud of images, which I discern changeable truth." from above, when I think of the same man

under that or in that darkness, I am shut off to my mind some arch, turned beautifully and as it were from the clear heaven; or wiether symmetrically, which, let us say, I saw at (as usually happens on lofty mountains), en- Carthage; a certain reality that had been joying the free air between both, I at once made known to the mind through the eyes. look up above to the calmest light, and down and transferred to the memory, causes that below upon the densest clouds. For whence imaginary view. But I benold in my mind is the arder of brotherly love kindled in me, yet another thing, according to which tast when I hear that some man has borne bitter work of art pleases me; and whence also, t torments for the excellence and steadtastness it displeased me, I should correct it. Twe of tata? And if that man is shown to me judge therefore of those particular things acwith the finger, I am eager to join myself to cording to that [form of eternal truth], and him, to become acquainted with him, to bind discern that form by the intuition of the rahim to myself in friendship. And accord tional mind. But those things themselves we ingly, if opportunity offers, I draw near, I adenther touch if present by the bodily sense. dress him, I converse with him, I express my or if absent remember their images as fixed goodwill towards him in what words I can, in our memory, or picture, in the way of likeand wish that in him too in turn should ness to them, such things as we ourselves also. be brought to pass and expressed goodwil. If we wished and were able, would laborious. towards me; and I endeavor after a spiritual by build up; figuring in the mind after one embrace in the way of belief, since I cunnot fashion the images of hodies, or seeing hodies search out so quickly and discern altogether through the body; but after another, grasping his innermost heart. I love therefore the by simple intelligence what is above the eye faithful and courageous man with a pure and of the mind, rise, the reasons and the un-

> CHAP 7 -WE CONCEIVE AND BEGET THE WORD WITHIN, FROM THE THINGS WE HAVE BEHOLD IN THE ETERNAL TRUTH THE WOLD, WHETHER OF THE CLEVILID OK OF THE CREATOR, IS CONCEIVED BY LOVE.

12. We behold, then, by the sight of the mind, in that eternal truth from which all things temporal are made, the form according to which we are, and according to which we do anything by true and right reason, either in ourselves, or in things corporeal; and we lieving him such as I did, I had loved him; have the true knowledge of things, thence unless perhaps I have come to love him to conceived, as it were as a word within us, and by speaking we beget it from within; nor by being born does it depart from us. I And when we speak to others, we apply to the word, remaining within us, the ministry of the voice or of some bodily sign, that by some But in my mind there certainly is someting kind of sensible remembrance some similar thing may be wrought also in the mind of him that hears, -similar, I say, to tout which does not depart from the mind of him that speaks We do nothing, therefore, through the members of the body in our words and actions, by which the behavior of men is either approved or blamed, which we do not anticipate his a word uttered within ourselves. For no one willingly does anything, which he has not first said in his heart.

13. And this word is conceived by love, reason, both upon the sight of my mind, and is, either of changeable nature or of un-

whom I and seen. Again, when I call back the human spent which is expressed outwardly in a speken or id.

CHAP 8 .-- IN WHAT DESIRE AND TOVE BUFFER, speaks of pain or labor as conceived, when

[Conceived] therefore, either by desire or by love, not text the creature ought not to be loved; but if that love [of the creature] is referred to the Creator, then it will not be desire (agriditar), but love (tharitas). For it silesire when the creature is loved for itself. And then it does not help a man through making use of it, but corrupts him in the ena ng it. Wien, therefore, the creature is or or equal to us or interior, we must be the sterior in order to God, but we must enjoy the eq at only in God, from as thou oughtest to enor the self, not in toyself, but in Himwho made tice, so also aim weem took lovest as thy self. et us enjoy, therefore, both ourselves and ur bret rep in the Lord; and hence let us tot dive to yield, and as it were to relax, surselves to ourselves in the direction downands. Now a word is born, when, being the g'st out, it pleases us either to the effect of san nog, or to that of doing right. Therethre love, is it were a mean, conjoins our word and the mind from which it is conceived, and wethout any confusion binds itself as a tard wit a them, in an incorporcal embrace.

CHAP 9 -IN THE LOVE OF SPHETUAL THENGS THE WORD PORN IN THE NAME AS THE WORD OF CANAL THINGS.

14. But the word conceived and the word born are the very same when the will finds rest is knowledge itself, as is the case in the love of spiritual thangs. For instance, he was knows righteousness perfectly, and loves it wardly through the members of the body. But in the love of carnal and temporal things, as in the offspring of animals, the conception of the word is one thing, the bringing forth another. For here what is conceived by desiring is born by attaining. Since it does not siffice to avarage to know and to love gold, except it also have it; nor to know and love to eat, or to be with any one, unless also one does it; nor to know and love honors and power, unless they actually come to pass. Nay, all these things, even if obtained, do not suffice, "Whosoever drinketh of this water," He says, "shall thirst again," And so also the Psalmist, "He hath conceived pain and brought forth iniquity." And he

those things are conceived which it is not sufficient to know and will, and when the mind burns and grows sick with want, until it arrives at those things, and, as it were, brings them forth. Waence in the Latin language we have the word "parta" used elegantly for both "reperta" and "comperta," which words sound as if derived from bringing forth," Since 45 lust, when it hath conceived, bringeth forta sin." . Wherefore the Lord proclams, "Come unto me all ye that labor and are heavy laden; " and in another place " Woc unto them that are with child, and to them that give suck, in those days!" And when therefore He referred all either right actions or sins to the bringing forth of the word, " By thy mouth,"2 He says, "thou shalt be justified, and by thy mouth thou shalt be condemned," intending thereby not the visible mouth, but that which is within and invisible, of the thought and of the heart.

CHAP, 10. - WHETHER ONLY KNOWLEDGE THAT IS LOVED IS THE WORD OF THE MIND.

15. It is rightly asked then, whether all knowledge is a word, or only knowledge that is loved. For we also know the things which we hate; but what we do not like, cannot be conceived, it is otherwise in the Love and to be either conceived or brought forth by the mind. For not all things which in anyway touch it, are conceived by it; but some only reach the point of being known, but yet are not spoken as words, as for instance these of which we speak now. For those are called words in one way, which occupy spaces of time by their syllables, whether they are properfectly, is already righteous; even if no time by their syllables, whether they are pro-recessely exist of working according to it out. nounced or only thought; and in another way, all that is known is called a word imprinted on the mind, as long as it can be brought forth from the memory and defined, even though we dislike the thing itself; and in another way still, when we like that which is conceived in the mind. And that which the apostle says, must be taken according to this last kind of word, " No man can say that Jesus is the Lord, but by the Holy Ghost;" " since those also say this, but according to another meaning of the term "word," of whom the Lord Himself says, " Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Nay, even in the case of things which we hate, when we rightly dislike and rightly censure them, we approve and like the censure bestowed upon them, and it becomes a word. Nor is it the knowledge of vices that displeases us, but the

to analogy of the the eternal general on of the fitternal Windows in the formal windows in the formal Windows are a first source for a superior and the superi A Physical Re

⁶ Mart auer 19.

The mile to place and a

t Mart x A V.

vices themselves. For I like to know and fore we knew Him, and above all when the define what intemperance is; and this is its same knowledge being also liked and worthilly word. Just as there are known faults in art, loved becomes a word, and so that knowledge and the knowledge of them is rightly ap- becomes a kind of likeness of God; yet that proved, when a connoisseur discerns the spe-knowledge is of a lower kind, since it is in a cies or the privation of excellence, as to affirm lower nature; for the mind is creature, but and deny that it is or that it is not; yet to be God is Creator. And from this it may be without excellence and to fall away into fault, inferred, that when the mind knows and is worthy of condemnation. And to define approves itself, this same knowledge is in intemperance, and to say its word, belongs such way its word, as that it is altogether on to the art of morals; but to be intemperate a par and equal with it, and the same; because belongs to that which that art censures. Just it is neither the knowledge of a lower essence, as to know and define what a solecism is, as of the body, nor of a higher, as of God. guilty of one, is a fault which the same art we wish now to discern and intimate, is knowl- equal likeness, when the mind itself, which edge together with love. Whenever, then, knows, is known. And so it is both image joined to it by love. And since it loves that much to which it is equalled in knowing, in love and love is in the word, and both are begetter. in him who loves and speaks."

CHAP, 11 - THAT THE IMAGE OR BEGOTTEN WORD OF THE MIND THAT KNOWS ITSELF IS FOUAL TO THE MIND ITSELF.

16. But all knowledge according to species is like the thing which it knows. For there is cording to which we speak a word only when

belongs to the art of speaking; but to be And whereas knowledge bears a likeness to that which it knows, that is, of which it is the reprehends. A word, then, which is the point knowledge; in this case it has perfect and the mind knows and loves itself, its word is and word; because it is uttered concerning knowledge and knows love, both the word is and that which is begotten is equal to the

> CHAP, 12. - WHY LOVE IS NOT THE OFFSPRING OF THE MIND, AS KNOWLEDGE IS SO. THE SOUTHON OF THE QUESTION, THE MIND WITH THE KNOWLEDGE OF FISELF AND THE LOVE OF ITSELF IS THE DIAGE OF THE TRINITY.

17. What then is love? Will it not be an another knowledge according to privation, ac- image? Will it not be a word? Will it not Le begotten? For why does the mind beget we condemn. And this condemnation of a its knowledge when it knows itself, and not privation is equivalent to praise of the species, beget its love when it loves itself? For if it and so is approved. The mind, then, con- is the cause of its own knowing, for the re ison tains some likeness to a known species, whether that it is knowable, it is also the cause of its when liking that species or when disliking its own love because it is lovable. It is hard, privation. And hence, in so far as we know then, to say why it does not beget both. For God, we are like Him, but not like to the there is a further question also respecting the point of equality, since we do not know. Him supreme Trinity itself, the omnipotent God to the extent of His own being. And as, when the Creator, after whose image man is made, we speak of bodies by means of the bodily which troubles men, whom the truth of God sense, there arises in our mind some likeness, invites to the tait i by human speech; 77: why of them, which is a phantasm of the memory; the Holy Spirit is not also to be either believed for the bodies themselves are not at all in the or understood to be begotten by God the mind, when we think them, but only the like- Father, so that He also may be called a Son nesses of those bodies; therefore, when we And this question we are endeavoring in some approve the latter for the former, we err, for way to investigate in the human mind, in order the approving of one taing for another is an that from a lower image, in which our own error; yet the image of the body in the mind nature itself as it were answers, upon being is a thing of a better fort turn the species of questioned, in a way more limitar to ourthe body itself, masmin has the former is seares, we may be able to direct a more pracin a better nature, viz. in a living substance, tised mental vision from the enlightened as the mind is . so when we know God, al- creature to the unchangeable light; assuming, though we are made better than we were be- however, that the truth itself has persuaded "(The maning of the house chapter section is that ally us, that as no Curist an doubts the Word of which is a spend with other a chapter and best God to be the Son, so that the Holy Spirit is the one that is a markles I that the markles is the control of the later than the markles I that the markles is the control of the later than the maning and consideration upon this suband the control of the later than the maning and is a pect of that image which is the creature, that
the control of the later than action after the maning and is, of the rational mind; wherein the knowleach really appear he where W (1 1 S)

edge of some things coming into existence discovering. But those things which are dis-

able to itself even before it knew itself, since it could know itself. For if it were not know- known, while it holds and embraces its acable to itself, it never could have known it- cepted offspring, that is, knowledge, and have begotten its own love, as by knowing it-self it has begotten its own knowledge? Is as a third, and these three are one, and one it because it is thereby indeed plainly shown substance. Neither is the offspring less, that this is the principle of love, whence it since the mind knows itself according to the self, which is lovable to itself before it loves since it loves itself according to the measure itself, and so is the principle of its own love both of its own knowledge and of its own by which it loves itself: but that this love is being. not therefore rightly said to be begotten by the mind, as is the knowledge of itself by

in time, but which did not exist before, and covered are as it were brought forth, whence the love of some things which were not loved they are like offspring; but wherein, except before, opens to us more clearly what to say: in the case itself of knowledge? For in that because to speech also itself, which must be ease they are as it were uttered and fashioned. disposed in time, that thing is easier of expla- For although the things existed already which nation waich is comprehended in the order of we found by seeking, yet the knowledge of them did not exist, which knowledge we re-18. First, therefore, it is clear that a thing gard as an offspring that is born. Further, may possibly be knowable, that is, such as can the desire (appetitus) which there is in seekbe known, and yet toat it may be unknown; ing proceeds from him who seeks, and is in but that it is not possible for that to be known some way in suspense, and does not rest in want is not knowable. Wherefore it must the end whither it is directed, except that be clearly held that everything whatsoever which is sought be found and conjoined with that we know begets at the same time in us the him who seeks. And this desire, that is, inknowledge of itself; for knowledge is brought quiry,—although it does not seem to be love, forth from both, from the knower and from by which that which is known is loved, for in the thing known. When, therefore, the mind this case we are still striving to know, -yet it knows itself, it alone is the parent of its own is something of the same kind. For it can knowledge; for it is itself both the thing be called will (voluntas), since every one who known and the knower of it. But it was know- seeks wills (rult) to find; and if that is sought able to itself also before it knew itself, only which belongs to knowledge, every one who the knowledge of itself was not in itself, so seeks wills to know. But if he wills ardently long as it did not know itself. In knowing and earnestly, he is said to study (studere): itself, then, it begets a knowledge of itself a word that is most commonly employed in the equal to itself; since it does not know itself case of pursuing and obtaining any branches as less than itself is, nor is its knowledge the of learning. Therefore, the bringing forth of knowledge of the essence of some one else, the mind is preceded by some desire, by not only because itself knows, but also be- which, through seeking and finding what we cause it knows uself, as we have said above, wish to know, the offspring, wis. knowledge rt-What then is to be said of love; why, when self, is born. And for this reason, that desire the mind loves itself, it should not seem also by which knowledge is conceived and brought to have begotten the love of itself? For it was forth, cannot rightly be called the bringing lovable to itself even before it loved itself, forth and the offspring; and the same desire since it could love itself; just as it was know- which led us to long for the knowing of the thing, becomes the love of the thing when self; and so, if it were not lovable to itself, it unites it to its begetter. And so there is he never could have loved itself. Why there- kind of image of the Trinity in the mind itfore may it not be said by loving itself to self, and the knowledge of it, which is its offproceeds? for it proceeds from the mind it- measure of its own being; nor is the love less,

which the mind knows itself, because in the case of knowledge the thing has been found already, which is what we call brought forth or discovered; and this is commonly preceded by an inquiry such as to find rest when the area is an inquiry of the first and the same thing, of the same is attained. For inquiry is the desired of finding, or, what is the same thing, of the same is attained to the same thing, of the same is attained to the same thing, of the same is attained to the same thing, of the same is attained to the same thing, of the same is attained to the same thing, of the same is attained to the same thing, of the same is attained to the same is attained to the same thing, of the same is attained to the same thing, of the same is attained to the same thing, of the same is attained to the same is attaine

BOOK X

IN WHICH THERE IS SHOWN TO BE ANOTHER TRINITY IN THE MIND OF MAN, AND ONE THAT AP-PEARS MUCH MORE EVIDENTLY, VIZ. IN HIS MEMORY, UNDERSTANDING, AND WILL.

KNOW.

1. LET us now proceed, then, in due order, same point more thoroughly. And first, since no one can love at all a thing of which sider of what sort is the leve of those who already know, but are still desiring to know those things whereof the word study is not commonly used, love often arises from hearsay, when the reputation of anything for he can in no way love. beauty inflames the mind to the seeing and enjoying it; stace the mind knows generically wherein consist the beauties of corporeal things, from having seen them very frequently, and since there exists within a faculty of approving that which ontwardly is longed for. And when this happens, the love that is called forth is not of a thing wholly unknown, since its genus is thus known. But when we love a good man whose face we never saw, we love him from the knowledge of his virtues, which virtues we know [abstractly] in the truth itself. But in the case of learning, it is for the most part the authority of others who praise and commend it that kindles our love of it; although nevertheless we could not burn with any zeal at all for the study of it, unless we had already in our mind at least a slight impression of the knowledge of each kind of learning who, for instance, would devote any care and labor to the learning of rhetoric, unless he knew before that it was the science of speaking? Sometimes, again, we marvel at the results of learning itself, which we have heard of or experienced; and hence burn to obtain,

CHAP 1. THE LOVE OF THE STUDIOUS MIND, by learning, the power of attaining these THAT IS, OF ONE DESIROUS TO KNOW, IS NOT results. Just as if it were said to one who THE LOVE OF A THING WHICH IT DOES NOT did not know his letters, that there is a kind of learning which enables a man to send words, wrought with the hand in silence, to with a more exact purpose, to explain this one who is ever so far absent, for him in turn to whom they are sent to gather these words, not with his ears, but with his eyes; and if Le is wholly ignorant, we must carefully con. the man were to see the thing actually done, is not that man, since he desires to know how are studious, that is, of those who do not he can do this thing, altogether moved to study with a view to the result which he alany branch of learning. Now certainly, in ready knows and holds? So it is that the studious zeal of those who learn is kadled. for that of which any one is utterly ignorant.

2. So also, if any one hear an unknown sign, as, for instance, the sound of some word of which he does not know the signification, he desires to know what it is; that is, he desires to know what thing it is which it is agreed shall be brought to mind by that sound, as if he heard the word temetion uttered, and not knowing, should ask what it is. He must then know already that it is a sign, i.e. that the word is not an empty sound, but that something is signified by it; for in other respects this trisyllabic word is known to him already, and has already impressed its articulate form upon his mind through the sense of hearing And then what more is to be required in him, that he may go on to a greater knowledge of that of which all the letters and all the spaces of its several sounds are already known, unless that it shall at the same time have become known to him that it is a sign, and shall have also moved him with the desire of knowing of waat it is the sign? The more. then, the thing is known, yet not fully known. the more the mind desires to know concerning it what remains to be known. For if he

word, and did not know that it was the sign able to attain; for when any one entertains no of something, he would seek nothing further, hope of attaining his end, then he either loves since the sensible thing is already perceived lukewarmly or does not love at all, howsoever as far as it can be by the sense. But because he may see the excellence of it. Accordhe knows it to be not only a spoken word, ingly, because the knowledge of all languages but also a sign, he wishes to know it per- is almost universally felt to be hopeless, feetly; and no sign is known perfectly, except every one studies most to know that of misit be known of what it is the sign. He then own nation; but if he feels that he is not who with ardent carefulness seeks to know sufficient even to comprehend this perfectly, this, and inflamed by studious zeal perseveres yet no one is so indolent in this knowledge in the search; can such an one be said to be as not to wish to know, when he hears an unwit jout love? What then does he love? known word, what it is, and to seek and learn known. For that man does not love those tainly he has a studious zeal of learning, and three syllables which he knows already. But seems to love a thing he does not know; but if he loves this in them, that he knows them the case is really otherwise. For that species knowledge of all signs is contained; and what to him, What does this matter to you? he lencht there is in the being skilled in these, will answer, Lest perhaps I hear some one since by them human fellows up mutually speaking, and understand him not; or perdiscerned by tuougat, and the thing being account of this or that book of those fore-known is loved, and that thing is so regarded, fathers. But if he holds these also to be and so stimulates the studious zeal of learn-superfluous, perhaps he does now come to capacity, in order that they may also embrace, and gazes upon, and so loves. in practice that which they know beforehand 3. Wherefore in all cases the love of a by reason. And so every one, the nearer he studious mind, that is, of one that wishes to approaches that capacity in hope, the more know what it does not know, is not the love fervently desires it with love; for those of that thing which it does not know, but of

knew it to be only such and such a spoken eagerly, which men do not despair of being For certainly nothing can be loved unless it is it if he can. And while he is seeking it, certo a grift something, this is not the point touches the mind, which the mind knows and now in question, for it is not thus which he thinks, wherein the fitness is clearly visible seeks to know. But we are now asking what which accrues from the associating of minds it is he loves, in that which he is desirous with one another, in the hearing and returnto know, but which certainly he does not yet ing of known and spoken words. And this know; and we are therefore wondering why species kindles studious zeal in him who he loves, since we know most assuredly that seeks what indeed he knows not, but gazes nothing can be loved unless it be known, upon and loves the unknown form to which What then does he love, except that he knows that pertains. If then, for example, any one and perceives in the reason of tungs what were to ask, What is temetum (for I had inexcellence there is in learning, in which the stanced this word already), and it were said communicates its own perceptions, lest the haps read the word somewhere, and know assemblies of men should be actually worse not what the writer meant. Who, pray, than utter solitude, if they were not to mingle would say to such an inquirer, Do not care their thoughts by conversing together? The about understanding what you hear; do not soul, then, discerns this fitting and servicea-ble species, and knows it, and loves it; and almost every rational soul quickly discerns ne was seeks the meaning of any words of the beauty of that knowledge, through which which he is ignorant, studies to render that the thoughts of men are mutually made species perfect in himself as much as he can: known by the enunciation of significant words; for it is one tong to benokl it in the light of and it is on account of this fitness thus known, truth, another to desire it as within his and because known therefore loved, that such own capacity. For he beholds in the light of an unknown word is studiously sought out. truth how great and how good a thing it is When then he hears and learns that wine was to understand and to speak all tongues of all called "temetum" by our forefathers, but mit ons, and so to hear no tongue and to be that the word is already quite obsolete in our loard by none as from a foreguer. The present usage of language, he will think beauty, then, of this knowledge is already perhaps that he has still need of the word on ers, that they are moved with respect to it, think the word not worth remembering, since and desire it eagerly in all the labor which he sees it has nothing to do with that species they spend upon the attainment of such a of learning which he knows with the mind,

branches of learning are studied the more that which it knows; on account of which it

meaning; since he who loves to know things seek it.il as unknown; as a little before I said know what knowing is; but he also who says, distinguishes him who does not know from him who knows, when he looks into himself, and says truly I do not know; and whereas he he know it, if he did not know what knowing is ?

CHAP, 2, -NO ONE AT ALL LOVES THINGS UN-KNOWN.

4. No studious person, then, no inquisitive person, loves things he does not know, even while he is urgent with the most vehement begin to love it from that time when he tasy in the mind is like the mind itself, and

wishes to know what it does not know. Or learned it; since a little before, that form if it is so inquisitive as to be carried away, waich was loved was other than that which not for any other cause known to it, but by the mind that formed it had been wont to the mere love of knowing things unknown; exhibit to itself. But if he shall find it simithen such an inquisitive person is, doubtless, lar to that form which report and proclaimed, distinguishable from an ordinary student, yet, and to be such that he could truly say I was does not, any more taan he, love things he already loving thee; yet certainly not even does not know; may, on the contrary, he is then did he love a form he thid not know, more fitly said to hate things he knows not, of which he is seen that there should be none, else we see somewhat in the species of the in wishing to know everything. But lest any eternal reason, and therein love it; and waen one should lay before us a more difficult this is manifested in some image of a temquestion, by declaring that it is just as im- poral thing, and we believe the praises of possible for any one to hate what he does those who have made trial of it, and so love not know, as to love what he does not know, we will not withstand what is true; but it must be understood that it is not the same ficiently discussed above. Or else, again, thing to say he loves to know things un- we love sometaing known, and on account of known, as to say he loves things unknown, it seek something unknown; and so it is by For it is possible that a man may love to no means the love of the thing unknown that know things unknown; but it is not possible possesses us, but the love of the thing known, that he should love things unknown. For to which we know the unknown fling bethe word to know is not placed there without longs, so that we know that too which we unknown, does not love the unknown things of an unknown word. Or else, again, every themselves, but the knowing of them. And one loves the very knowing itself, as no one unless he knew what knowing means, no one can fail to know who desires to know anycould say confidently, either that he knew or thing. For these reasons they seem to love that he did not know. For not only he wno things unknown who wish to know anything says I know, and says so truly, must needs which they do not know, and who, on account of their vehement desire of inquiry, cannot I do not know, and says so confidently and be said to be without love. But how dittertruly, and knows that he says so truly, oer ent the case really is, and that nothing at all tainly knows what knowing is; for he both can be loved which is not known, I think I must have persuaded every one who carefully looks upon truth. But since the examples which we have given belong to those who knows that he says this truly, whence should desire to know something which they themselves are not, we must take thought test perc lance some new notion appear, when the mind desires to know itself.

> CHAP. 3. - THAT WHEN THE MIND LOVES ITSELF, IT IS NOT UNKNOWN TO ITSELP.

5. What, then, does the mind love, when desire to know what he does not know. For it seeks ardently to know itself, whilst it is he either knows already generically what he still unknown to itself? For, behold, the loves, and longs to know it also in some indi- mind seeks to know itself, and is excited vidual or individuals, which perhaps are prais- thereto by studious seal. It loves, therefore; ed, but not yet known to him; and he pictures but woat does it love? Is it itself? But how in his mind an imaginary form by would be can this be when it does not yet know itself, may be stirred to love. And whence does he and no one can love what he does not know? picture this, except from those things which he Is it that report has declared to it its own has already known? And yet perhaps he will species, in like way as we commonly hear of not love it, if he find that form which was people who are absent? Perhaps, then, a praised to be unlike that other form which does not love itself, but loves that which it was figured and in thought most fully known imagines of itself, which is perhaps widely to his mind. And if he has loved it, he will different from what itself is: or if the phan-

more present to it than itself? But if, as For it knows itself as seeking and as not other eyes are more known to the eyes of the knowing itself, in that it seeks to know itself. body, than those eyes are to themselves; then let it not seek itself, because it never och chap. 4.—How the mind knows itself, not will find itself. For eyes can never see themselves except in looking-glasses; and it cannot be supposed in any way that anything that so it should know itself which wishes to that it did not seek to know itself. Whereuseif, does it love, not itself, which it does tamly it knows that itself is a mind. Furing to its own knowledge wherewith it wishes self as a whole. But suppose it did not know then, does it know its own knowing, if it does it does not know this; but that it may not other things, but that it does not know itself; knows what it seeks. But if it knows what for it is from hence that it knows also what it seeks, and seeks itself, then certainly it ? that some other mind knows, but that itself but part of itself. For when we speak of itself. And hence it cannot altogether not much the whole is. And so it seeks that

so when it loves this fancied image, it loves know itself, when certainly it does so far uself before it knew itself, because it gazes know itself as that it knows itself as not apon that which is like itself; then it knew knowing itself. But if it does not know itself other minds from which to picture itself, and not to know itself, then it does not seek to so is known to itself generically. Why, know itself. And therefore, in the very fact then, when it knows other minds, does it not that it seeks itself, it is clearly convicted of know itself, since nothing can possibly be being more known to itself than unknown

IN PART, BUT AS A WHOLE,

6 What then shall we say? of that kind can be applied also to the con- which knows itself in part, not know itself templation of incorporeal things, so that the in part? But it is absurd to say, that it does mind should know itself, as it were, in a not as a whole know what it knows. I do not looking glass. Or does it see in the reason say, it knows would; but what it knows, it of eternal truth how beautiful it is to know as a whole knows. TWhen therefore it knows one's self, and so loves this which it sees, and anything about itself, which it can only know " studies to bring it to pass in itself? because, as a whole, it knows itself as a whole. But although it is not known to itself, yet it is it does know that itself knows something, known to it how good it is, that it should be while yet except as a waole it cannot know known to itself. And this, indeed, is very anything. Therefore it knows itself as a wonderful, that it does not yet know itself, whole. Further, what in it is so known to and yet knows already how excellent a thing itself, as that it lives? And it cannot at once it is to know itself. Or does it see some he amind, and not live, while it has also somemost excellent end, ris, its own serenity and thing over and above, ris., that it understands: lessedness, by some hidden remembrance, for the souls of beasts also live, but do not which has not abandoned it, although it has understand. As therefore a mind is a whole gone far onwards, and believes that it cannot attain to that same end unless it know itself? it lives. Therefore it knows itself as a whole, And so while it loves that, it seeks this; and Lastly, when the mind seeks to know itself. loves that which is known, on account of it already knows that it is a mind; otherwise which it seeks that which is unknown. But it knows not whether it seeks itself, and perwhy should the remembrance of its own haps seeks one thing while intending to seek ldessedness be able to last, and the remem- another. For it might happen that itself was brance of itself not be able to last as well; not a mind, and so, in seeking to know a mind, attain, as well as know that to which it fore since the mind, when it seeks to know wishes to attain? Or when it loves to know what mind is, knows that it seeks itself, cernot yet know, but the very act of knowing; thermore, if it knows this in itself, that it is and feel the more annoyed that itself is want- a mind, and a whole mind, then it knows itto embrace all things? And it knows what it itself to be a mind, but in seeking itself only is to know; and whilst it loves this, which it knew that it did seek itself. For so, too, it knows, desires also to know itself. Whereby, may possibly seek one thing for another, if not know itself? For it knows that it knows seek one thing for another, without doubt it knowing is. In what way, toen, does that knows itself. What therefore more does it which does not know itself, know itself as seek? But if it knows itself in part, but still knowing anything? For it does not know seeks itself in part, then it seeks not itself, does so. Therefore it knows itself. Further, the mind itself, we speak of it as a whole, when it seeks to know itself, it knows itself, Further, because it knows that it is not yet now as seeking. Therefore again it knows found by itself as a whole, it knows how

seek itself, but the part which has been found which it has long thought of with love, and does not seek itself at all. I

CHAP. 5. - WHY THE SOUL IS ENJOINED TO KNOW HASELY, WHEN I COMP THE FROMS OF THE MIND CONCERNING ITS OWN SUBSTANCE.

7. Why therefore is it enjoined upon it, that it should know itself? I suppose, in order that it may consider itself, and live acregulated according to its own nature, 272., under 11m to whom it ought to be subject, and above those things to which it is to be with beasts. preferred; under Him by whom it ought to be ruled, above those things which it ought CHAP. 6. - THE OPINION WHICH THE MIND HAS to rule. For it does many things through vicious desire, as though in forgetfulness of itself. For it sees some things intrinsically them: and thus, by the desire of acquiring asleep, or mad, or in a trance.

which is wanting, as we are wont to seek to knowledge from those things that are without, recall to the mind something that has slipped the nature of which it knows and loves, and from the mind, but has not altogether gone which it feels can be lost unless held fast with away from it; since we can recognize it, when anxious care, it loses its security, and thinks it has come back, to be the same thing that of itself so much the less, in proportion as it we were seeking. But how can mind come feels the more secure that it cannot lose itself. into mind, as though it were possible for the So, whereas it is one thing not to know onemind not to be in the mind? Add to this, self, and another not to think of oneself (for that if, having found a part, it does not we do not say of the man that is skilled in seek itself as a whole, yet it as a whole much learning, that he is ignorant of gramseeks itself. Therefore as a whole it is mar, when he is only not thinking of it, because present to itself, and there is nothing left he is turnking at the time of the art of medito be sought; for that is wanting which is cine); -whereas, then, I say it is one thing sought, not the mind which seeks. Since not to know oneself, and another not to think therefore it as a whole seeks itself, nothing of oneself, such is the strength of love, that of it is wanting. Or if it does not as a whole the mind draws in with itself those things seeks the part which has not yet been found; has grown into them by the close adherence then the mind does not seek itself, of which of diligent study, even when it returns in no part seeks itself. For the part which has some way to think of itself. And because been found, does not seek itself; nor yet does these things are corporeal which it loved ex-the part itself which has not yet been found, ternally through the carnal senses; and beseek itself; since it is sought by that part cause it has become entangled with them by which has been already found. Wherefore, a kind of daily familiarity, and yet cannot since neither the mind as a whole seeks itself, carry those corporeal things themselves with nor does any part of it seek itself, the mind itself internally as it were into the region of incorporeal nature; therefore it combines certain images of them, and thrusts them tous made from itself into itself. For it gives to the forming of them somewhat of its own substance, yet preserves the while something by which it may judge freely of the species of those images; and this something is more properly the mind, that is, the rational understanding, which is preserved that it may cording to its own nature; that is, seek to be judge. For we see that we have those parts of the soul which are informed by the likenesses of corporeal things, in common also

OF ITSELF IS DECEITFUL,

8. But the mind errs, when it so lovingly excellent, in that more excellent nature which and intimately connects itself with these imis God: and whereas it ought to remain stead- ages, as even to consider itself to be somefast that it may enjoy them, it is turned away ming of the same kind. For so it is confrom Him, by wishing to appropriate those formed to them to some extent, not by being things to itself, and not to be like to Him by this, but by thinking it is so; not that it His gift, but to be what He is by its own, and thinks itself to be an image, but outright that it begins to move and slip gradually down very thing itself of which it entertains the into less and less, which it thinks to be more image. For there still lives in it the power and more; for it is neither sufficient for it. of distinguishing the corporeal thing which self, nor is anything at all sufficient for it, if it leaves without, from the image of that corit withdraw from Him who is alone sufficient: poreal thing which it contains therefrom withand so through want and distress it becomes in itself: except when these images are so too intent upon its own actions and upon the projected as if felt without and not thought unquiet delights which it obtains through within, as in the case of people who are

14 FINDING.

9. When, therefore, it thinks itself to be tion of words. something of this kind, it thinks itself to be a corporeal thing; and since it is perfectly conscious of its own superiority, by which it rules the body, it has hence come to pass that the question has been raised what part of the body has the greater power in the body; and the opinion has been held that this is the mind, may, that it is even the whole soul altogetner. And some accordingly trunk it to be the blood, others the brain, others the heart; not as the Scripture says, "I will praise Thee, () Lord, with my whole heart; " and, " Thou shalt love the Lord thy God with all time neart;" for this word by misapplication or metaphor is transferred from the body to the soul; but they have samply thought it to be that small part itself of the body, which we see when the inward parts are rent asunder. Others, again, have believed the soul to be made up of very minute and individual corpuscules, which they call atoms, meeting in themselves and cohering. Others have said that its substance is air, others fire. Others have been of opinion that it is no substance at all, since they could not think any substance unless it is body, and they did not find that the soul was body; but it was in their opmon the tempering together itself of our body, or the combining together of the elements, by which that flesh is as it were conjoined. And hence all of these have held the soul to be mortal; since, whether it were body, or some combination of body, certainly it could not in either case continue always withnot death. But they was have held its substance to be some kind of life the reverse of corporeal, since they have found it to be a Life that animates and quickens every living body, have by consequence striven also, according as each was able, to prove it immortal, since life cannot be without life.

For as to that fifth kind of body, I know not what, while I some have added to the four wed-known elements of the world, and have and that the soul was made of this, I do not think we need spend time in discussing it in this place. For either they mean by body

CHAP, 7.—THE OPISIONS OF PHILOSOPHERS, RE- | what we mean by it, ris., that of which a part THE ERROR OF THOSE WHO ARE OF OPENION and they are to be reckoned among those who THAT THE SOUL IS COMPORENT, DOES NOT have believed the mind to be exporeal or ARISE FROM DEFECTIVE KNOWLEDGE OF THE of they call either all substance, or all change-WILL, BUT FROM THEIR ADDING THERETO able substance, body, whereas they know that SOME THING FOREIGN TO IT. WHAT IS MI AND not all substance is continued in extension of place by any length and breadth and height, we need not contend with them about a ques-

> to. Now, in the case of all these opinions, any one who sees that the nature of the mind is at once substance, and yet not corporeal, -that is, that it does not occupy a less extension of place with a less part of itself, and a greater with a greater,-must needs see at the same time that they who are of op mon that it is corporeal," do not err from defect of knowledge concerning mind, but because they associate with it qualities without which they are not able to conceive any nature at all For if you bid them conceive of existence that is without corporeal phantasms, they hold it merely nothing. And so the mind would not seek itself, as though wanting to itself. For what is so present to knowledge as that which is present to the mind? Or what is so present to the mind as the mind itself? And hence what is called "invention," if we consider the origin of the word, what else does it mean, unless that to find out ' is to "come into "that which is sought? Those taings accordingly which come into the mind as it were of themselves, are not usually said to be tound out, although they may be said to be known; since we did not endeavor by seeking to come into them, that is, to invent or find them out. And therefore, as the mind itself really seeks those things which are sought by the eyes or by any other sense of the body (for the mind directs even the carna sense, and then finds out or invents, when that sense comes to the things which are sought); so, too, it finds out or invents other things which it ought to know, not with the medium of corporeal sense, but through itself, when it "comes into" them; and this, whether in the case of the higher substance that is in God, or of the other parts of the soul; just as it does when it judges of bodily images themselves, for it finds these within, in the soul, impressed through the body,

^{*} Parts, vak, and waarin, Deut vil 5, and Matt var . .

⁽The distinction between corporal and neuropean substance in one that has also obtain peasts upon. See Contention 11 the form of that also entering in extended body and that there is no including and that there is no including an about ancient and a substance in content and an about finite of the 1 braketis. For a last read to content and an about finite of the x-betaution in distinct part of individual finite routy from [III 36, 29, Hirrs excited. W. G. I.S.].

Site, where comes the enror of the discern itself as present. SOLI CONCERNING ITSELF,

11. It is then a wonderful question, in what manner the soul seeks and finds itself; at what it aims in order to seek, or waitner it comes, that it may come into or find out. For weat is so much in the mind as the mind itself? But because it is in those things which it tainks of with love, and is wont to be in senable, that is, in corporeal things with love, it is unable to be in itself without the images of those corporeal things And hence shameful error arises to block its way, whilst it cannot things, so as to see itself alone. For they have marvellously cohered with it by the close ad sesion of love. And herein consists its uncleanness; since, while it strives to think of itself alone, it fancies itself to be that, without which it cannot tank of itself. When, therefore, it is bidden to become acquainted with itself, let it not seek itself as though it were withdrawn from itself; but let it withdraw that which it has added to itself. For itself lies more deeply within, not only than those sensible things, which are clearly without, but also than the images of them; which are indeed in some part of the soul, wis., that which beasts also have, although these want understanding, which is proper to the mind. As therefore the mind is within, it goes forth in some sort from itself, when it exerts the affection of love towards these, as it were. footprints of many acts of attention. And these footprints are, as it were, imprinted on the memory, at the time when the corporcal things which are without are perceived in such way, that even when those corporeal things are absent, yet the images of them are at hand to tuose who think of them. Therefore let the mind become acquainted with itself, and not seek itself as if it were absent; but fix upon itself the act of [voluntary] attention, by watch it was wandering among other things, and let it trunk of itself. So it will see that it no time did it ever not love itself, at no time did it ever not know itself; but by loving another thing together with itself it has confounded itself with it, and in some sense has grown one with it. And so, while it embraces diverse things, as though they were one, it has come to think those things to be one which are diverse.

CHAP, 9, -THE MIND KNOWS ITSELP, BY THE VERY ACT OF UNDERSTANDING THE PRECEPT TO KNOW LISELP,

CHAP, 8. HOW THE SOUR INQUIRES INTO II- itself as though absent, but take pains to Nor let it take knowledge of itself as if it did not know itself. but let it distinguish itself from that which it knows to be another. For now will it take pains to obey that very precept which is given it, "Know thyself," if it knows not either what "know" means or what "thyself" means? But if it knows both, then it knows a so itself. Since "know thyself" is not so said to the mind as is "Know the cherubian and the scrap um;" for they are absent, and we believe concerning them, and according to that belief they are declared to be certain separate from itself the images of sensible celestral powers. Nor yet again as it is said, Know the will of that man: for this it is not within our reach to perceive at all, either hy sense or understanding, unless by corporeal signs actually set forth; and this in such a way that we rather believe than understand. Nor again as it is said to a man, Benold thy own face; which he can only do in a lookingglass. For even our own face itself is out of the reach of our own seeing it; because it is not there where our look can be directed. But when it is said to the mind, Know thyself; then it knows itself by that very not by which it understands the word "thyself;" and this for no other reason than that it is present to itself. But if it does not understand what is said, then certainly it does not do as it is bid to do. And therefore it is bidden to do that thing which it does do, when it understands the very precept that lads it.

> CHAP, to, - EVERY MIND KNOWS CERTAINLY THREE THINGS CONCERNING ITSELF-THAT IT UNDERSTANDS, THAT IT IS, AND THAT IT LIVES.

13. Let it not then add anything to that which it knows itself to be, when it is bidden to know itself. For it knows, at any rate, o that this is said to itself; namely, to the self that is, and that lives, and that understands. But a dead body also is, and cattle live; but neither a dead body nor cattle understand l'aerefore it so knows that it so is, and that it so lives, as an understanding is and lives Wien, therefore, for example's sake, the mind thinks itself air, it thinks that air understands; it knows, however, that itself understands, but it does not know itself to be air, but only thinks so. Let it separate that which it thinks itself; let it discern that which it knows; let this remain to it, about which not even have they doubted who have thought the mind to be this corporeal thing or that. 12 Let it not therefore seek to discern For certainly every mind does not consider

stand, but to be, and to use, to themseares thing. \\
And no one doubts, either that no one underthat they will, and they equally know that no thing is the subject, but the understanding is one can will wise is not and who does not in the subject, riz. that the mind is the sublive; and they also refer that will itself to ject, which they judge to be a corporeal thing, somet ung witch they will with that will but the understanding [intelligence], or any they know at the same time that notwaly could as certain to us, is in that subject. They also temember, unless he 'sot a was and I ved; but hold nearly the same opinion who deny the that we remember those things. Therefore combination or tempering together of the body; the knowledge and science of many things for there is this difference, that the former say that we may enjoy or use them. For we enject; but the latter say that the mind itself is the w... ands deligat for their own sake, and the combination or tempering together. And Seitaer is the life of man vicious and in the same body as in a subject? on table in any other way, than as wrongly 16. And all these do not perceive that the parce here to discuss this.

he wishes to be certain; if he doubts, he assuredly is it said to be all those things, but

stell to be aur; but some think themselves fire, thinks; if he doubts, he knows that he does not others the brain, and some one aind of cor- know; if he doubts, he fullges that is one t percal thing, others another, as I have men- not to assent rasely. Whosoever therefore, tioned before; yet all know that they them- doubts about anything ease, ought not to serves understand, and are, and live; but they doubt of all these things; which if they were refer understanding to trat which they under- not, he would not be able to doubt of any.

stands who does not live, or that no one lives a hody or the combination or tempering of the of whom it is not tree that he is; and that body, will have all these things to seem to be therefore by consequence that which under- in a subject, so that the substance is air, or stands buth is and lives; not as a dead body is fire, or some other corporeal thing, which which does not live, nor as a soullives which they think to be the mind; but that the underdoes not understand, but in some proper and standing (intelligentia) is in this corporeal more excellent manner. Further, they know thing as its quality, so that this compared They know also that they remember; and other of those things which we have ment oned we refer memory itself also to somet ing, in mind itself to be body, but think it to be the are contained in two of these three, memory tout the mind itself is the substance, in which and understanding; but will must be present, the understanding [intelligence] is, as in a subsoy to age known, in whice things themselves in a subject, ris, in the body, of which it is so repeats; but we use those things, which bence, by consequence, what else can they we refer to some of ter 1 and which we are to think, except that the understanding also is

using and wrongly enjoying. But it is no much knows itself, even when it seeks for itse.t, as we have already shown. Hut nothing 14. But since we treat of the nature of the is at all rightly said to be known while its submond, let us remove from our consideration stance is not known. And therefore, when . all knowledge which is received from without, the mind knows itself, it knows its own subthrough the senses of the body; and attend stance; and when it is certain about itself, it more carefully to the position was the we have is certain about its own substance. But it is land down, that all minds know and are cer- certain about itself, as those things which are tain concerning themselves. For men cer- said above prove convincingly; although it is tainly have doubted whether the power of his not at all certain whether itself is air, or fire, ing, of remembering, of understanding, of will- or some body, or some function of body. are, or of tire, or of the brain, or of the blood, that whole which is builden to know itself, beor of atoms, or besides the usual four elements longs this, that it is certain that it is not any of a firm kind of body, I know not wast; or of those things of which it is uncertain, and whether the combining or tempering together is certain that it is that only, which only it is of this our flesh itself has power to accomplish vertain that it is, I for it tanks in this way of these things. And one has attempted to es- fire, or air, and whatever else of the body it tablish this, and another to establish that, thinks of. Neither can it in any way be If et who ever doubts that he himself lives, and brought to pass that it should so think that remembers, and understands, and wills, and which itself is, as it thinks that which itself is turnks, and knows, and judges? Seeing that not. Since it thinks all these things through even if he doubts, he lives; if he doubts, an imaginary plantasy, whether hie, or air, he remembers why he doubts; if he doubts, or this or that body, or that part or combina-he understands that he doubts; if he doubts, tion and tempering together of the body, nor

some one of tuem. But if it were any one of whether it refer them to anything further, or them by the sense outside itself, as corporeal something else things are touched. And it it attaches notus that alone is itself.

INTELLIGENCE]. AND WILL, WE HAVE TO ESSENTIALLY, AND THREE RELATIVELY.

understanding, and will. the will, waith handles those things that are neither remember nor will. And whatever of contained in the memory and understanding, things intelligible I remember and will, it tol-

them, it would think this one in a different rest satisfied with them as an end. For to manner from the rest, rvs. not through an use, is to take up something into the power imaginary phantasy, as absent things are of the will; and to emoy, is to use with joy, thought, which either themselves or some not any longer of nope, but of the actual of like kind have been touched by the bodily thing. Accordingly, every one who enjoys, sense; but by some inward, not feigned, but uses; for he takes up something into the true presence (for nothing is more present to power of the will, wherein he also is satisfied it than itse it; just as it thinks that itself lives, his with an end. But not every one who uses, and remembers, and understands, and wals, enjoys, if he has sought after that, which he For it knows these things in itself, and does takes up into the power of the will, not on not imagine them as though it had touched account of the thing itself, but on account of

18. Since, then, these three, memory, uning to itself from the thought of these things, derstanding, will, are not three lives, but one so as to think itself to be something of the life; nor three minds, but one mind; it folkind, then whatsoever remains to it from itself, lows certainly that neither are they three substances, but one substance. Since memory, which is called life, and mind, and substance, HAP, II. -IN MEMORY, UNDERSTANDING FOR is so called in respect to itself; but it is called memory, relatively to something NOTE ABILITY, LEARNING, AND USE, MIM. Should say the same also of understanding ORY, UNDERSTANDING, AND WILL ARE ONE and of wall, since they are called understanding and will relatively to something; but cara in respect to itself is life, and mind, and esty. Putting aside, then, for a little while sence. And hence these three are one, in that all other things, of which the mind is certain they are one life, one mind, one essence; and concerning itself, let us especially consider waatever else they are severally called in reand discuss these three-memory, understand- spect to themselves, they are called also toing, will. For we may commonly discern in gether, not plurally, but in the singular numthese three the character of the abilities of her. But they are taree, in that wherein they the young also; since the more tenaciously are mutually referred to each other; and if and easily a boy remembers, and the more they were not equal, and this not only caes acutely he understands, and the more ardent- to each, but also each to all, they certainly ly he studies, the more praiseworthy is he in could not mutually contain each other; for point of ability. But when the question is not only is each contained by each, but also all about any one's learning, then we ask not how by each. For I remember that I have memory solidly and easily he remembers, or how and understanding, and will; and I undersurewdly he understands; but what it is that stand that I understand, and will, and rememhe remembers, and what it is that he under-ber; and I will that I will, and remember, and stands. And because the mind is regarded understand; and I remember together my as praiseworthy, not only as being learned, whole memory, and understanding, and will. but also as being good, one gives heed not For that of my memory which I do not reonly to what he remembers and wast he member, is not in my memory; and nothing understands, but also to what he wills (relit); is so much in the memory as memory itself. Therefore I remember the whole memory. he wills, and then how greatly he wills it. Also, whatever I understand I know that I For the mind that loves eagerly is then to be understand, and I know that I will whatever I praised, when it loves that which ought to be will; but whatever I know I remember. loved eagerly. Since, then, we speak of these Therefore I remember the whole of my underthree -ability, knowledge, use the first of standing, and the whole of my will. Takethese is to be considered under the three wise, when I understand these three things, I heads, of what a man can do in memory, and understand them together as whole. For understanding, and will. The second of there is none of things intelligible which I tuem is to be considered in regard to that do not understand, except what I do not know; which any one has in his memory and in his but what I do not know, I ne ther remember, underst, ad ug, which he has attained by a norwill. Therefore, whatever of things intellistudio is will. But the third, ris, use, les in gible I do not understand, it follows also that I

ins that I understand. My will also em- chiefest and highest essence, of which the braces my whole understanding and my whole memory, whilst I use the whole that I understand and remember. And, therefore, while all are mutually comprehended by each, and as wholes, each as a whole is equal to each as a wante, and each as a whole at the same time to all as wholes; and these three are one, one life, one mind, one essence. ']

CHAP, 12. THE MIND IS AN IMAGE OF THE TRINITY IN ITS OWN MEMORY, AND UNDER-STANDING, AND WILL,

19. Are we, then, now to go upward, with whatever strength of purpose we may, to that

"[This ternary of memory understanding, and will, we better man just, the I must than the per edge, and will, we better man just, the I must than the per edge, are a chapt. I know y must, are edge, and one Memory, orderstanding at the y midd, are all schittants to, where no had, a contained a few and the read of a contained and the read of the work in the last and the force are titree conditions in the work in the work in the last and the mand an attermining. He was come and a security of the middle and the second and the sec

human mind is an inadequate image, yet an image? Or are these same three timgs to be yet more distinctly made plain in the soul, by means of those things worth we receive from without, through the bodily sense, wherein the knowledge of corporeal things is impressed upon us in time? Since we found the mind itself to be such in its own memory, and understanding, and will, that since it was understood always to know and always to will itself, it was understood also at the same time aiways to remember itself, always to understand and love itself, although not always to think of itself as separate from those things which are not itself; and hence its memory of itself, and understanding of itself, are with difficult discerned in it. For in this case, where these two things are very closely conjoined, and one is not preceded by the other by any time at all, it looks as if they were not two things, but one called by two names; and love itself is not so plainly felt to exist when the sense of need does not disclose it, since what is loved is always at hand. And hence these things may be more lucidly set forting even to men of duller minds, if such topics are treated of as are brought within reach of the mind in time, and happen to it in time; while it remembers what it did not remember before, and sees what it did not see before, and loves what it did not love before. But this discussion demands now another beginning, by reason of the measure of the present book.

BOOK XI.

A KIND OF IMAGE OF THE TRINITY IS POINTED OUT, EVEN IN THE OUTER MAN; FIRST OF ALL, IN THOSE THINGS WHICH ARE PERCEIVED FROM WITHOUT, VIZ. IN THE BODILY OBJECT THAT IN SERN, AND IN THE FORM THAT IS IMPRESSED BY IT UPON THE SIGHT OF THE SEER, AND IN THE PURPOSE OF THE WILL THAT COMBINES THE TWO; ALTHOUGH THESE THREE ARE NEITHER MUTUALLY FQUAL, NOR OF ONE SUBSTANCE. NEXT, A KIND OF TRINITY, IN THREE SOMEWHATS OF ONE SUBSTANCE, IS OBSERVED TO EXIST IN THE MIND ITSELF, AS IT WIRL INTRODUCED THERE FROM THOSE THINGS THAT ARE PERCEIVED FROM WITHOUT; VIZ THE IMAGE OF THE BODILY OBJECT WHICH IS IN THE MEMORY, AND THE IMPRESSION FORMED THEREFROM WHEN THE MIND'S EVE OF THE THINKER IS TURNED TO IT, AND THE PURPOSE OF THE WILL COMBINING BOTH. AND THIS LATTER TRINGLY IS ALSO SAID TO PERTAIN TO THE OUTER MAN, IN THAT IT IS INTRODUCED INTO THE MIND FROM BODILY OBJECTS, WHICH ARE PERCEIVED FROM WITHOUT,

CHAP, I,-A TRACE OF THE TRINITY ALSO IN understood by the mind; and we ourselves, i.e. THE OUTER MAN,

our minds, are not sensible things, that is, 1. No one doubts that, as the inner man bodies, but intelligible things, since we are is endued with understanding, so is the outer life. And yet, as I said, we are so familiarly with bodily sense. Let us try, then, if we occupied with bodies, and our thought has can, to discover in this outer man also, some projected itself outwardly with so wonderful trace, however shight, of the Trinity, not a proclivity towards bodies, that, when it has that itself also is in the same manner the been withdrawn from the uncertainty of image of God. For the opinion of the apos, things corporeal, that it may be fixed with a tle is evident, which declares the inner man much more certain and stable knowledge in to be renewed in the knowledge of God after that which is spirit, it flies back to time the image of Him that created him; whereas bodies, and seeks rest there whence it has he says also in another place, "But though drawn weakness. And to this its feelbleness our outer man perich, yet the inward man is renewed day by day." Let us seek, then, would endeavor at any time to distinguish more aptly, and intimate more readily, the image of the Frinity, if not so express, yet inward spiritual thing, we must take examples perhaps more easy to be discerned. For of likenesses from outward things perhanage that outer man also is not called man to no purpose, but because there is in it some like. as he is with the bodily sense, is conversant ness of the inner man. And owing to that with bodies. And this bodily sense, as is very order of our condition whereby we are easily observed, is fivefold; seeing, hearing, made mortal and flesuly, we handle things smelling, tasting, touching. But it is both a visible more easily and more familiarly than good deal of trouble, and is not necessary. things intelligible; since the former are out, that we should aquire of all these five seases ward, the latter inward; and the former are about that which we seek. For that which perceived by the bodily sense, the latter are one of them declares to us, holds also good in the rest. Let us use, then, principally the testimony of the eyes. For this bodily

sense far surpasses the rest; and in propor- there is in us, even when we are not seeing, tion to its difference of kind, is nearer to the that whereby we are able to see, which is sight of the mind.

CHAP, 2, -A CERTAIN TRINITY IN THE SIGHT. THAT THERE ARE THREE THINGS IN SIGHT, WHICH DIFFER IN THEIR OWN NATURE, IN WHAT MANNER FROM A VISIBLE THING VISION IS PRODUCED, OR THE IMAGE OF THAT THING WHICH IS SEEN. MORE CITARIA BY AN EXAMPLE, HOW THESE THREE COMMINE IN ONE,

ject, these three tungs, as is most easy to are members of the body; and although an do, are to be considered and distinguished, manimate body does not perceive, yet the First, the object itself which we see; whether soul commingled with the body perceives a stone, or flame, or any other thing that can through a corporeal instrument, and that inbe seen by the eyes; and this certainly might strument is called sense. And this sense, exist also already before it was seen; next, too, is cut off and extinguished by suffering vision or the act of seeing, which did not ex- on the part of the body, when any one is ist before we perceived the object itself which blinded; while the mind remains the same; is presented to the sense; in the third place, and its attention, since the eyes are lost, has that wore a keeps the sense of the eye in the not, indeed, the sense of the body which it object seen, so long as it is seen, 171, the at- may join, by seeing, to the body without it, tention of the mind. In these three, then, and so fix its look thereupon and see it, yet not only is there an evident distinction, but by the very effort shows that, although the also a diverse nature. For, first, that visible bodily sense be taken away, itself can neither body is of a far different nature from the perish nor be diminished. For there remains sense of the eyes, through the incidence of unimpaired a desire [appetitus] of seeing, was a sense upon it vision arises. And what whether it can be carried into effect or not. plusly is vision itself other turn perception These three, then, the body that is seen, informed by that thing which is perceived? and vision itself, and the attention of mind. Although there is no vision if the visible ob- which joins both together, are manifestly disject be withdrawn, nor could there be any tinguishable, not only on account of the prov sion of the kind at all if there were no body parties of each, but also on account of the that could be seen; yet the body by which difference of their natures, t e sense of the eyes is informed, when that crosed. But we differ from taem in this, that ble thing; which being taken away, that form

called the sense; whereas this is not in them, nor are they called blind for any other reason than because they have it not. Further aiso, that attention of the mind which keeps the sense in that thing which we see, and connects both, not only differs from that visible thing in its nature; in that the one is mind, THE MATTER IS SHOWN and the other body; but also from the sense and the vision itself; since this attention is the act of the mind alone; but the sense of the eyes is called a bodily sense, for no other 2 When, then, we see any corporeal ob- reason than because the eyes themselves also

3. And since, in this case, the sensation body is seen, and the form itself which is im- does not proceed from that body which is printed by it upon the sense, waich is called seen, but from the body of the living being vision, are by no means of the same sub- that perceives, with which the soul is temstance. For the body that is seen is, in its pered together in some wonderful way of its own nature, separable; but the sense, which own; yet vision is produced, that is, the was already in the living subject, even before sense itself is informed, by the body which it saw want it was able to see, when it fell in its seen; so that now, not only is there the with something visible, or the vision which power of sense, which can exist also unimcomes to be in the sense from the visible paired even in darkness, provided the eyes are body when now brought into connection with sound, but also a sense actually informed, it and seen,-the sense, then, I say, or the which is called vision. Vision, then, is provision, that is, the sense informed from with-dured from a thing that is visible; but not out, belongs to the nature of the living sub- from that alone, unless there be present also ject, which is altogether other than that body one who sees. Therefore vision is produced which we perceive by seeing, and by which the from a thing that is visible, together with one sense is not so formed as to be sense, but as who sees; in such way that, on the part of him to be vision. For in less the sense were also who sees, there is the sense of seeing and the in us before the presentation to us of the intention of looking and gazing at the object; sensible object, we should not differ from the waile yet that information of the sense, blind, at times when we are seeing nothing, which is called vision, is imprinted only by whether in darkness, or when our eyes are the body which is seen, that is, by some visiproduced. And so the [sensuous] perception other is shut, of the eyes may not be supposed to contain that this same form is vision.

before our eyes certain bright colors various-ly changing themselves, and shining less and less until they wholly cease; and these we must understand to be the remains of that

remains no more which was in the sense so form which was wrought in the sense, wole long as that which was seen was present; yet the soming hody was seen, and that these the sense itself remains, which existed also variations take place in them as they slowly before anything was perceived; just as the and step by step fade away. For the lattices, trace of a thing in water remains so long as too, of windows, should we happen to be the body itself, which is impressed on it, is gazing at them, appear often in these colors: in the water; but if this has been taken away, so that it is evident that our sense is affected there will no longer be any such trace, all by such impressions from that thing watch is though the water remains, which existed also seen. That form therefore existed also while before it took the form of that body. And we were seeing, and at that time it was more therefore we cannot, indeed, say that a visible clear and express. But it was then closely thing produces the sense; yet it produces the joined with the species of that thing which form, which is, as it were, its own likeness, was being perceived, so that it could not be which comes to be in the sense, when we at all distinguished from it; and this was visperceive anything by seeing. But we do not ion itself. Why, even when the little flame distinguish, through the same sense, the of a lump is in some way, as it were, doubled form of the body which we see, from the by the divergent rays of the eyes, a twofold form which is produced by it in the sense of vision comes to pass, although the thing him who sees; since the union of the two is which is seen is one. For the same rays, as so close that there is no room for distinguish- they shoot forth each from its own eye, are But we rationally inter that we affected severally, in that they are not allowed could not have sensation at all, unless some to meet evenly and conjointly, in regarding similatude of the body seen was wrought in that corporeal thing, so that one combined our own sense. For when a ring is imprinted view might be formed from both. And so, on wax, it does not follow that no image is if we shut one eye, we shall not see two flames. produced, because we cannot discern it unless but one as it really is. But why, if we shat when it has been separated. But since, after the left eye, that appearance ceases to be seen. the way is separated, what was made remains, which was on the right; and if, in turn, we so that it can be seen; we are on that account shut the right eye, that drops out of existence easily persunded that there was already also which was on the left, is a matter both tedious in the wax a form impressed from the ring in itself, and not necessary at all to our pres-before it was separated from it. But if the ent subject to inquire and discuss. For it is ring were imprinted upon a fluid, no image enough for the business in hand to consider, at all would appear when it was withdrawn; that unless some image, precisely like the thing and yet none the less for this ought the rea- we perceive, were produced in our sense, the son to discern that there was in that fluid appearance of the flame would not be doubled before the ring was withdrawn a form of the according to the number of the eyes; since a ring produced from the ring, which is to be distinguished from that form which is in the ring, which could separate the union of rays. Cerwinence that form was produced which ceases to be ween the ring is withdrawn, although his if it were double by one eye, draw it down, that in the ring remains, whence the other was for press, or distort it as you please, if the

5. The case then being so, let us remember no image of the body, which is seen as long how these three things, although diverse in as it is seen, [merely] because when that is nature, are tempered together into a kind of withdrawn the image does not remain. And unity; that is, the form of the body which is hence it is very difficult to persuade men of seen, and the image of it impressed on the duller mind that an image of the visible thing sense, which is vision or sense informed, and is formed in our sense, when we see it, and the will of the mind which applies the sense to the sensible thing, and retains the vision 4. But if any perhaps attend to what I am itself in it. The first of these, that is, the about to ment on, they will find no such visible thing itself, does not belong to the trouble in this inquiry. Commonly, when nature of the living being, except when we we have looked for some little time at a light, discern our own body. But the second beand then shut our eyes, there seem to play longs to that nature to this extent, that it is

stances of these three are so different, yet they And in these three there is no longer any diconfesce into such a unity that the two former can scarcely be distinguished, even with the sible body there, which is altogether distinct intervention of the reason as judge, namely from the nature of the living being, nor is the the form of the body which is seen, and the bodily sense there informed so as to produce image of it which is wrought in the sense, vision, nor does the will itself perform its other that is, vision. And the will so powerfully of applying the sense, that is to be informed, combines these two, as both to apply the to the sensible body, and of retaining it in sense, in order to be informed, to that thing it when informed; but in place of that bodily water is perceived, and to return it when in-formed in that thing. And if it is so vehement that it can be called love, or desire, or which the soul has imbibed through the bodilust, it vehemently affects also the rest of the ly sense; and in place of that vision waie: body of the hving being; and where a duller was outward when the sense was informed and harder matter does not resist, changes it through the sensible body, there comes a into like shape and color. One may see the similar vision within, while the eye of the mind little body of a chameleon vary with ready is informed from that which the memory rechange, according to the colors which it sees, tains, and the corporeal things that are And in the case of other animals, since their thought of are absent; and the will itself, as grossness of flesh does not easily admit change, before it applied the sense yet to be informed the olfspring, for the most part, betray the to the corporeal thing presented from with-particular fancies of the mothers, whatever it out, and united it thereto when informed, so is that they have beheld with special delight, now converts the vision of the recollecting for the more tender, and so to say, the more mind to memory, in order that the mental sig it formable, are the primary seeds, the more may be informed by that which the memory effects sliy and capably they follow the bent has retained, and so there may be in the conof the soul of the mother, and the phantasy ception a like vision. And as it was the reason that is wronger in it through that body, which that distinguished the visible appearance by it has greeduy beheld. Abundant instances which the boddy sense was informed, from the might be adduced, but one is sufficient, taken, similitude of it, which was wrought in the from the most trustworthy books; ite, what sense when informed in order to produce vis-Jacob did, that the sheep and goats might give ion (otherwise they had been so united as to be birth to offspring of various colors, by placing thought altogether one and the same); so, variegated rods before them in the troughs of although that phantasy also, which arises from water for them to look at as they drank, at the mind thinking of the appearance of a the time they had conceived,"

CHAP. 3. THE UNITY OF THE THREE TAKES PLACE IN THOUGHT, VIZ. OF MEMORY, OF IN-TERNAL VISION, AND OF WILL COMBINING BOTH,

6. The rational soul, however, lives in a degenerate tashion, when it lives according to a triaity of the outer man; that is, when it applies to those things which form the bodily sense from without, not a praiseworthy will, by which to refer them to some useful end, but a base desire, by which to cleave to them, Since even if the form of the body, which was corporcally perceived, be withdrawn, its likeness remains in the memory, to which the will may again direct its eye, so as to be formed thence from within, as the sense was formed from without by the presentation of the sensible body. And so that trinity is produced from memory, from internal vision, and from the will which unites both. And when these three things are combined into one, from that

because it is the will. Although then the sub-combination itself they are called conception, body that it has seen, consists of the similitude of the body which the memory retains, together with that which is thence formed in the eye of the mind that recoilects; yet it so seems to be one and single, that it can only be discovered to be two by the judgment of reason, by which we understand that which remains in the memory, even when we think it from some other source, to be a different thing from that which is brought into being when we remember, that is, come back again to the memory, and there find the same appearance. And if this were not now there, we should say that we had so forgotten as to be altogether unable to recollect. And if the eye of him who recollects were not informed from that thing which was in the memory, the vision of the thinker could in no way take place; but the conjunction of both, that is, of that which the memory retains, and of that which is thence expressed so as to inform the eye of him who recollects, makes them ap-

2 Cogitatie.

pear as if they were one, because they are ex- awake, that the will occupied by thought

CHAP, 4. - HOW THIS UNITY COMES TO PASS.

. ing sticks. It is the same kind of affection, and the whole is one mind. too, with which we are beguiled through imaginations in sleep. But it makes a very clear 5. —THE TRINITY OF THE OUTER MAN. great difference, whether the senses of the hody are fulled to torpor, as in the case of sleepers, or disturbed from their inward structure, as in the case of madmen, or distracted in some other mode, as in that of do ners or propiets; and so from one or other of these causes, the intention of the mind is forced by a kind of necessity upon those images waich occur to it, either from

ceedingly like. But when the eye of the con- turns itself away from the senses, and so incipient is turned away thence, and has ceased forms the eye of the mind by various images to look at that which was perceived in the of sensible things, as though those sensible memory, then nothing of the form that was things themselves were actually perceived. impressed thereon will remain in that eye, But these impressions of images not only and it will be informed by that to which it had take place when the will is directed upon such ag un been turned, so as to bring about things by desiring them, but also when, in another conception. Yet that remains which it order to avoid and guard against them, the has left in the memory, to which it may again mind is carried away to look upon these very be turned when we recoilect it, and being thing so as to flee from them. And hence, turned thereto may be informed by it, and not only desire, but fear, causes both the become one with that whence it is informed, bodily eye to be informed by the sensible things themselves, and the mental eye (acres) by the images of those sensible things cordingly, the more vehement has been either . But if that will which moves to and fro, fear or desire, the more distinctly is the eye hither and thither, the eye that is to be in- informed, whether in the case of him who formed, and unites it when formed, shall [sensuously] perceives by means of the body have wholly converged to the inward phan- that which hes close to him in place, or in tasy, and shall have absolutely turned the the case of him who conceives from the image mid's eye from the presence of the bodies of the body which is contained in the memwhich he around the senses, and from the very hodily senses themselves, and shall have bodily sense, that, the simultude of a body wholly turned it to that image, which is per- in memory is to the eye of the mind; and ceived within; then so exact a likeness of the what the vision of one who looks at a thing bod ly species expressed from the memory is is to that appearance of the body from which presented, that not even reason itself is per- the sense is informed, that, the vision of a mitted to discern whether the body itself is concipient is to the image of the body estabseen without, or only something of the kind lished in the memory, from which the eye of trought of within. For men sometimes the mind is informed; and what the intention citizer allured or frightened by over much of the will is towards a body seen and the thinking of v sible things, have even suddenly vision to be combined with it, in order that a uttered words accordingly, as if in real fact certain unity of three things may therein take they were engaged in the very midst of such place, although their nature is diverse, that, actions or sufferings. And I remember some the same intention of the will is towards one telling me that he was wont to perceive combining the image of the body which is in in thought, so distinct and as it were solid, a the memory, and the vision of the concipient, form of a female body, as to be moved, as taat is, the form which the eye of the mind though it were a reality. Such power has has taken in returning to the memory, in toe soul over its own body, and such influence order that here too a certain unity may take has it in turning and changing the quality of place of three things, not now distinguished its [corpore il] garment; just as a man may by diversity of nature, but of one and the be affected when clothed, to whom his cloth- same substance; because this whole is within,

> OR OF EXTERNAL VISION, IS NOT AN IMAGE OF GOD, THE LIKENESS OF GOD IS DESIRED EVEN IN SINS, IN EXTERNAL VISION THE FORM OF THE CORPOREAL THING IS AN IT WERE THE PARENT, VISION THE OFFSPRING; BUT THE WILL THAT UNITES THESE SUGGESTS THE HOLV SPIRIT.

8. But as, when [bot i] the form and spec es memory, or by some other hidden force of a body have pers sed, the will cannot recail through certain spiritual commistures of a to it the sense of perceiving; so, when the similarly spiritual substance: or wretter, as image will, memory bears is 1) itted out by sometimes nappens to people in health and forgetfulness, the will will be vinable to force as to be formed thereby. But because the their very sins strive after nothing else but mind has great power to imagine not only some kind of oweness of God, in a proud and things forgotten, but also things that it never preposterous, and, so to say, slavish liberty. saw, or experienced, either by increasing, or So neither could our first parents have been diminishing, or changing, or compounding, persuaded to sin unless it had been said, after its pleasure, those which have not dropped "Ye shall be as gods." No doubt everyout of its remembrance, it often imagines thing in the creatures which is in any way things to be such as either it knows they are like God, is not also to be called His image; not, or does not know that they are. And in but that alone than which He Himself alone this case we have to take care, lest it either is higher. For that only is in all points copied speak falsely that it may deceive, or hold an from Him, between which and Himself no opinion so as to be deceived. And if it avoid nature is interposed. these two evils, then imagined phantasms do 9. Of that vision then; that is, of the form not ainder it: just as sensible things experi- which is wrought in the sense of him who enced or retained by memory do not hinder sees; the form of the bodily thing from which becomes unclean; and they are so thought of the bodily thing in order that it may be hurtfully, when they are present, and also formed from it, namely, the sense of him more hurtfully when they are absent. And who sees. And for this reason, to love this he therefore lives badly and degenerately is to be estranged. Therefore the will who lives according to the trimity of the outer which unites both, ris, the quasi-parent and that trinity, which although it imagines within, cerned, is not spiritual at all. But the vision yet imagines things without. For no one which comes into existence in the sense, has could use those things even well, unless the something spiritual mingled with it, since it images of things perceived by the senses cannot come into existence without the soul, were retained in the memory. And unless But it is not wholly spiritual; since that which bodies without, or to the images of them suggest (manuare), as it were, the person of within, refers whatever it receives in them to the Spirit in the Trinity. But it belongs a better and truer life, and rests in that end more to the sense that is formed, than to by gazing at which it judges that those things the bodily thing whence it is formed. For this world "?" And therefore that trinity is fore proceed from that bodily thing as from a not an image of God since it is produced in parent; yet neither does it proceed from that likeness of the supreme good, at however, before vision; nor the quasi-parent, since great a distance; and if a natural likeness, that vision was not formed and expressed then certainly a right and well-ordered one; but if a faulty likeness, then certainly a de-

back the eye of the mind by recollection, so based and perverse one. For even souls in

n, if they are neither passionately sought for it is wrought, is, as it were, the parent. But when pleasant, nor basely sounned when un- it is not a true parent; whence neither is that a pleasant. But when the will leaves better true offspring; for it is not altogether born things, and greedily wallows in these, then it therefrom, since something else is applied to man; because it is the purpose of using things, the quasi-child, is more spiritual than either sensible and corporeal, that has begotten also of them. For that bodily thing which is disthe will for the greatest part dwells in the is formed is a sense of the body. [Therefore higher and interior things, and unless that the will which unites both is confessedly more will itself, which is accommodated either to spiritual, as I have said; and so it begins to ought to be done; what else do we do, but the sense and will of an animate being bethat which the apostle prohibits us from longs to the soul, not to the stone or other doing, when he says, "Be not conformed to bodily thing that is seen. It does not therethe mind itself through the bodily sense, from other as it were offspring, namely, the vision the lowest, that is, the corporeal creature, and form that is in the sense. For the will than which the mind is higher. Yet neither existed before the vision came to pass, which is it altogether dissimilar; for what is there will applied the sense that was to be formed that has not a likeness of God, in proportion to the bodily tung that was to be discerned; to its kind and measure, seeing that God but it was not yet satisfied. For how could made all things very good, and for no other toat which was not yet seen satisfy? And reason except that He Himself is supremely satisfaction means a will that rests content. good? In so far, therefore, as anything that And, therefore, we can neither call the will is, is good, in so far plainly it has still some the quasi-offspring of vision, since it existed

I Con a read by H c as where August a add that it is possible to a second the Creator, in which case there is no "collarge and "

was seen.

CHAP. 6. -OF WHAT KIND WE ARE TO RECKON THE REST (REQUIES), AND END (PINIS), OF THE WILL IN VISION.

to. Perhaps we can rightly call vision the end and rest of the will, only with respect to any other thing or not. For if it does not even of stopping, for a traveller. refer the vision to anything further, but wills only to see this, there can be no question CHAP, 7 .- THERE IS ANOTHER TRINITY IN THE made about showing that the end of the will is the vision; for it is manifest. But if it does refer it to anything further, then certainly it does will something else, and it will not one to see the particular thing. Just as, if any one wished to see the scar, that from thence he might learn that there had been a wound; or wished to see the window, that through the window he might see the passersby: all these and other such acts of will have their own proper [proximate] ends, which are referred to that [final] end of the will by which we will to live blessedly, and to attain to that life which is not referred to anything else, but suffices of itself to him who loves it, The will then to see, has as its end vision; and the will to see this particular thing, has as its end the vision of this particular thing. Therefore the will to see the scar, desires its own end, that is, the vision of the scar, and does not reach beyond it; for the will to prove that there had been a wound, is a distinct will, although dependent upon that, of which the end also is to prove that there had been a wound. And the will to see the window, has as its end the vision of the window; for that is another and further will which depends upon it, v/s, to see the passers-by through the window, of which also the end is the vision of the passers-by. But all the several wills that are bound to each other, are at once right, if that one is good, to which all are referred; and if that is bad, then all are bad. And so the connected series of right wills is a sort of road which consists as it were of certain steps, whereby to ascend to blessedness; but the entanglement of deprayed and distorted wills is a bond by which . Matt. xx 1 ti. . = Poslinecxx and following . . 15a. v. 15.

from the will, but from the bodily thing that he will be bound who thus acts, so as to be are they who in act and character sing the song of the steps [degrees]; and woe to those that draw sin, as it were a long rope . And it is just the same to speak of the will being in repose, which we call its end, if it is still referred to something further, as if we should say that the foot is at rest in walkthis one object [namely, the bodily thing that ing, when it is placed there, whence yet anis visible]. For it will not will nothing else other foot may be planted in the direction of merely because it sees something which it is the man's steps. But if something so satisnow willing. It is not therefore the whole fies, that the will acquiesces in it with a will uself of the man, of which the end is certain delight; it is nevertheless not yet that nothing else than blessedness; but the will to which the man ultimately tends; but this provisionally directed to this one object, too is referred to something further, so as to which has as its end in seeing, nothing but be regarded not as the native country of a vision, whether it refer the thing seen to citizen, but as a place of refreshment, or

> MEMORY OF HIM WHO THINKS OVER AGAIN WHAT HE HAS SEEN.

11. But yet again, take the case of another trinity, more inward indeed than that which not be now a will merely to see; or if to see, is in things sensible, and in the senses, but which is yet conceived from thence; while now it is no longer the sense of the body that is informed from the body, but the eye of the mind that is informed from the memory. since the species of the body which we perceived from without has inhered in the memory itself. And that species, which is in the memory, we call the quasi-parent of that which is wrought in the phantasy of one who conceives. For it was in the memory also, before we conceived it, just as the body was in place also before we [sensuously] perceived it, in order that vision might take place. But when it is conceived, then from that form which the memory retains, there is copied in the mind's eye (acie) of him who conceives. and by remembrance is formed, that species, which is the quasi-offspring of that which the memory retains. But neither is the one a true parent, nor the other a true offspring, For the mind's vision which is formed from memory when we think anything by recollection, does not proceed from that species which we remember as seen; since we could not indeed have remembered those things, unless we had seen them; yet the mind's eye, which is informed by the recollection, existed also before we saw the body that we remember; and therefore how much more before we committed it to memory? Although therefore the form which is wrought in the mind's eye of him who remembers, is wrought

the mind's eye itself does not exist from and of the vision which was thence wrought, thence, but existed before it. And it follows, when we remembered, in the mind's eye of that if the one is not a true parent, neither is him who thinks. But the will itself which the other a true offspring. But both that unites both requires also some other thing, quasi-parent and that quasi-offspring suggest which is, as it were, close at hand, and adsomething, whence the inner and truer things jacent to him who remembers. may appear more practically and more cer- then, as many trinities of this kind as there

tainly.

clearly, whether the will which connects the things, vis. that which was stored up in the vision to the memory is not either the parent memory also before it was thought, and that or the offspring of some one of them; and which takes place in the conception when the likeness and equality of the same nature this is discerned, and the will that unites and substance cause this difficulty of distinguishing. For it is not possible to do in this case, as with the sense that is formed from without (which is easily discerned from the kind, as that we are to speak generally, of sensible body, and again the will from both). on account of the difference of nature which memory, as of a single unity, and again of the is mutually in all three, and of which we have general vision of the mind which remembers treated sufficiently above. For although this trinity, of which we at present speak, is introduced into the mind from without; yet it is transacted within, and there is no part of it bines them, that this whole may be a certain outside of the nature of the mind itself. In unity made up from three? what way, then, can it be demonstrated that the will is neither the quasi-parent, nor the quasi-offspring, either of the corporeal likeness which is contained in the memory, or of that which is copied thence in recollecting; when it so unites both in the act of conceiving, as that they appear singly as one, and cannot be discerned except by reason? It is then first to be considered that there cannot be any will to remember, unless we retain in the recesses of the memory either the whole, or some part, of that thing which we wish to remember. For the very will to remember cannot arise in the case of a thing any bodily sense, and even take in also those which we have forgotten altogether and absolutely; since we have already remembered that the thing which we wish to remember is, or has been, in our memory. For example, if I wish to remember what I supped on yes- to ise, which, although limite, exceed any terday, either I have already remembered that I did sup, or if not yet this, at least I have remembered something about that time itself, if nothing else; at all events, I have remembered yesterday, and that part of yesterday in which people usually sup, and what supping is. For if I had not remembered anything at all of this kind, I could not wish be one and the same; because we can only to remember what I supped on yesterday Whence we may perceive that the will of we have actually seen, and so great, and remembering proceeds, indeed, from those such, as we have actually seen; for the mind things which are retained in the memory, with the addition also of those which, by the act bodily sense; whereas the things seen in conof discerning, are copied thence through ception, although drawn from those things recollection; that is, from the combination which are in the memory, yet are multiplied

from that form which is in the memory; yet of something which we have remembered, There are, (are remembrances; because there is no one 12. Further, it is more difficult to discern of them wherein there are not these three both, and from both and itself as a third, completes one single thing. Or is it rather that we so recognize some one trinity in this whatever corporeal species he hulden in the and conceives such things, as of a single unity, to the combination of which two there is to be joined as a third the will that com-

CHAP. 8.—DIFFERENT MODES OF CONCEIVING.

But since the eye of the mind cannot look at all things together, in one glance, which the memory retains, these trinities of thought alternate in a series of withdrawals and successions, and so that trinity becomes most innumerably numerous; and yet not infinite, if it pass not beyond the number of things stored up in the memory. For, although we begin to reckon from the earliest perception which any one has of material things through things which he has forgotten, yet the number would undoubtedly be certain and determined, although innumerable. For we not only call infinite things innumerable, but also one's power of reckoning.

13. But we can hence perceive a little more clearly that what the memory stores up and retains is a different thing from that which is thence copied in the conception of the man who remembers, although, when both are combined together, they appear to remember just as many species of hodies as imbibes them into the memory from the

the vision of my mind, when I conceive of time as connected together in one tale. san; and as the sun, so all other things But owing to the corporeal and sensible naalready ceased to exist without, but are still retained in the memory, or when in any other after the variations of thought.

lieve also a true narrative, told us by others, of things which the narrators have themselves perceived by their senses. And in this case, when we conceive the things narrated to us, own recollection, but upon the narration of

and varied innumerably, and altogether with- even in this case, the limit of the memory is not For I remember, no doubt, but overstepped. For I could not even understand because according to the fact, I the narrator, if I did not remember generahave seen but one; but if I please, I conceive cally the individual things of which he speaks, of two, or three, or as many as I will; but even although I then hear them for the first many, is formed from the same memory by he who, for instance, describes to me some which I remember one. And I remember it just mountain stripped of timber, and clothed as large as I saw it. For if I remember it as with olive trees, describes it to me who larger or smaller than I saw it, then I no longer remembers the species both of mountains, remember what I saw, and so I do not remem- and of timber, and of olive trees; and if I ber it. But because I remember it, I remember had forgotten these, I should not know at all it as large as I saw it; yet I conceive of it as of what he was speaking, and therefore could greater or as less according to my will. And not conceive that description. And so it I remember it as I saw it; but I conceive of comes to pass, that every one who conceives it as a monny its course as I will, and as standing still where I will, and as coming whence anything, or hear, or read, either a narrative I will, and whither I will. For it is in my of things past, or a foretelling of things power to conceive of it as square, although future, has recourse to his memory, and finds I remember it as round; and again, of there the limit and measure of all the forms what color I please, although I have never at which he gazes in his thought. For no scen, and therefore do not remember, a green one can conceive at all, either a color or a form of body, which he never saw, or a sound which he never heard, or a flavor which ture of these forms of things, the mind falls he never tasted, or a scent which he never into error when it imagines them to exist smelt, or any touch of a corporeal thing without, in the same mode in which it con- which he never felt. But if no one conceives ceives them within, either when they have anything corporeal except what he has [sensaously] perceived, because no one remembers anything corporeal except what he has way also, that which we remember is formed thus perceived, then, as is the limit of perin the mind, not by faithful recollection, but ceiving in bod es, so is the limit of thinking in the memory. For the sense receives the 14. Yet it very often happens that we be- species from that body which we perceive. and the memory from the sense; but the mental eye of the concipient, from the memory.

15. Further, as the will applies the sense as we hear them, the eye of the mind does to the bodily object, so it applies the memory not seem to be turned back to the memory, to the sense, and the eye of the mind of the in order to bring up visions in our thoughts; concipient to the memory. But that which for we do not conceive these things from our harmonizes those things and unites them, itself also disjoins and separates them, that another; and that trunty does not here seem is, the will. But it separates the bodily senses to come to its completion, which is made from the bodies that are to be perceived, by when the species lying hid in the memory, movement of the body, either to hinder our and the vision of the man that remembers, perceiving the thing, or that we may cease to are combined by will as a third. For I do perceive it, as when we avert our eyes from not conceive that which lay hid in my mem- that which we are unwilling to see, or shut ory, but that which I hear, when anything is them; so, again, the ears from sounds, or the narrated to me. I am not speaking of the nostrils from smells. So also we turn away words themselves of the speaker, lest any from tastes, either by shutting the mouth, or one should suppose that I have gone off to by casting the thing out of the mouth. In that other trinity, which is transacted without, touch, also, we either remove the bodily in sensible things, or in the senses: but I am thing, that we may not touch what we do not conceiving of those species of material things, wish, or if we were already touching it, we which the narrator signifies to me by words fling or push it away. Thus the will acts by and sounds; which species certainly I con- movement of the body, so that the bodily ceive of not by remembering, but by hearing, sense shall not be joined to the sensible But if we consider the matter more carefully, things. And it does this according to its

mertality, then torment is the result, in with that to which it gives birth in the sense such wise that nothing remains to the will of the body; and that again with that which size endurance. But the will averts the from it comes to be in the memory; and this softer tungs present to cleave to it. As any But the intermediate combination which is one may see, when often we do not seem to the second, although it is nearer to the first, ourselves to have heard some one who was is yet not so like the first as the third is. speaking to us, because we were tranking of For there are two kinds of vision, the one of sumething else. But this is a mistake; for [sensuous] rerception (sentimitis), the other of we did hear, but we do not remember, be-conception (cogitantis). But in order that cause the words of the speaker presently the vision of conception may come to be, shoped out of the perception of our ears, there is wrought for the purpose, in the through the bidding of the will being diverted memory, from the vision of [sensious] elsewhere, by which they are usually fixed perception something like it, to waich the more accurately in such a case, we do not as the glance (acces) of the eves turns itself in remember, than, we did not hear; for it hap- [sensiously] perceiving to the bodily object, pens even in reading, and to myself very I have, therefore, chosen to put forward two trequently, that when I have read through a trinities in this kind; one when the vision of page or an epistic, I do not know what I have [sensions] perception is formed from the read, and I begin it again. For the purpose boddy object, the other when the vision of of the will being fixed on something else, the conception is formed from the memory. But memory was not so applied to the bodily I have refrained from commending an intersense, as the sense itself was applied to the mediate one; because we do not commonly letters. So, too, any one who walks with call it vision, when the form which comes to the will intent on something else, does not be in the sense of him who perceives, is enknow where he has got to; for if he had not trusted to the memory. Yet in all cases the seen, he would not have walked thither, or will does not appear unless as the combiner would have felt his way in walking with greater as it were of parent and offspring; and so, attention, especially if he was passing through proceed from whence it may, it can be called a place he did not know; yet, because he neither parent nor offspring. walked easily, certainly he saw; but because the memory was not applied to the sense it- CHAP. TO. —THE IMAGINATION ALSO ADDS EVEN self in the same way as the sense of the eyes was applied to the places through which he was passing, he could not remember at all even the last thing he saw. Now, to will to turn away the eye of the mind from that which is in the memory, is nothing else but not to think toercupon,

CHAP, q. -- SPECIES IS PRODUCED BY SPECIES IN SUCCESSION.

16. In this arrangement, then, while we begin from the bodily species and arrive finally at the species which comes to be in the intuition (contactu) of the conceptent, we find four species born, as it were, step by step one from the other, the second from the first, the third from the second, the fourth from the third: since from the species of the body itself, there arises that which comes to be in the sense of the percipient; and from this, that which comes to be in the sense of the conceptent. And the will.

power; for when it endures hardship in so therefore, thrice combines as it were parent doing, on account of the condition of slavish with offspring; first the species of the body memory from the sense; when, through its also, thirdly, with that which is born from being intent on something else, it does not it in the intuition of the concipient's mind. a the memory. Therefore, we should say eye of the mind may turn itself in conceiving,

> TO THINGS WE HAVE NOT SEEN, THOSE THINGS WHICH WE HAVE SEEN ELSEWHERE.

17. But if we do not remember except what we have [sensuously] perceived, nor conceive except what we remember; wny do we often conceive things that are false, when certainly we do not remember falsely those things which we have perceived, unless it be because that will (which I have already taken pains to show as much as I can to be the uniter and the separater of things of this kind) leads the vision of the conceiver that is to be formed, after its own will and pleasure,

and, in order to conceive [imagine] those remember, or from those things which we things which we do not remember, impels it remember. to take one thing from hence, and another from thence, from those which we do remember; and these things combining into one vision make something which is called false, because it either does not exist externally in the nature of corporeal things, or does not seem copied from the memory, in that we do not remember that we ever saw such a thing. For who ever saw a black swan? And therefore no one remembers a black swan; yet who is there that cannot conceive it? For it is easy to apply to that shape which we have come to know by seeing it, a black color, which we have not the less seen in other bodies; and because we have seen both, we remember both. Neither do I remember a bird with four feet. because I never saw one; but I contemplate such a phantasy very easily, by adding to some winged shape such as I have seen, two other feet, such as I have likewise seen. And therefore, in conceiving conjointly, what we remember to have seen singly, we seem not to conceive that which we remember; while we really do this under the law of the memory, whence we take everything which we join together after our own pleasure in manifold and diverse ways. For we do not conceive even the very magnitudes of bothes, which magnitudes we never saw, without help of the memory; for the measure of space to which our gaze commonly reaches through the magnitude of the world, is the measure also ever they may be, when we conceive them as great as we can. And reason, indeed, proceeds still beyond, but phantasy does not follow her; as when reason announces the infinity of number also, which no vision of him who conceives according to corporeal things can apprehend. The same reason also teaches that the most minute atoms are infinitely divisible; yet when we have come to those slight and minute particles which we remember to have seen, then we can no longer behold pointasms more slender and

through the hidden stores of the memory; no corporeal things, except either those we

CHAP, 11.-NUMBER, WEIGHT, MEASURE.

18. But because those things which are impressed on the memory singly, can be conceived according to number, measure seems to belong to the memory, but number to the vision; because, although the multipheity of such visions is innumerable, yet a limit not to be transgressed is presented for each in the memory. Therefore, measure appears in the memory, number in the vision of things: as there is some measure in visible bodies themselves, to which measure the sense of those who see is most numerously adjusted, and from one visible object is formed the vision of many beholders, so that even a single person sees commonly a single thing under a double appearance, on account of the number of his two eyes, as we have laid down above. Therefore there is some measure in those things whence visions are copied, but in the visions themselves there is number. But the will which unites and regulates these things, and combines them into a certain unity, and does not quietly rest its desire of [sensuously] perceiving or of conceiving, except in those things from whence the visions are formed, resembles weight. And therefore I would just notice by way of anticipation these three things, measure, number, weight, which are to be perceived in all other things also. In the to which we enlarge the bulk of bodies, what-meantime, I have now shown as much as I can, and to whom I can, that the will is the uniter of the visible thing and of the vision; as it were, of parent and of offspring; whether in [sensuous] perception or in conception. and that it cannot be called either parent or offspring. Wherefore time admonishes us to seek for this same trinity in the inner man, and to strive to pass inwards from that animal and carnal and (as he is called) outward man, of whom I have so long spoken. And here we hope to be able to find an image of God according to the Trinity, He Himself more minute, although reason does not cease helping our efforts, who as things themselves to continue to divide them. So we conceive show, and as Holy Scripture also witnesses, has regulated all things in measure, and

[&]quot; I'd Retract 11 as 2 | Augustin beer says that when he number, and weight." much the share he forget what is said in I conticuous 100, of ' fourth that except upon all four, which have legs above their feet to leap without por the earth -- W () [5] " Wind xi, 21.

BOOK XII.

COMMENCING WITH A DISTINCTION BETWEEN WISDOM AND KNOWLEDGE, POINTS OUT A KIND OF TRINITY, OF A PECULIAR SORT, IN THAT WHICH IS PROPERLY CALLED KNOWLEDGE, AND WHICH IS THE LOWER OF THE TWO; AND THIS TRINETY, ALTHOUGH IT CERTAINLY PERCAINS TO THE INNER MAN, IS STILL NOT YET TO BE CALLED OR THOUGHT AN IMAGE OF GOD.

THE INNER MAN.

it were, the boundary line between the outer to seek after things suitable, and shun things and inner man. For whatever we have in the mind common with the beasts, thus much to he the body only, but with the addition also of a certain peculiar life of the body, equipped for the perception of outward things;; and when the images of these outward things already perceived, that have been fixed in the memory, are seen again by recollection, it is still a matter pertaining to the outer man. And in all these things we do not differ from the beasts, except that in shape of body we are not prone, but upright. And we are ad-monished through this, by Him who made us, not to be like the beasts in that which is our better part-that is, the mind-while we differ from them by the uprightness of the Not that we are to throw our mind into those bodily things which are exalted; for to seek test for the will, even in such things, is to prostrate the mind. But as the body is naturally raised upright to those bodily things which are most elevated, that is, to things celestial; so the mind, which is a spiritual substance, must be raised upright to those things which are most elevated in spiritnal things, not by the elation of pride, but by the dutifulness of righteousness.

CHAP, 2. - MAN ALONE OF ANIMATE CREATURES. PERCLIVES THE ETERNAL REASONS OF THINGS

CHAP. 1, -OF WHAT KIND ARE THE OUTER AND ceive things corporeal from without, through the senses of the body, and to fix them in the 1. Come now, and let us see where hes, as memory, and remember them, and in them inconvenient. But to note these things, and to retain them not only as caught up naturally is rightly said to belong to the outer man, but also as deliberately committed to mem-For the outer man is not to be considered ory, and to imprint them again by recollection and conception when now just slipping away into forgetfulness; in order that as conwhence the structure of the body derives its ception is formed from that which the memory vigor, and all the senses with which he is contains, so also the contents themselves of the memory may be fixed firmly by thought: to combine again imaginary objects of sight, by taking this or that of what the memory remembers, and, as it were, tacking them to one another: to examine after what manner it is that in this kind things like the true are to be distinguished from the true, and this not in things spiritual, but in corporeal things themselves;-these acts, and the like, although performed in reference to things sensible, and those which the mind has deduced through the bodily senses, yet, as they are combined with reason, so are not common to men and beasts. But it is the part of the higher reason to judge of these corporeal things according to incorporeal and eternal reasons; which, unless they were above the human mind, would certainly not be unchangeable; and yet, unless something of our own were subjoined to them, we should not be able to employ them as our measures by which to judge of corporeal things. But we judge of corporeal things from the rule of dimensions and figures, which the mind knows to remain unchangeably."

PERCEIVES THE ETERNAL REASONS OF THINGS

PERTAINING TO THE RODY.

And the beasts, too, are able both to perstanding, but unemagnituded by reason; either the return of the standing, but unemagnituded by reason; either the return of the standing.

CHAP 3. -THE BUSINER REASON WHICH II - action upon temporal things were to be with-

do with the handling of corporeal and temporal things, is indeed rational, in that it is not common to as with the beasts; but it is stance of our mind, by which we depend upon belongs to the contemplation of eternal and cleave to the intelligible and unchangeable truth, and which is deputed to handle from it in the dealing with temporal things, and direct the interior things. For as among all the beasts there was not found for the cannot be found an image of God. man a nelp like unto him, unless one were taken from himself, and formed to be his CHAP. 5. - THE OPINION WHICH DEVISES AN consort: so for that mind, by which we consult the supernal and inward truth, there is no, like aelp for such employment as man's nature requires among taings corporeal out mind.

ETERNAL THINGS.

tones to contimulation, and the Lower drawn, for which work that help is necessary, WHICH BELONGS TO ACTION, ARE IN ONE with a view to which some part of the mind is diverted in order to deal with these interior 3. But that of our own which thus has to things, yet a trinity would still be found in the one mind that is no where parted oil; and that when this distribution has been already made, not only a trinity may be found, but drawn, as it were, out of that rational sub- also an image of God, in that alone which things; while in that other which is diverted although there may be a trinity, yet there

> IMAGE OF THE TRINITY IN THE MARRIAGE OF MALE AND PEMALE, AND IN THEIR OFF-

5. Accordingly they do not seem to me to of those parts of the soul which we have in advance a probable opinion, who lay it down common with the beasts. And so a certain that a trinity of the image of God in taree part of our reason, not separated so as to persons, so far as regards human nature, sever unity, but, as it were, diverted so as to can so be discovered as to be completed in be a help to followship, is parted off for the the marriage of male and female and in their performing of its proper work. And as the offspring; in that the man himself, as it were, twain is one flesa in the case of male and indicates the person of the Father, but that female, so in the mind one nature embraces which has so proceeded from him as to be our intellect and action, or our counsel and born, that of the Son; and so the third performance, or our reason and rational ap- person as of the Spirit, is, they say, the petite, or whatever other more significant woman, who has so proceeded from the man terms there may be by which to express as not herself to be either son or daugnter," them; so that, as it was said of the former, although it was by her conception that the "And they two shall be in one flesh," it offspring was born. For the Lord hath said may be said of these, they two are in one of the Holy Spirit that He proceedeth from the Fatner,1 and yet he is not a son. In this erroneous opinion, then, the only point CHAP. 4. - THE TRINITY AND THE IMAGE OF probably bileged, and indeed sufficiently GOD IS IN THAT PART OF THE MIND ALONE shown according to the faith of the Holy WHICH BELONGS TO THE CONTEMPLATION OF Scripture, is this, -in the account of the original creation of the woman,-that what 4. When, therefore, we discuss the nature so comes into existence from some person as of the human mind, we discuss a single sub- to make another person, cannot in every case ject, and do not double it into those two be called a son; since the person of the which I have mentioned, except in respect woman came into existence from the person to its functions. Therefore, when we seek of the man, and yet she is not called his the trinity in the mind, we seek it in the thughter. All the rest of this opinion is in whole mind, without separating the action truth so absurd, nay indeed so false, that it of the reason in things temporal from the 18 most easy to refute it. For I pass over contemplation of things eternal, so as to such a thing, as to think the Holy Spirit to have further to seek some third thing, by be the mother of the Son of God, and the which a trinity may be completed. But this wife of the Father; since perhaps it may be trinity must needs be so discovered in the answered that these tnings oftend us in carwhole nature of the mind, as that even if ceptions and births. Although these very

practical. He has intelligence but not us modified by the forms things themselves are most chastely thought of space at fitting and the large two of good to, quality relation of by the pure, to whom all things are pure; has no relatively the control dense from the standard manufacturity. The same has no reference in the fitting and manufacturity. The same has no reference in things are pure; the same and manufacturity. The same has no reference in the fitting and manufacturity and the same and manufacturity of the same and manufacturity. The same has no reference in the same and manufacturity of the same and manufacturity of the same and manufacturity. The same and manufacturity of the same and manufacturity of the same and manufacturity of the same and manufacturity. · Cres on 14

gender.

JEUTED,

6. We do not therefore reject this opinion, because we fear to trink of that holy and involuble and unchangeable Love, as the spouse of God the Father, existing as it does from Him, but not as an offspring in order to beget the Word by which all things are made, but because divine Scripture evidently shows it to be false. For God said, "Let us make man in our image, after our likeness;" and a little after it is said, "So God created man in the image of God ". Certainly, in that it is of the plural number, the word "our" would not be rightly used if man were made in the image of one person, waether of the Father, or of the Son, or of the How Spirit; but because he was made in the image of the Trimity, on that account it is said, "After our image." But again, lest we should think that three Gods were to be beseved in the Trinity, whereas the same Trinity is one God, it is said, "So God created man in the image of God," instead of saying, "In His own image,"

7 For such expressions are customary in the Scriptures; and yet some persons, while

with the mind and conscience are polluted, maintaining the Catholic faith, do not c reor any is pure; so that even Carist, born fully attend to them, in such wise that they of a virgin according to the flesh, is a stum-tank the words, "God made man in the bing-block to some of them. But yet in the unage of God," to mean that the Father case of tiose supreme spiritual tangs, after made man after the image of the Son; and the likeness of which those kinds of the in- they thus desire to assert that the Son also ferior creature also are made altaough most is called God in the davine Scriptures, as if comotely, and where there is not any that there were not other most true and clear can be injured and nothing corruptible, noth-proofs wherein the Son is called not only ag born in time, nothing formed from that God, but also the true God. For whilst when is formless, or whatever like expressions they aim at explaining another difficulty in there may be; yet they ought not to disturb this text, they become so entangled that they the solver prudence of any one, lest in avoid- cannot extricate themselves. For if the ing empty disgust he run into permicious Father made man after the image of the Son, Let him accustom himself so to find so that he is not the image of the Father, but m corporeal things the traces of things spirit- of the Son, then the Son is unlike the Father, ad, that when he begins to ascend upwards But if a pious faith teaches us, as it does, from thence, under the guidance of reason, that the Son is like the Father after an equalin order to attain to the unchangeable truth ity of essence, then that which is made in uself through which these things were mide, the likeness of the Son most needs also be he may not draw with himself to things above made in the likeness of the Father. Further, what he despises in things below. For no if the Father made man not in His own one ever blushed to choose for himself wisdom image, but in the image of His Son, any as a wife, because the name of wife puts into does He not say, "Let us make man after a man's thoughts the corruptible connection. Thy image and likeness," whereas He does at consists in bejetting children; or say, "our;" unless it be because the image because in truth wisdom itself is a woman in of the Trinity was made in man, that in this sex, since it is expressed in both Greek and way man should be the image of the one Latin tongues by a word of the feminine true God, because the Trinity itself is the one true God? Such expressions are innumerable in the Scriptures, but it will suffice to CHAP. 6. -- WHY THIS OPINION IS TO BE RE- have produced these. It is so said in the Psalms, "Salvation belongeth unto the Lord; Thy blessing is upon Tay people;" has if the words were spoken to some one else, not to Him of whom it had been said, "Salvation belongeth unto the Lord." And again, " For by Thee," he says, "I shall be delivered from temptation, and by hoping in my God I shall leap over the wall;" as if ae said to some one else, " By Thee I shall be delivered from temptation." And again, " In the heart of the king's enemies; whereby the people fall under Thee; "5 as if he were to say, in the heart of Thy enemies. For he had said to that King, that is, to our Lord Jesus Christ, "The people fall under Thee," whom he intended by the word King, when he said, "In the heart of the king's enemies." Things of this kind are found more rarely in the New Testament. But yet the apostic says to the Romans, "Concerning His Son who was made to Him of the seed of David according to the fless, and decirred to be the Son of God wit i power, according to the spirit of additions, by the resurrection of the dead of Jesus Cur st our Lard;" as though he were speaking above of some one

dead, or of their dead: as, I say, we are not woman was taken from the side of the man, compelled to understand another person, but and yet has not omitted here to name her. one and the same, that is, the person of the Son of God our Lord lesus Christ; so, when Char 7,-How MAN is THE DIAGE OF COR we are told that "God made man in the image of God," although it might have been more usual to say, after His own image, yet we are not compelled to understand any other person in the Trinity, but the one and selfsame Trinity itself, who is one God, and after whose image man is made.

8. And since the case stands thus, if we are to accept the same image of the Trinity, as not in one, but in three human beings, father and mother and son, then the man was not made after the image of God before a wife was made for him, and before they procreated a son; because there was not yet a trinity. Will any one say there was already a trinity, because, although not yet in their proper form, yet in their original nature, both the woman was already in the side of the man, and the son in the loins of his father? Why then, when Scripture had said, "God made man after the image of God," did it go on to say, "God created nim; male and female created He them; and God blessed them"?" (Or if it is to be so divided, " And God created man," so that thereupon is to be added, "in the image of God created He him," and then subjoined in the third place, "male and female created He them;" for some have feared to say, He made him maje and female, lest something monstrous, as it were, should be understood, as are those whom they call hermaphrodites, although even so both might be understood not falsely in the singular number, on account of that which is said, "Two in one flesh.") Why then, as I began by saying, in regard to the nature of man made after the image of God, does Scripture specify nothing except male and female? Certainly, in order to complete the image of the Trinity, it ought to have added also son, although still placed

else. For what is meant by the Son of God in the loins of his father, as the woman was declared by the resurrection of the dead of in his side. Or was it perhaps that the lesus Christ, except of the same Jesus Christ, woman also had been already made, and that and was declared to be Son of God with Scripture had combined in a short and comnower? And as then in this passage, when prehensive statement, that of which it was we are told, "the Son of God with power of going to explain afterwards more carefully, Jesus Christ," or "the Son of God according how it was done; and that therefore a son to the spirit of holiness of Jesus Christ," or "the Son of God by the resurrection of the yet born? As if the Holy Spirit could not dend of Jesus Christ," whereas it might have have comprehended this, too, in that brief been expressed in the ordinary way, In His statement, while about to narrate the birth of own power, or according to the spirit of His the son afterwards in its own place; as it own holiness, or by the resurrection of His narrated afterwards in its own place, that the

> WHETHER THE WOMAN IS NOT ALSO THE IM-AGE OF GOD. HOW THE SAYING OF THE APOSTLE, THAT THE MAN IS THE IMAGE OF GOD, BUT THE WOMAN IS THE GLORY OF THE MAN, IS TO BE UNDERSTOOD FIGURATIVELY AND MYSTICALLY.

9. We ought not therefore so to understand that man is made in the image of the supreme Trinity, that is, in the image of God, as that the same image should be understood to be in three human beings; especially when the apostle says that the man is the image of God, and on that account removes the covering from his head, which he warns the woman to use, speaking thus: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man." What then shall we say to this? If the woman fills up the image of the trinity after the measure of her own person, why is the man still called that image after she has been taken out of his side? Or if even one person of a human being out of three can be called the image of God, as each person also is God in the supreme Trinity itself, why is the woman also not the image of God? For she is instructed for this very reason to cover her head, which he is forbidden to do because he is the image of God.3

10 But we must notice how that which the apostle says, that not the woman but the man is the image of God, is not contrary to that which is written in Genesis, "God created man; in the image of God created He him; male and female created He them; and He blessed them." For this text says that fuman nature itself, which is complete [only] in both sexes, was made in the image of God; and it does not separate the woman from the image of God which it signifies. For after

saying that God made man in the image of dren and nephews, and yet that she ought to God, "He created him," it says, "male and trust in God, and to continue in prayers female:" or at any rate, punctuating the words night and day," he here indicates, that the otherwise, "male and female created He woman having been brought into the transthem." How then did the apostle tell us gression by being deceived, is brought to salthat the man is the image of God, and there- vation by child-bearing; and then he has addfore he is forbidden to cover his head; but ed, "If they continue in faith, and charity. that the woman is not so, and therefore is and holiness, with sobriety." As if it could commanded to cover hers? Unless, forsooth, possibly hurt a good widow, if either she had according to that which I have said already, not sons, or if those whom she had did not when I was treating of the nature of the choose to continue in good works. But beburnan mind, that the woman together with cause those things which are called good her own husband is the image of God, so that works are, as it were, the sons of our life, that whole substance may be one image; but according to that sense of life in which it waen she is referred separately to her quality answers to the question, What is a man's life? of help-meet, which regards the woman herself that is, How does he act in these temporal as regards the man alone, he is the image of but stor; and because these good works are God as fully and completely as when the chiefly performed in the way of offices of sle w. creby it is directed to the cognit on unless referred to some hidden sacrament, of the lower things, it is not the image of And since it is so much the more also the authority of the apostle himself deformed after the image of God, the more it clares, man was not made in the image of as extended itself to that which is eternal, God according to the shape of his body, but and is on that account not to be restrained, according to his rational mind. For the so as to withhold and refrain itself from thought is a debased and empty one, which thence; therefore the man ought not to cover holds God to be circumscribed and limited therefore the man ought not to cover holds God to be circumstribed and himted has head. But because too great a progress by the lineaments of bothly members. But some towards interior things is dangero is to further, does not the same blessed apostle that rate and cognition that is conversant say, "Be renewed in the spirit of your mind, at a thing's corpored and temporal; this and put on the new man, which is created origin to have power on its head, which the after God;" and in another place more that it ought to be restrained. For a holy "with his deeds; put on the new sense of and press meaning is pleasing to the holy is renewed to the knowled renews, which are and pions meaning is pleasing to the holy is renewed to the knowled targs, which angels. For God sees not after the way of image of Him that createst targs, which time, neither does anything new take place we are renewed in the spiring His vision and knowledge, when anything he is the new man who is done in time and transitorily, after the knowledge of God after way in which such things affect the senses, that created him; no one whether the carnal senses of animals and was made after the image and the heavenly senses of the han, not according to the image are released.

ing outwardly of the sex of male and female, the knowledge of God bese wherein it to figured the mystery of some more hidden according to this rener classe wherever, truth, may be understood from this, that made sons of God by that sense introduces when he says in another place that she is a and putting on the neighbor mind which is conwidow indeed who is desolate, without chil- Christ through faith mporal and corporeal,

, then she is not the image of God; but things? which life the Greeks do not call swy suman too is joined with him in one.] As mercy, while works of mercy are of no prowe said of the nature of the human mind, fit, either to Pagans, or to Jews who do not that both in the case when as a whole it con-believe in Christ, or to any heretics or semistemplates the truth it is the image of God; matics whatsoever in whom faith and charity and in the case when anything is divided and sober holiness are not found: what the from it, and diverted in order to the cogni- apostle meant to signify is plain, and in so ton of temporal things; nevertieless on that far figuratively and mystically, because he ode on which it beholds and corsults truth, was speaking of covering the head of the

whether the carnal senses of animals and was made according to the senses of the tam, not according to the it may refer to the carnal senses of the tam, not according to the senses of the tam according to the senses of the sen For that the Apostle Paul, when speak- but according to the ra The chief good, outwardly of the sex of male and female, the knowledge of Cod. Chioy ti em as dead of Jesus Christ," whereas it might have have comprehended this, too, in that brief own power, or according to the spirit of His the son afterwards in its own place; as it own nohness, or by the resurrection of His dead, or of their dead; as, I say, we are not | compelled to understand another person, but one and the same, that is, the person of the Son of God our Lord Jesus Christ; so, when we are told that "God made man in the image of God," although it might have been more usual to say, after His own image, yet we are not compelled to understand any other person in the Trinity, but the one and selfsame Trinity itself, who is one God, and after

whose image man is made. 8. And since the case stands thus, if we are to accept the same image of the Tru-ity, as not in one, but in three human beings, father and mother and son, then the man was not made after the image of God before a wife was made for him, and before they procreated a son; because there was not yet a trinity. Will any one say there was already a trinity, because, although not yet in their proper form, yet in their original nature, both the woman was already in the side of the man, and the son in the loins of his father? Why then, when Scripture had said, "God made man after the image of God," did it go on to say, "God created nim; male and female created He them: and God blessed them "" (Or if it is to be so divided, "And God created man," so that thereupon is to be added, "in the image of God created He him," and then subjoined in the third place, "male and female created He them;" for some have feared to say, He made him male and female, lest something monstrous, as it were, should be understood, as are those whom they call hermaphrodites, although even so both might be understood not famely in the singular number, on account of that which is said, "Two in one flesh.") Why then, as I began by saying, in regard to the nature of man made after the image of God, does Scripture specify nothing except male and female? Certainly, in order to complete the image of the Trinity, it ought to mave added also son, although still placed

else. For what is meant by the Son of God in the loins of his father, as the woman was declared by the resurrection of the dead of in his side. Or was it perhaps that the 'esus Christ, except of the same Jesus Christ, woman also had been already made, and that who was declared to be Son of God with Scripture had combined in a short and comnower? And as then in this passage, when prenensive statement, that of which it was me are told, "the Son of God with power of going to explain afterwards more carefully, lesus Christ," or "the Son of God according how it was done; and that therefore a son to the spirit of holiness of Jesus Christ," or could not be mentioned, because no son was "the Son of God by the resurrection of the yet born? As if the Holy Spirit could not been expressed in the ordinary way, In His statement, while about to narrate the birth of narrated afterwards in its own place, that the woman was taken from the side of the man, " and yet has not omitted here to name her.

> CHAP, 7,-HOW MAN IS THE IMAGE OF GOD, WHETHER THE WOMAN IS NOT ALSO THE IN-AGE OF GOD. HOW THE SAVING OF THE APOSTLE, THAT THE MAN IS THE IMAGE OF GOD, BUT THE WOMAN IS THE GLORY OF THE MAN, IS TO BE UNDERSTOOD FIGURATIVELY AND MYSTICALLY.

> 9. We ought not therefore so to understand that man is made in the image of the supreme Trinity, that is, in the image of God, as that the same image should be understood to be in three human beings; especially when the apostle says that the man is the image of God, and on that account removes the covering from his head, which he warns the woman to use, speaking thus: " For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man." What then shall we say to this? If the woman fills up the image of the trinity after the measure of her own person, why is the man still called that image after she has been taken out of his side? Or if even one person of a human being out of three can be called the image of God, as each person also is God in the supreme Trinity itself, why is the woman also not the image of God? For she is instructed for this very reason to cover her head, which he is forbidden to do because he is the image of God.1

> 10 But we must notice how that which the apostle says, that not the woman but the man is the image of God, is not contrary to that which is written in Genesis, "God created man; in the image of God created He him; male and female created He them; and He blessed them." For this text says that human nature itself, which is complete [only] in both sexes, was made in the image of God: and it does not separate the woman from the image of God which it signifies. For after

saying that God made man in the image of dren and nephews, and yet that she ought to female:" or at any rate, punctuating the words night and day," he here indicates, that the otherwise, "male and female created He woman having been brought into the transthem." How then did the apostle tell us gression by being deceived, is brought to salthat the man is the image of God, and there- vation by child-bearing; and then he has addfore he is forbidden to cover his head; but ed, "If they continue in faith, and charity, that the woman is not so, and therefore is and holiness, with sobriety." 3 As if it could commanded to cover hers? Unless, forsooth, according to that which I have said already, not sons, or if those whom she had did not when I was treating of the nature of the choose to continue in good works. But hehuman mind, that the woman together with cause those things which are called good her own husband is the image of God, so that works are, as it were, the sons of our life, that whole substance may be one image; but according to that sense of life in which it when she is referred separately to her quality, answers to the question, What is a man's life of help-meet, which regards the woman herself that is, How does he act in these temporal alone, then she is not the image of God; but things? which life the Greeks do not call for as regards the man alone, he is the image of but pine; and because these good works are God as fully and completely as when the chiefly performed in the way of offices of woman too is joined with him in one. As mercy, while works of mercy are of no prowe said of the nature of the human mind, fit, either to Pagans, or to Jews who do not that both in the case when as a whole it con- believe in Christ, or to any heretics or schistemplates the truth it is the image of God; matics whatsoever in whom faith and charity and in the case when anything is divided and sober holmess are not found; what the from it, and diverted in order to the Logar- apostle meant to signify is plain, and in so tion of temporal things; nevertheless on that far figuratively and mystically, because he ree also it is the image of God, but on that woman, which will remain mere empty words, le whereby it is directed to the cognition of the lower things, it is not the image of 12. For, as not only most true reason but also the authority of the apostle himself deformed after the image of God, the more it clares, man was not made in the image of

"He created him," it says, "male and trust in God, and to continue in prayers ade on waren it beholds and consults truta, was speaking of covering the head of the

has extended itself to that which is eternal, God according to the shape of his body, but and is on that account not to be restrained, according to his rational mind. For the as to withhold and refrain itself from thought is a debased and empty one, which sence; therefore the man ought not to cover holds God to be circumscribed and limited s head. But herause too great a progres by the lineaments of bodily members. But son towards interior things is dangerous to further, does not the same blessed apostle that rational cognition that is conversited say, "Be renewed in the spirit of your mind, with the story original and temporal; this and put on the new man, which is created ought to have power on its head, which the after God;" and in another place more covering indicates, by which it is signified clearly, "Putting off the old man," he says, to at it o not to be restrained. For a holy "with his deeds; put on the new man, which and proper meaning is pleasing to the holy is renewed to the knowledge of God after the angels." For God sees not after the way of image of Him that created him?" If, then, time, neither does anything new take place we are renewed in the spirit of our mind, and in His vision and knowledge, when anything he is the new man who is renewed to the is done in time and transitorily, after the knowledge of God after the image of Him way in which such things affect the senses, that created him; no one can doubt, that manwhether the carnal senses of animals and was made after the image of Him that created men, or even the heavenly senses of the min, not according to the body, nor indiscriminately according to any part of the mind, 11. For that the Apostle Paul, when speak- but according to the ramonal mind, wherein ing outwardly of the sex of male and female, the knowledge of God can exist. And it is figured the mystery of some more hidden according to this renewal, also, that we are truth, may be understood from this, that made sons of God by the haptism of Christ; when he says in another place that she is a anil putting on the new man, certainly put on widow indeed who is desolate, without chil. Christ through faith. Who is there, then,

dead, or of their dead: as, I say, we are not compelled to understand another person, but and yet has not omitted here to name her. one and the same, that is, the person of the Son of God our Lord Jesus Christ; so, when we are told that "God made man in the mage of God," although it might have been more usual to say, after His own image, yet we are not compelled to understand any other person in the Trinity, but the one and selfsame Trinity itself, who is one God, and after w tose image man is made.

8. And since the case stands thus, if we are to accept the same image of the Trinity, as not in one, but in three human beings, father and mother and son, then the man was not made after the image of God before a wife was made for him, and before they procreated a son; because there was not yet a trinity. Will any one say there was already a trinity, because, although not yet in their proper form, yet in their original nature. both the woman was already in the side of the man, and the son in the loins of his father? Why then, when Scripture had said, "God made man after the image of God," did it go on to say, "God created him; male and female created He them; and God blessed them"> (Or if it is to be so divided, "And God created man," so that thereupon is to be added, "in the image of God created He him," and then subjoined in the third place, "male and female created He them;" for some have feared to say, He made him male and female, lest something monstrous, as it were, should be understood, as are those whom they call hermaphrodites, although even so both might be understood not falsely in the singular number, on account of that which is said, "Two in one flesh." Why then, as I began by saying, in regard to the nature of man made after the image of God, does Scripture specify nothing except male and female? Certainly, in order to complete the image of the Trinity, it ought to have added also son, although still placed

else. For what is meant by the Son of God in the loins of his father, as the woman was declared by the resurrection of the dead of in his side. Or was it perhaps that the Jesus Christ, except of the same Jesus Christ woman also had been already made, and that Two was declared to be Son of God with Suppture had combined in a short and compower? And as then in this passage, when prenensive statement, that of which it was we are told, "the Son of God with power of going to explain afterwards more carefully, Jesus Christ," or "the Son of God according to the spirit of holiness of Jesus Christ," or "the Son of God by the resurrection of the yet born? As if the Holy Spirit could not dead of Jesus Christ," whereas it might have have comprehended this, too, in that brief been expressed in the ordinary way, In His statement, waile about to narrate the birth of own power, or according to the spirit of His the son afterwards in its own place; as it own holiness, or by the resurrection of His narrated afterwards in its own place, that the woman was taken from the side of the man, '

> CHAP, 7,-100W MAN IS THE BRAGE OF GOD WRETHER THE WOMAN IS NOT ALSO THE IN-AGE OF GOD. HOW THE SAVING OF THE APOSTLE, THAT THE MAN IS THE IMAGE OF GOD, BUT THE WOMAN IS THE GLORY OF THE MAN, IN TO BE UNDERSTOOD FIGURATIVELY AND MYSTICALLY.

> 9. We ought not therefore so to understand that man is made in the image of the supreme Trinity, that is, in the image of God, as that the same image should be understood to be in three human beings; especially when the apostle says that the man is the image of God, and on that account removes the covering from his head, which he warns the woman to use, speaking thus: " For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man." What then shall we say to this? If the woman fills up the image of the trinity after the measure of her own person, why is the man still called that image after she has been taken out of his side? Or if even one person of a human being out of three can be called the image of God, as each person also is God in the supreme Trinity itself, why is the woman also not the image of God? For s e is instructed for this very reason to cover her head, which he is forbidden to do because he is the image of God.3

> 10 But we must notice how that which the apostle says, that not the woman but the man is the image of God, is not contrary to that which is written in Genesis, "God created man; in the image of God created He him; male and female created He them: and He blessed them." For this text says that human nature itself, which is complete [oulv] in both sexes, was made in the image of God? and it does not separate the woman from the image of God which it signifies. For after

saying that God made man in the image of dren and nephews, and yet that she ought to God, "He created him," it says, "male and trust in God, and to continue in prayers female:" or at any rate, punctuating the words night and day," he here indicates, that the otherwise, "male and female created He woman having been brought into the trans-them." How then did the apostle tell us gression by being deceived, is brought to sal-that the man is the image of God, and there- vation by child-bearing; and then he has addfore he is forbidden to cover his head; but ed, "If they continue in faith, and charity, that the woman is not so, and therefore is and holiness, with sobnety." As if it could commanded to cover hers? Unless, for sooth, possibly hurt a good widow, if either she had according to that which I have said already, not sons, or if those whom she had did not when I was treating of the nature of the choose to continue in good works. But hehuman mind, that the woman together with cause those things worch are called good her own mishand is the image of God, so that works are, as it were, the sons of our life. that whole substance may be one image; but according to that sense of life in which it when she is referred separately to her quality answers to the question, What is a man's life? of help-meet, which regards the woman herself that is, How does he act in these temporal alone, then she is not the image of God; but things? which life the Greeks do not call fair, as regards the man alone, he is the image of but pioe; and because these good works are God as fully and completely as when the chiefly performed in the way of offices of mercy, while works of mercy are of no prowe said of the nature of the human mind, fit, either to Pagans, or to Jews who do not that both in the case when as a whole it con- believe in Christ, or to any heretics or schistemplates the truth it is the image of God; matics whatsoever in whom faith and charity from it, and diverted in order to the cogni-tion of temporal things; nevertheless on that far figuratively and mystically, because he side on which it beholds and consults truth, was speaking of covering the head of the de n creby it is directed to the cognition unless referred to some hidden sacrament of the lower things, it is not the image of 12. For, as not only most true reason but 12. And since it is so much the more also the authority of the apostle himself deformed after the image of God, the more it clares, man was not made in the image of has extended itself to that which is eternal, God according to the shape of his body, but angels,

and in the case when anything is divided and sober holiness are not found; what the

and is on that account not to be restrained, according to his rational mind. For the so as to withhold and refrain itself from thought is a debased and empty one, which esence; therefore the man ought not to cover holds God to be circumscribed and limited his head. But hecause too great a progress-by the lineaments of bodily members. But son towards inferior things is dangerous to further, does not the same blessed apostle at rational cognition that is conversing say, "Be renewed in the spirit of your mind, with things corpored and temporal; this and put on the new man, which is created ought to have power on its head, which the after God;" and in another place more costony indicates, by which it is signified; "Putting off the old man," he says, that it open to be restrained. For a bely is empored to the learning of God of the the and pious meaning is pleasing to the holy is renewed to the knowledge of God after the angels.' For God sees not after the way of image of Him that created him?" If, then, time, neither does anything new take place we are renewed in the spirit of our mind, and in His vision and knowledge, when anything he is the new man who is renewed to the is done in time and transitorily, after the knowledge of God after the image of Him way in which such things affect the senses, that created him; no one can doubt, that manwhether the carnal senses of animals and was made after the image of Him that created men, or even the heavenly senses of the join, not according to the body, nor indiscriminately according to any part of the mind, 11. For that the Apostle Paul, when speak- but according to the rational mind, wherein ing outwardly of the sex of male and female, the knowledge of God can exist. And it is ngi red the mystery of some more hidden according to this renewal, also, that we are truth, may be understood from this, that made sons of God by the haptism of Car st; when he says in another place that she is a and putting on the new man, certainly put on widow indeed who is desolate, without chil- Christ through faith. Who is there, then,

^{* 1} Tan v c 4 Fph (v. 23, 24.

Greek, there is neither bond nor free, there their disgrace as it were by speaking well. is neit ier male nor temale; for ye are all one in Carist Jesus?": Pray, have faithful than 9.—The same argument is confinerd, women tuen lost their bodily sex? But hecause they are there renewed after the image of God, where there is no sex; man is there made after the image of God, where there is Why, then, is the man on that account not bound to cover his head, because he is the image and glory of God, while the woman is bound to do so, because she is the glory of the man; as though the woman were not renewed in the spirit of her mind, waich spirit is renewed to the knowledge of God after the image of Him who created him? But because she differs from the man in hodily see, it was possible really to represent under her bodily covering that part of the reason which is diso that the image of God may remain on that side of the mind of man on which it cleaves to the beholding or the consulting of the etermen only, but also women have.

cob.

13 A common nature, therefore, is recogvision of that one mind itself is figured. As within, along the succession of the parts of the mind, there where something first meets us which is not common to ourselves with the beasts reason begins, so that here the inner CHAP. to. THE TOWEST DEGRADATION IS man can now be recognized. And if this inner man himself, ti,rough that reason to which light of his eyes is gone from nim; and so but a it were, like a road on our return home, that

who will hold women to be alien from this, being naked from that enlightenment of truth, fedowshap, whereas they are fellow-hears of and with the eyes of their conscience opened grace with us, and whereas in another place to behold how they were left shameful and the same apostle says, "For ye are all the unseemly, like the leaves of sweet fruits, but children of God by faith in Christ Jesus; for without the fruits themselves, they so weave as many as have been haptized into Christ together good words without the fruit of good have put on Christ: there is neither Jew nor works, as while living wickedly to cover over

14. For the soul loving its own power, slips onwards from the whole which is common, to a part, which belongs especially to itself. And that apostatizing pride, which is called no sex, that is, in the spirit of his mind. "the beginning of sin," whereas it might have been most excellently governed by the laws of God, if it had followed Him as its ruler in the universal creature, by seeking something more than the whole, and struggling to govern this by a law of its own, is thrust on, since nothing is more than the whole, into caring for a part; and thus by lusting after something more, is made less; whence also covetousness is called "the root of all evil." 8 And it administers that whole. verted to the government of temporal things; against the laws by which the whole is govwherein it strives to do something of its own erned, by its own body, which it possesses only in part; and so being delighted by corporeal forms and motions, because it has not nal reasons of things; and this, it is clear, not the things themselves within itself, and because it is wrapped up in their images, which it has fixed in the memory, and is foully pol-CHAP. 8.—TURNING ASIDE FROM THE IMAGE OF luted by formication of the phantasy, while it refers all its functions to those ends, for waich it curiously seeks corpored and temnized in their minds, but in their bodies a disporal things through the senses of the body, either it affects with swelling arrogance to be we ascend, then, by certain steps of thought more excellent than of, er souls that are given up to the corporeal senses, or it is plunged into a foul wairlpool of carnal pleasure,

REACHED BY DEGREES,

15. When the soul then consults either for the administering of things temporal has been itself or for others with a good will towards delegated, ships on too far by over-much pro- perceiving the inner and higher things, such gress into outward things, that which is his as are possessed in a chaste embrace, withhead moreover consenting, that is, the (so to out any narrowness or envy, not individually, call it) masculine part which presides in the but in common by all who love such things; watch-tower of counsel not restraining or then even if it be deceived in anything, bridling it; then he waxeth old because of all through ignorance of things temporal (for its his enemies, " ris, the demons with their action in this case is a temporal one), and if prince the devil, who are envious of virtue; it does not hold fast to that mode of acting and that vision of eternal things is withdrawn, which it ought, the temptation is but one comalso from the head himself, eating with his mon to man. And it is a great thing so to spouse that which was forbidden, so that the pass through this life, on which we travel, as

no temptation may take us, but what is com- ment upon things temporal and mutable, that mon to man ! For this is a sin without the knowledge puttern up, it does not edity, so body, and must not be reckoned formeation, the mind is overweighed and thrust out, as it and on that account is very easily pardoned.

But when the soul does anything in order to and learns by its own punishment, through attain those things which are perceived that trial of its own intermediateness, what through the body, through just of proving or the difference is between the good it has of surpassing or of handling tiem, in order abandoned and the bad to which it has comthat it may place in them its final good, then mitted itself; and having thrown away and whatever it does, it does wickedly, and com- destroyed its strength, it cannot return, unmits formeation, sinning against its own body: less by the grace of its Maker calling it to reand while snatching from within the deceifful pentance, and forgiving its sins. For who images of corporeal things, and combining will deliver the unhappy soul from the body them by vain thought, so that nothing seems of this death, unless the grace of God through to it to be divine, unless it be of such a kind Jesus Christ our Lord?! Of which grace we as this; by selfish greediness it is made fruit- will discourse in its place, so far as He Himful in errors, and by selfish produgality it is self-enables us. emptied of strength. Yet it would not leap on at once from the commencement to such CHAP, 12. - THERE IS A KIND OF HIDDEN WEDshameless and miserable fornication, but, as LOCK IN THE INNER MAN. UNLAWFUL PLEASit is written, "He that contempeth small things, shall fall by little and little."?

URES OF THE THOUGHTS,

17. Let us now complete, so far as the Lord helps us, the discussion which we have CHAP. 11.—THE IMAGE OF THE BEAST IN MAN. undertaken, respecting that part of reason to 16 For as a snake does not creep on with which knowledge belongs, that is, the cognizopen steps, but advances by the very minutest ance of things temporal and changeable, emerts of its several scales; so the slippery which is necessary for managing the affairs motion of falling away from what is good of this lite. For as in the case of that visible taxes possession of the negligent only gradu, wedlock of the two human beings who were aily, and beginning from a perverse desire for made first, the serpent did not cat of the for-the likeness of God, arrives in the end at the bidden tree, but only persuaded them to eat aked of their first garment, they earned by gave to her husband, and they eat together; mortality coats of skins.4 For the true honor although she alone spoke with the serpent, of man is the image and likeness of God, and she alone was led away by him: so also which is not preserved except it be in relation in the case of that hidden and secret kind of to Him by whom it is impressed. The less wedlock, which is transacted and discerned therefore that one loves what is one's own, in a single human being, the carnal, or as I the more one cleaves to God. But turough may say, since it is directed to the senses of the desire of making trial of his own power, the body, the sensuous movement of the soul, man by his own bidding falls down to himself which is common to us with beasts, is shut as to a sort of intermediate grade. And so, off from the reason of wisdom. For certainly while he wishes to be as God is, that is, un. bodily things are perceived by the sense of der no one, he is thrust on, even from his own toe body; but spiritual things, which are m ddle grade, by way of punishment, to that eternal and unchangeable, are understood by which is lowest, that is, to those things in the reason of wisdom. But the reason of which beasts delight; and thus, while his knowledge has appetite very near to it seehonor is the likeness of God, but his dishonor ing that what is called the science or knowis the likeness of the beast, " Man being in ledge of actions reasons concerning the bodily honor abideth not: he is compared to the things which are perceived by the bodily beasts that are foolish, and is made like to sense; if well, in order that it may refer that them." By what path, then, could be pass knowledge to the end of the chief good; but so great a distance from the highest to the if ill, in order that it may enjoy them as belowest, except through his own intermediate ing such good things as those wherein it regrade? For when he neglects the love of wis- poses with a false blessedness. Whenever, dom, which remains always after the same then, that carnal or animal sense introduces fastion, and lists after knowledge by expen- into this purpose of the mind which is conversant about things temporal and corporeal,

³ Ecclus. six 1 2 . Ccc vs 13, 4 Ps alia, 17

^{6 1} Cor vin t. 2 Rom. vin 16, 13.

by the living force of reason, some induce- is one person, one human being, and he as a ment to enjoy itself, that is, to enjoy itself as whole will be condemned, unless those things if it were some private good of its own, not as which, as lacking the will to do, and yet havthe public and common, which is the un- ing the will to please the mind with them, changeable, good; then, as it were, the ser- are perceived to be sins of thought alone, are pent discourses with the woman. And to pardoned through the grace of the Mediator, consent to this allurement, is to eat of the 19. This reasoning, then, whereby we have forbidden tree. But if that consent is satis-sought in the mind of each several human the things waich are perceived through the from whom the human species is propagated? together. For it is not possible for the mind not also to the woman, although in the mereis to determine that a sin is not only to be different sex or two human beings, thought of with pleasure, but also to be effectually committed, unless also that intention of CHAP, 13. - THE OPINION OF THOSE WHO HAVE the mind yields, and serves the bad action, (with war, h rests the chief power of applying the members to an ontward act, or of restraining them from one.

18. And yet, certainly, when the mind is pleased in thought alone with unlawful things, while not indeed determining that they are to be do ie, but yet holding and pondering gladly things which ought to have been rejected the very moment they touched the mind, it cannot be denied to be a sin, but far less than if it were also determined to accomplished it in ontward act. And therefore pardon must be soight for such thoughts too, and the breast most be smitten, and it must be said, "Forgive us our debts;" and what follows must be done, and must be joined in our prayer, "As we also forgive our debtors." For it is not as it was with those two first human beings, of which each one bare his own person; and so, if the woman alone had eaten the forbidden food, she certainly alone would have been smitten with the punishment of death: it cannot, I say, he so said also in the case of a single human being now, that if the thought, remaining alone, be gladly fed with unlawful pleasures, from which it ought to turn away directly, while yet there is no determination that the bad actions are to be done, but only that they are retained with pleasure in remembrance, the woman as it were can be condemned without the man.

with a view to the offices of a man's actions, Far be it from us to believe this. For here

field by the pleasure of thought alone, but the being a certain rational wedlock of contemmembers are so restrained by the authority plation and action, with functions distributed of higher counsel that they are not yielded tarough each severally, yet with the unity of as instruments of unrighted isness unto sin; 'the mind preserved in both; saving meanwhile this, I think, is to be considered as if the the truth of that history water divine testiwoman alone should have eaten the forbalden mony hands down respecting the first two food. But if, in this consent to use wickedly human beings, that is, the man and his wife, senses of the body, any sin at all is so deter- -this reasoning, I say, must be listened to mined upon, that if there is the power it is only thus far, that the apostle may be underalso filluled by the body; then that woman stood to have intended to signify something must be understood to have given the unlaw- to be sought in one individual man, by assignful food to her husband with her, to be eaten ing the image of God to the man only, and

> THOUGHT THAT THE MIND WAS SENIFIED BY THE MAN, THE RODRLY SENSE BY THE WOMEN.

20. Nor does it escape me, that some who before us were eminent defenders of the Catholic faith and expounders of the word of God. while they looked for these two things in one human being, whose entire soul they perceived to be a sort of excellent paradise, isserted that the man was the mind, but that the woman was the bodily sense. And according to this d stribution, by which the man is assumed to be the mind, but the woman the bodily sense, all things seem aptly to agree together if they are handled with due attention: unless that it is written, that in all the beasts and flying things there was not found for man an helpmate like to himself; and then the woman was made out of his side ! And on this account I, for my part, have not thought that the bodily sense should be taken for the woman, which we see to be common to ourselves and to the heasts; but I have desired to find something which the beasts had not; and I have rather thought the hodily sense should be understood to be the serpent, whom we read to have been more subtle than all beasts of the field. 6 For in those natural good things which we see are common to our-

of which it is written in the epistle addressed the contemplation of God, which will be the to the Hebrews, where we read, that "strong bighest reward of the sunts; yet where he says, meat belongeth to them that are of full age, " For to one is given by the Spirit the word even those who by reason of use have their of wisdom, to another the word of knowledge senses exercised to discern both good and by the same Spirit," certainly he distinguishes evil," for these "senses" belong to the rational nature and pertain to the understanding; does not there explain the difference, nor in but that sense which is divided into five parts what way one may be discerned from the in the body, through waith corporeal species other. But having examined a great number and motion is perceived not only by ourselves, of passages from the Holy Scriptures, I find

ceived in this, or that, or in any other way; understood that wisdom belongs to contem-yet it is clear, that when we live according plation, knowledge to action. For in this to God, our mind which is intent on the place he meant by piety the worship of God. invisible things of Him ought to be fashioned which in Greek is called Brostpica. For the with proficiency from His eternity, truth, sentence in the Greek MS. has that word, charity; but that something of our own ra- And what is there in eternal things more tional purpose, that is, of the same mind, excellent than God, of whom alone the nature must be directed to the using of changeable is unchangeable? And want is the worship and corporeal things, without which this life of Him except the love of Him, by which we does not go on; not that we may be con- now desire to see Him, and we believe and tormed to this world, by placing our end in hope that we shall see Him; and in propor-such good things, and by forcing the desire tion as we make progress, see now through of blessedness towards them, but that what- a glass in an enigma, but then in clearness? ever we do rationally in the using of temporal. For this is what the Apostle Paul means by things, we may do it with the contemplation "face to face." This is also what John of attaining eternal things, passing through says, "Beloved, now we are the sons of God, the former, but cleaving to the latter,

CHAP 14. - WHAT IS THE DIFFERENCE DETWEEN WISDOM AND KNOWLEDGE, THE WORSHIP OF GOD IS THE FOVE OF HIM. HOW THE INTEL-LECTUAL COUNIZANCE OF ETERNAL THINGS COMES TO PASS THROUGH WISDOM.

measure, if that in it which pulls up, or is evil, from which we ought to abstain that we eternal things, which does not puff up, but, therefore, whatsoever we do prudently, boldiy, as we know, edifieth, a Certainly without temperately, and justly, belongs to that one lives rightly, cannot be possessed, by is conversant in avoiding evil and desiring that we may attain to that eternal life which the knowledge that comes from inquiry, in

is truly blessed.

eternal things; and the latter is reckened to accommodated to our use. wisdom, the former to knowledge. I have also be things, I hold it to be a discourse belonging

selves and to the irrational animals, the sense known; "5 when doubtless he meant his excels by a kind of hving power; not the sense words to be understood of the knowledge of but also by the heasts.

it written in the Book of Job, that holy man 21. But whether that the apostle calls the being the speaker, Behold, piety, that is man the image and glory of God, but the wisdom; but to depart from evil is knowl-woman the glory of the man, is to be re-edge."

In thus distinguishing, it must be and it doth not yet appear that we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is," a Discourse about these and the like subjects seems to me to be the discourse itself of wisdom. But to depart from evil. which Job says is knowledge, is without doubt of temporal things. Since it is in reference For knowledge also has its own good to time [and this world] that we are in wont to pull up, is conquered by love of may come to those good eternal things. And knowledge the virtues themselves, by which knowledge or discipling wherewith our action which thas miserable life may be so governed, good; and so also, whatsoever we gather by the way of examples either to be guarded 22. Yet action, by which we use temporal against or to be imitated, and in the way of things well, differs from contemplation of necessary proofs respecting any subject,

called knowledge, as the apostle too speaks, to knowledge, and to be distinguished from where he says, "Now I know in part, but a discourse belonging to wisdom, to which then shall I know even as also I am those things belong, which neither have been,

Rest to 1

[#] a Cor stor to

eternity in which they are, are said to have come to that which had altogether dropped been, and to be, and to be about to be, with- away, and it will be found such as it was. out any changeableness of times. For neither have they been in such way as that they should rease to be, nor are they about to be in such way as if they were not now; but! they have always had and always will have that very absolute being. And they abide, but not as if fixed in some place as are bodies; but as intelligible things in incorporeal nature, they are so at hand to the glance of the mind, as things visible or tangi-And not only in the case of sensible things posited in place, there abide also intelligible and incorporeal reasons of them apart from local space; but also of motions that pass by in successive times, apart from any transit in time, there stand also like reasons, themselves certainly intelligible, and not sensible And to attain to these with the eye of the mind is the lot of few; and when they are attained as much as they can be, he himself who attains to them does not abide in them, but is as it were repelled by the rebounding of the eye itself of the mind, and so there comes to be a transitory thought of a thing And yet this transient not transitory, thought is committed to the memory through the instructions by which the mind is tang it; that the mind which is compelled to pass from thence, may be able to return thither again; although, if the thought should not return to the memory and find there what it had committed to it, it would be led thereto like an uninstructed person, as it had been led before, and would find it where it had first found it, that is to say, in that incorporeal troto, whence yet once more it may be as it were written down and fixed in the mind. For the thought of man, for example, does not so abide in that incorporeal and unchangeable reason of a square body, as that reason itself abides, it, to be sure, it could attain to it at all without the phantasy of local space. Or if one were to apprehend the raythm of any artificial or musical sound, passing through certain intervals of time, as it rested without time in some secret and deep silence, it could at least be thought as long as that song could be heard; yet what the glance of the mind, transient though it was, caught from thence, and, absorbing as it were into a belly, so laid up in the memory, over this it will be able to ruminate in some measure by recollection, and to transfer. what it has taus learned into systematic knowledge. But if this has been blotted out by absolute forgetfulness, yet once again, given in Piato's dialogue, Menu W G 3

nor shall be, but are; and on account of that under the guidance of tearning, one will

CHAP, 15. - IN OPPOSITION TO THE REMINIS-CENCE OF PLATO AND PYTHAGORAS, GORAS THE SAMIAN. OF THE DIFFERENCE BETWEEN WISDOM AND KNOWLEDGE, AND OF SEEKING THE TRINITY IN THE KNOWLEDGE OF TEMPORAL THINGS.

24. And hence that noble philosopher Plato endeavored to persuade us that the ble in place are to the sense of the body; souls of men lived even before they bare And not only in the case of sensible things. which are learnt are rather remembered, as having been known already, than taken into knowledge as t rings new. For he has told us that a boy, when questioned I know not what respecting geometry, replied as a he were perfectly skilled in that branch of learning. For being questioned step by step and skillfully, he saw what was to be seen, and said that which he saw ! But if this had been a recollecting of things previously known, then certainly every one, or amost every one, would not have been able so to answer when questioned. For not every one was a geometrician in the former life, since geometricians are so few among men that scarcely one can be found anywhere. But we ought rather to believe, that the intellectual mind is so formed in its nature as to see those things, weich by the disposition of the Creator are subjoined to things intelligible in a natural order, by a sort of incorporcal light of an unique kind; as the eye of the flexi sees things adjacent to itself in this bodily hgat, or which light it is made to be receptive, and adapted to it. For none the more does this fleshly eye, too, distinguish black things from white without a teacher, because it had already known them before it was created in this flesh, Why, lastly, is it possible only in intelligible things that any one properly questioned should answer according to any branch of learning, although ignorant of it? Why can no one do this with things sensible, except those worch he has seen in this his present body, or has believed the information of others who knew them, whether somebody's writings or words? For we must not acquiesce in their story, wo assert that the Samian Pythagoras recollected some things of this kind, which he had experienced when he was previously here in another body; and others tell yet of others, that they experienced something of the same

tured that these were untrue recollections, such as we commonly experience in sleep, when we fancy we remember, as though we had done or seen it, what we never did or zance of eternal things is one thing, the rational saw at all; and that the minds of these persons, even though awake, were affected in this way at the suggestion of malignant and deceitful spirits, whose care it is to confirm or to sow some fasse belief concerning the changes of souls, in order to deceive men. Tais, I say, may be conjectured from this, that if they really remembered those things, which they had seen here before, while occupying other bodies, the same thing would happen to many, may to almost all; since also, if we can, as we found one in the senses they suppose that as the dead from the living, so, without cessition and continually, the living are coming into existence from the dead; as sleepers from those that are awake, and those that are awake from them that sleep.

25. If therefore this is the right distinction between wisdom and knowledge, that the intellectual cognizance of eternal things belongs to wisdom, but the rational cognizance of temporal things to knowledge, it is not difficult to judge which is to be preferred or postponed to which. But if we must employ some other distinction by which to know not be compressed into this book; so that in these two apart, which without doubt the that which follows, if God help, it may be apostle teaches us are different, saying, "To suitably examined, and the conclusions to one is given by the Spirit the word of wisdom; which we come may be unfolded.

sort in their minds: but it may be conject to another the word of knowledge, by the same Spirit:" still the difference between those two which we have laid down is a most ' evident one, in that the intellectual cognicognizance of temporal trings and ser; and no one doubts but that the former is to be preferred to the latter. As then we leave behind . those things which belong to the outer man, and desire to ascend within from those things which we have in common with beasts, before we come to the cognizance of things intelligible and supreme, which are eternal, the rational cognizance of temporal things presents itself. Let us then find a trinity in this of the body, and in those things which through them entered in the way of images into our soul or spirit; so that instead of corporeal things which we touch by corporeal sense, placed as they are without us, we might have resemblances of bodies impressed within on the memory from which thought might be formed, while the will as a third united them; just as the sight of the eyes was formed from without, which the will applied to the visible thing in order to produce vision, and united both, while itself also added itself thereto as a third. But this subject must

BOOK XIII.

THE INQUIRY IS PROSECUTED RESPECTING KNOWLEDGE, IN WHICH, AS DISTINGUISHED FROM WIS-DOM, AUGUSTIN HAD BEGUN IN THE FORMER BOOK TO LOOK FOR A KIND OF TRINITY. AND OCCASION IS TAKEN OF COMMENDING CHRISTIAN FAITH, AND OF EXPLAINING HOW THE FAITH OF BELIEVERS IS ONE AND COMMON. NEXT, THAT ALL DESIRE BLESSEDNESS, YET THAT ALL HAVE NOT THE FAITH WHEREBY WE ARRIVE AT BLESSEDNESS; AND THAT THIS PAITH IS DI-FINED IN CHRIST, WHO IN THE PLESH ROSE FROM THE DEAD; AND THAT NO ONE IS SET FREE FROM THE DOMINION OF THE DEVIL THROUGH FORGIVENESS OF SINS, SAVE THROUGH HIM. IT IS SHOWN ALSO AT LENGTH THAT IT WAS NEEDEGL. THAT THE DEVIL SHOULD BE CON-QUERED BY CHRIST, NOT BY POWER, BUT BY RIGHTEOUSNESS. FINALLY, THAT WHEN THE WORDS OF THIS FAITH ARE COMMITTED TO MEMORY, THERE IS IN THE MIND A KIND OF TRINITY, SINCE THERE ARE, FIRST, IN THE MEMORY THE SOUNDS OF THE WORDS, AND THIS EVEN WHEN THE MAN IS NOT THINKING OF THEM; AND NEXT, THE MIND'S EVE OF HIS RECOLLECTION IS FORMED THERPUPON WHEN HE THINKS OF THEM; AND, LASTLY, THE WILL, WHEN HE SO THINKS AND REMEMBERS, COMBINES BOTH,

KNOWN BY THE HELP OF FAILH, HOW WE SEE THE FATER THAT IS IN US. IN THE SAME NARRATIVE OF JOHN, SOME THINGS ARE ONLY BY THE REASON OF THE MIND.

1. In the book before this, we the twelfth of this work, we have done enough to distinguish the office of the rational mind in temporal things, wherein not only our knowing but our action is concerned, from the more excellent office of the same mind, which is employed in contemplating eternal things, and is limited to knowing alone. But I think it more convenient that I should insert somewhat out of the Holy Scriptures, by which the two may more easily be distinguished.

2. John the Evangelist has thus begun his Gospel: "In the beginning was the Word, and the Word was with God, and the Word truth." This entire passage, which I have was God. The same was in the beginning i John & 1-14.

CRAP, 1.—THE ATTEMPT IS MADE TO DISTIN- with God. All things were made by Him; GUISH OUT OF THE SCRIPTURES THE OFFICES and without Him was not anything made that or wishow and of knowledge. That in was made. In Him was life; and the life was THE BEGINNING OF JOHN SOME THINGS THAT the light of men. And the light shineth in ARE SAID BELONG TO WISDOM, SOME TO darkness; and the darkness comprehended it KNOWLEDGE. SOMY THINGS THERE ARE ONLY not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might' believe. He was KNOWN BY THE SENSE OF THE BODY, OTHERS not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-be-

nal, the contemplation of which makes us as they can. blessed; but in those which follow, eternal ginning was the Word, and the Word was images of themselves which we retain in with God, and the Word was God. The same memory; nor yet as those things which we was in the beginning with God. All things have not seen, and which we frame howso-And the light shineth in darkness, and the that therein we may similarly by recollection diraness comprehended it not: "-require a discern them, or rather discern the images of contemplative hie, and must be discerned by them, of what sort soever these are which we profited in this, the wiser without doubt whose soul we do not indeed see, but conjecness comprehended it isot," faith certainly man, as we have learnt him by sight. Faith was necessary, whereby that which was not is not so seen in the heart in which it is, by seen megat be believed. For by "darkness" him whose it is; but most certain knowledge the intended to signify the hearts of mortals holds it fast, and conscience proclaims it. of suman nature. And whether men believe sometimes faith is accommodated even to or not, they taink this in the same manner, falsehoods; for we sometimes so speak as to part of whom, that is, his body, they have And this kind of faith, if indeed it too is to learned turough the eyes of the body; but be called faith, perishes from the heart withof the inner, that is, the soul, they possess out blame, when truth is found and expels it. the knowledge in themselves, because they But faith in things that are true, passes, as also themselves are men, and through inter- one should wish it to pass, into the things think what is said, "There was a man, whose perishes, when those things which were bename was Joan," because they know the lieved are seen. For is it indeed still to be names also by interchange of speech. But called faith, when faith, according to the that which is there also, tiz. "sent from definition in the Epistle to the Hebrews, is God," they who hold at all, hold by faith; and they who do not hold it by faith, either 4. In the words which follow next, "The besitate through doubt, or deride it through same came for a witness, to bear witness of unbelief. Yet both, if they are not in the the Light, that all men through him might number of those over-foolish ones, who say believe;" the action, as we have said, is one in their heart "There is no God," when they done in time. For to bear witness even to hear these words, think both things, svs. both that which is eternal, as is that light that is

here taken from the Gospel, contains in its God; and if they do not do this as the things currier portions what is immutable and eter- themselves feally are, they do it at any rate

3. Further, we know from other sources things are mentioned in conjunction with the faith itself which a man sees to be in his temporal things. And hence some things own heart, if he believes, or not to be there, there belong to knowledge, some to wisdom, if he does not believe: but not as we know according to our previous distinction in the hodies, which we see with the hodily eyes, twelfth book. For the words,-" In the be- and think of even when absent through the were made by Him; and without Him was ever we can in thought from those which we not anything made that was made. In Him have seen, and commit them to memory, that was life; and the life was the light of men, we may recur to them when we will, in order the intellectual mind; and the more any one have fixed there; nor again as a living man, will become. But on account of the verse, ture from our own, and from corporeal mo-"The light stanet rin darkness, and the dark- tions gaze also in thought upon the living turned away from light of this kind, and Although therefore we are bidden to believe hard, v able to behold it; for which reason he on this account, because we cannot see what subsoins, "There was a man sent from God, we are bidden to believe; nevertheless we see whose name was John. The same came for faith itself in ourselves, when that faith is in a witness, to bear witness of the Light, that us; because faith even in absent things is all men tarough Him might believe." But present, and faith in things which are without here we come to a thing that was done in time, us is within, and faith in things which are not and belongs to knowledge, which is comprised seen is itself seen, and itself none the less in the cognizance of facts. And we think of comes into the hearts of men in time; and if the man John under that phantasy which is any cease to be faithful and become unbeimpressed on our memory from the notion lievers, then it perishes from them. And For both alike know what man is, the outer say, I put faith in him, and he deceived me. course with men; so that they are able to themselves. For we must not say that faith

what God is, and what it is to be sent from intelligible, is a thing done in time. And

reason of the mind. We have learned, too, the irrational animals. not the sounds, but the meanings of the words themselves, partly through the sense of the CHAP, 2,-FAITH A THING OF THE HEART, NOT body, partly through the reason of the mind, Nor have we now heard those words for the first time, but they are words we had heard before. And we were retaining in our memory as things known, and we here recognized, not only the words themselves, but also what they meant. For when the bisyllabic word mundus is uttered, then something that is certainly corporeal, for it is a sound, has become known through the body, that is, through the ear. But that which it means also, has become known through the body, that is, through the eyes of the flesh. For so far as the world is known to us at all, it is known through sight. But the quadri-syllabic word crediderunt reaches us, so far as its sound, since that is a corporeal thing, through the ear of the flesh; but its meaning is discoverable by no sense of the body, but by the reason of the mind. For unless we knew through the mind what the word crediderunt meant, we should not understand what they did not do, of whom it is said, "And His own received Him not." The sound then of the word rings upon the ears of the body from without, and reaches the sense which is called hearing. The species also of man is both known to us in ourselves, and is presented to the senses of the body from without, in other men; to the eyes, when it is seen; to the ears, when it is heard; to the touch, when it is held and touched; and it has, too, its image in our memory, incorporeal indeed, but like the body. Lastly, the wonderful beauty of the world itself is at hand from without, both to our gaze, and to that sense which is called | + Gal v. 6.

of this it was that John came to bear witness, touch, if we come in contact with any of it: who "was not that light, but was sent to and this also has its image within in our bear witness of that light." For he adds, memory, to which we revert, when we think "That was the true Light that lighteth every of it either in the enclosure of a room, or man that cometh into the world. He was in again in darkness. But we have already the world, and the world was made by Him, sufficiently spoken in the eleventh book of and the world knew Him not. He came unto these images of corporeal things; incorporeal His own, and His own received Him not." indeed, yet having the likeness of bodies, and Now they who know the Latin language, un- belonging to the life of the outer man. But derstand all these words, from those things we are treating now of the inner man, and of which they know; and of these, some have his knowledge, namely, that knowledge which become known to us through the senses of is of things temporal and changeable; into the body, as man, as the world itself, of the purpose and scope of which, when anywhich the greatness is so evident to our sight; thing is assumed, even of things belonging as again the sounds of the words themselves, to the outer man, it must be assumed for this for hearing also is a sense of the body; and end, that something may thence be taught some through the reason of the mind, as that which may help rational knowledge. And which is said, " And His own received Him thence the fational use of those things which not;" for this means, that they did not be- we have in common with irrational animals here in Him; and what belief is, we do not belongs to the inner man; neither can it know by any sense of the body, but by the rightly be said that this is common to us with

> OF THE BODY; HOW IT IS COMMON AND ONL AND THE SAME IN ALL BELIEVERS. THE FAITH OF BELIEVERS IS ONE, NO OTHERWISE THAN THE WILL OF THOSE WHO WILL IS ONE.

5. But faith, of which we are compelled, by reason of the arrangement of our subject, to dispute somewhat more at length in this book: faith I say, which they who have are called the faithful, and they who have not, unbehevers, as were those who did not receive the Son of God coming to His own; although it is wrought in us by hearing, yet does not belong to that sense of the body which is called hearing, since it is not a sound; nor to the eyes of this our flesh, since it is neither color nor bodily form; nor to that which is called touch, since it has nothing of bulk; nor to any sense of the body at all, since it is a thing of the heart, not of the body; nor is it without apart from us, but deeply seated within us; nor does any man see it in another, but each one in himself. Lastly, it is a thing that can both be feigned by pretence, and be thought to be in him in whom it is not. Therefore every one sees his own faith in himself; but does not see, but believes, that it is in another; and believes this the more firmly, the more he knows the fruits of it. which faith is wont to work by love. ' And therefore this faith is common to all of whom the evangelist subjoins, "But as many as received Him, to them gave He power to become the sons of God, even to them that beheve on His name: which were born, not of

benold it is informed by the same one form; other play, what all had in their minds, and but as the human countenance can be said to what all willed; and when a still greater crowd that yet each certainly has his own. We say with great expectation, all being in suspense certainly with perfect truth, that the faith of and silent, is affirmed to have said: You believers is impressed from one doctrine upon will to buy cheap, and sell dear. And mean the heart of each several person who believes actor though he was, yet all in his words recthe same thing. But that which is believed ognized what themselves were conscious of, is a different thing from the faith by which and applauded him with wonderful goodwill, it is believed. For the former is in things for saying before the eyes of all what was which are said either to be, or to have been, confessedly true, yet what no one looked for. or to be about to be; but the latter is in the And why was so great expectation raised by mind of the believer, and is visible to him his promising that he would say what was the only whose it is; although not indeed itself, will of all, unless because no man knows the but a faith like it, is also in others. For it is wills of other men? But did not be know not one in number, but in kind; yet on so that will? Is there any one who does not count of the likeness, and the absence of all know it? Yet why, unless because there are difference, we rather call it one than many, some things which not unfitly each conjecthough he wills the same thing; and if it in chase, who perceived that the vendor was igtimate itself by any signs, it is believed rather norant of its value, and was therefore asking than seen. But each being conscious of his something very small, and who thereupon own mind certainly does not believe, but gave him, though not expecting it, the just will.

IN ALL, ARE KNOWN TO EACH, THE POET ENNIUS.

6. There is, indeed, so closely conspiring a harmony in the same nature living and using reason, that although one knows not what the other wills, yet there are some wills of all which are also known to each; and although

blood, nor of the will of the flesh, nor of the each man does not know what any other one will of man, but of God;" common I say, not man wills, yet in some things he may know as any form of a bodily object is common, as, what all will. And nence comes that story regards sight, to the eyes of all to whom it is of the comic actor's witty toke, who promised present, for in some way toe gaze of all that that he would say in the theatre, to some be common to all men; for this is so said, had come together on the day appointed, For waen, too, we see two men exceedingly tures from himself to be in others, through alike, we wonder, and say that both have one sympathy or agreement either in vice or vircountenance. It is therefore more easily tue? But it is one thing to see one's own said that the souls were many, -a several will; another to conjecture, however certainly, soul, of course, for each several person-of what is another's. For, in human affairs, I whom we read in the Acts of the Apostles, am as certain that Rome was built as that that they were of one soul,"-than it is, where Constantinople was, although I have seen the apostle speaks of "one faith," for any Rome with my eyes, but know nothing of the one to venture to say that there are as many other city, except what I have believed on the faiths as there are faithful. And yet He who testimony of others. And truly that comic says, "O woman, great is thy faith;" and actor believed it to be common to all to will to another, "O thou of little faith, where- to buy cheap and sell dear, either by observfore didst thou doubt?" sintimates that each ing himself or by making experiment also has his own faith. But the like faith of be- of others. But since such a will is in truth a lievers is said to be one, in the same way as fault, every one can attain the counter virtue, a like will of those who will is said to be one; or run into the mischief of some other fault since in the case also of those who have the which is contrary to it, whereby to resist and same will, the will of each is visible to him-conquer it. For I myself know a case where self, but that of the other is not visible, al- a manuscript was offered to a man for purmanifestly sees outright, that this is his own price, which was much more. Suppose even the case of a man possessed with wickedness so great as to sell cheap what his parents left CHAP. 3. - SOME DESIRES BEING THE SAME to him, and to buy dear, in order to waste it on his own lusts? Such wanton extravagance, I fancy, is not incredible; and if such men are sought, they may be found, or even fall in one's way although not sought; who, by a wickedness more than that of the theatre, make a mock of the theatrical proposition or declaration, by buying dishonor at a great price, while selling lands at a small one. We have heard, too, of persons that, for the sake of distribution, have bought corn at a higher

J Mast av of

^{*} Eph # 5.

price, and sold it to their fellow-citizens at a body; if in goodness of mind, he has it who lower one. And note also what the old poet enjoys this; if in both, he who enjoys both. Ennius has said: that "all mortals wish When, therefore, one says, to live blessedly themselves to be praised;" wherein, doubt- is to enjoy the pleasure of the body; but anless, he conjectured what was in others, both other, to live blessedly is to enjoy goodness by himself, and by those whom he knew by of mind; is it not, that either both know, or experience; and so seems to have declared both do not know, what a blessed life is? what it is that all men will. Lastly, if that How, then, do both love it, if no one can love comic actor himself, too, had said, You all what he does not know? Or is that perhaps will to be praised, no one of you wills to be false waich we have assumed to be most true abused; he would have seemed in like man- and most certain, tiz. that all men will to live ner to have expressed what all will. Yet biessedly? For if to live blessedly is, for there are some who hate their own faults, and argument's sake, to live according to gooddo not desire to be praised by others for that ness of mind, how does he will to live blessfor which they are displeased with themselves; edly who does not will this? Should we not and who thank the kindness of those who research that man does not will to is their own amendment. That if he had said, live according to goodness, which alone is to You all will to be blessed, you do not will to live blessedly? Therefore all men do not he wretched; he would have said something will to live blessedly; on the contrary, few which there is no one that would not recognize in his own will. For whatever else a man may will secretly, he does not withdraw from that will, which is well known to all men, and then, hold that to be false of which the Acawell known to be in all men.]

CHAP 4. THE WILL TO POSSESS BLESSEDNESS IS ONE IN ALL, BUT THE VARIETY OF WILLS IS VERY GREAT CONCERNING THAT BLESSEDNESS DISELF.

7. It is wonderful, however, since the will to obtain and retain blessedness is one in all, whence comes, on the other hand, such a variety and diversity of wills concerning that blessedness itself; not that any one is unwilling to have it, but that all do not know it. For if all knew it, it would not be thought by some to be in goodness of mind; by others, in pleasure of body; by others, in both; and by some in one thing, by others in another, For as men find special delight in this thing or that, so have they placed in it their idea of a blessed life. I How, then, do all love so warmly what not all know? Who can love what he does not know?--- a subject which I have already discussed in the preceding books. Why, therefore, is blessedness loved by all, when it is not known by all? Is it perhaps that all know what it is itself, but all do not know where it is to be found, and that the dispute arises from this?—as if, forsooth, the business was about some place in this world, where every one ought to will to live who wills to live blessedly; and as if the question where blessedness is were not implied in the question what it is. For certainly, if it is in the pleasure of the body, he is blessed who enjoys the pleasure of the

bake them, when the purpose of that rebake live blessedly, because he does not wish to wish it; if to live blessedly is nothing else but to live according to goodness of mind, which many do not will to do. Shall we, demic Cicero himself did not doubt (although Academics doubt every thing), who, when he wanted in the dialogue Hortenaus to find some certain thing, of which no one doubted, from which to start his argument, says, We certainly all will to be blessed? Far be it from me to say this is false. But what then? Are we to say that, although there is no other way of living blessedly than living according to goodness of mind, yet even he who does not will this, wills to live blessedly? This, indeed, seems too absurd. For it is much as if we should say, Even he who does not will to live blessedly, wills to live blessedly. Who could listen to, who could endure, such a contradiction? And yet necessity thrusts us into this strait, if it is both true that all will to live blessedly, and yet all do not will to live in that way in which alone one can live blessedly./

CHAP. 5. -OF THE SAME THING.

8. Or is, perhaps, the deliverance from our difficulties to be found in this, that, since we have said that every one places his idea of a blessed life in that which has most pleased nim, as pleasure pleased Epicurus, and goodness Zeno, and something else pleased other people, we say that to live blessedly is nothing else but to live according to one's own pleasure: so that it is not false that all will to live blessedly, because all will that which pleases each? For if this, too, had been proclaimed to the people in the theatre, all would have found it in their own wills. But

[.] I be vin e 4, etc., x, c, r,

opposition to himself, he so refuted it as to Is it the depravity itself of the human race, make them blush who thought so. For he in such wise that, while they are not unaware indeed philosophers, but who yet are prompt he wills, nor he who has what he wills to dispute, say that all are blessed, whoever wrongly, but he who both has whatsoever live as taey will;" which is what we mean good things he wills, and wills no evil ones, by, as pleases each. But by and by he has yet, when both are not granted of those two subjoined: "But this is indeed false. For things in which the blessed life consists, that to will what is not fitting, is itself most mis- is rather chosen by which one is withdrawn erable; neither is it so miserable not to obtain the more from a blessed life (since he cerwhat one wills, as to will to obtain what one tainly is further from it who obtains things ought not." Most excellently and altogether which he wickedly desired, than he who only most truly does he speak. For who can be does not obtain the things which he desired); so blind in his mind, so alienated from all whereas the good will ought rather to be light of decency, and wrapped up in the chosen, and to be preferred, even if it do not darkness of indecency, as to call him blessed, obtain the things which it seeks? For he because he lives as ne will, who lives wickedly comes near to being a blessed man, who wills and disgracefully; and with no one restraining well whatsoever he wills, and wills things, him, no one punishing, and no one daring which when he obtains, he will be blessed. even to blame him, nay more, too, with most. And certainly not laid things, but good, people praising him, since, as divine Scripture make men blessed, when they do so make keys, "The wicked is praised in his heart's taem. And of good things are already has a desires flagitions desires; when, doubtless, although good will itself; who longs to rejoice in those even so he would be wretched, yet he would good things of which human nature is capabe less wretched, if he could have had nothing ble, and not in the performance or the attain-of those things which he had wrongly willed? ment of any evil; and who follows diligently, longing of a wicked will is fulfilled. And, sent miserable life; so as to be good even in therefore, since it is true that all men will to be evils, and when all evils have been put an end blessed, and that they seek for this one thing to, and all good things fulfilled, then to be with the most ardent luve, and on account of blessed. this seek everything which they do seek; nor can any one love that of which he does not CHAP. 7. PAITH IS NECESSARY, THAT MAN MAY know at all what or of what sort it is, nor can be ignorant what that is which he knows that be wills; it follows that all know a blessed; life. But all that are blessed have what they will, although not all who have wnat they will are forewith blessed. But they are forewith wretched, who either have not what they will, or have that which they do not rightly will. Tuerefore he only is a blessed man, who both has all things which he wills, and wills nothing ill.

CHAP 6. WHY, WREN ALL WILL TO BE BLESSED. THAT IS RATHER CHOSEN BY WHICH ONE WITHDRAWS FROM BEING SO.

g. Since, then, a blessed life consists of these two things, and is known to all, and dear to all; what can we tank to be the cause why, when they cannot have both, men choose, out of these two, to have all things that they will, rather than to will all things

when Cicero, too, had propounded this in well, even although they do not have them? "But, behold! people who are not that neither is he blessed who has not what and he who works imquity is something, and that, too, a something not blessed," gratifies all his most criminal and to be lightly esteemed,-namely, the very For every one is made wretched by a wicked and attains as much as he can, with a pruwill also, even though it stop short with will; dent, temperate, courageous, and right mind, but more wretched by the power by which the such good things as are possible in the pre-

> AT SOME TIME BE BLESSED, WHICH HE WILL ONLY ALLAIN IN THE FUTURE LIPE. BLI SSEDM SOF PROUD PHILOSOPHERS RIDIC-ULOUS AND PITTABLE.

> 10. And on this account, faith, by which men believe in God, is above all things necessary in this mortal life, most full as it is of errors and hardships. For there are no good things whatever, and above all, not taose by which may one is made good, or those by which he will become blessed, of which any other source can be found whence they come to man, and are added to man, unless it be from God. But when he who is good and faithful in these miseries shall have come from this life to the blessed life, then will truly come to pass what now is absolutely impossible,—namely, that a man may live as he will." For he will not will to live badly

 $^{^2}$ [The prophet Nathau enumerates the same truth, or is words to line if the last uses those heart, for the Lagrans with thee 2 a Sama via, μ , W (a. 1–5.)

righteousness in the midst of them through Terenoe's wise saying,patience? They who have endured these evils, either in wishing to have or in fearing to thou canst." lose what they loved, whether wickedly or as he pleases, is not truly blessed, but bravely immortality. miserable. For he is not on that account not miserable, because he would be more so CHAP. 8.—BLESSEDNESS CANNOT EXIST WITHif he also bore misery impatiently. Further, even if he does not suffer those things which inasmuch as he does not live as he wills. For to omit other things, which, while the body remains unburt, belong to those annoyances of the mind, without which we should will to live, and which are innumerable; he Audress, Act n. Scene 1, v. 5, 6.

in the midst of that felicity, nor will be will would will, at any rate, if he were able, so anything that will be wanting, nor will there to have his body safe and sound, and so to be wanting anything which he shall have suffer no inconveniences from it, as to have Whatever shall be loved, will be it within his own control, or even to have it present; nor will that be longed for, which with an imperishableness of the body itself; shall not be present. Everything which will and because he does not possess this, and be there will be good, and the supreme God hangs in doubt about it, he certainly does will be the supreme good and will be present not live as he wills. For although he may for those to enjoy who love Him; and what be ready from fortitude to accept, and bear altogether is most blessed, it will be certain with an equal mind, whatever adversities that it will be so forever. But now, indeed, may happen to him, yet he had rather they philosophers have made for themselves, ac-should not happen, and prevents them if he cording to the pleasure of each, their own is able; and he is in such way ready for both ideals of a blessed life; that they might be alternatives, that, as much as is in him, he able, as it were by their own power, to do wishes for the one and shuns the other? and that, which by the common conditions of if he have fallen into that which he shuns, morials they were not able to do,-namely, he therefore bears it willingly, because that to live as they would. For they felt that no could not happen which he willed. He bears it. one could be blessed otherwise than by have therefore, in order that he may not be crushed; ing what he would, and by suffering nothing but he would not willingly be even burdened. How, then, does he live as he wills? Is it will, that the life whatsoever it be, with which he is delighted, and which he therefore calls would not will to be put upon him? Then blessed, were so in his own power, that he could have it continually? And yet who is not have what he wills. And here is the in this condition? Who wills to suffer trou- sum-total of the blessedness of proud morbles in order that he may endure them man- tals, I know not whether to be laughed at, or fully, although he both wills and is able to not rather to be pitted, who boast that they endure them if he does suffer them? Who live as they will, because they willingly bear would will to live in torments, even although patiently what they are unwilling should haphe is able to live laudably by holding fast to pen to them. For this, they say, is like

laudably, have thought of them as transitory. That this is aptly said, who denies? But it For many have stretched boldly through is advice given to the miserable man, that transitory evils to good things which will last, he may not be more miserable. And it is And these, doubtiess, are blessed through not rightly or truly said to the blessed man, hope, even while actually suffering such such as all wish themselves to be, That cannot transitory evils, through which they arrive at be which you will. For if he is blessed, good things which will not be transitory, whatever he wills can be; since he does not But he who is blessed through hope is not yet will that which cannot be. But such a life is blessed: for he expects, through patience, not for this mortal state, neither will it come a blessedness which he does not yet grasp, to pass unless when immortality also shall Whereas he, on the other hand, who is tor- come to pass. And if this could not be mented without any such hope, without any given at all to man, blessedness too would be such reward, let him use as much endurance sought in vain, since it cannot be without

OUT IMMORTALITY.

he would not will to suffer in his own body, blessed, certainly, if they will truly, they will not want then as he so he extremed blessed, certainly, if they will truly, they will not even then is he to be esteemed blessed, also to be immortal; for otherwise they could not be blessed. And further, if questioned also concerning immortality, as before concerning blessedness, all reply that they will

sought, nay indeed is feigned in this life, so tried, and sifted, and thoroughly strained, whilst immortality is despaired of, without and is so certain, wis, that all men will to be which true blessedness cannot be. he lives blessedly, as we have already said blessed neither will nor do not will to be before, and have sufficiently proved and con- blessed? Or if they will it, as truth procluded, who lives as he wills, and wills noth- claims, as nature constrains, in which indeed ing wrongly. But no one wrongly wills im- the supremely good and unchangeably mortality, if human nature is by God's gift blessed Creator has implanted that will: if, I capable of it; and if it is not capable of it, it say, they will to be blessed who are blessed, is not capable of blessedness. For, that a certainly they do no will to be not tlessed. man may live blessedly, he must needs live. But if they do not will not to be blessed, And if life quits mm by his dying, how can without doubt they do not will to be annihia blessed life remain with him? And when lated and perish in regard to their blessed it quits him, without doubt it either quits ness. But they cannot be blessed except him unwilling, or willing, or neither. If they are alive; therefore they do not will so unwilling, how is the lite blessed which is so to perish in regard to their life. Therefore, within his will as not to be within his power? whoever are either truly blessed or desire to And whereas no one is blessed who wills be so, will to be immortal. But he does not something that he does not have, how much live blessedly who has not that which he wills, less is he blessed who is quitted against his Therefore it follows that in no way can life will, not by honor, nor by possessions, nor be truly blessed unless it be eternal. by any other thing, but by the blessed life itself, since he will have no life at ail? And CHAP 9.—WE SAY THAT PUTCRI BLISSPONESS hence, although no feeling is left for his life to be thereby miserable (for the blessed life quits him, because life altogether quits him), yet he is wretched as long as he feels, because he knows that against his will that is being destroyed for the sake of which he loves all else, and which he loves beyond all else. A life therefore cannot both he blessed, and yet quit a man against his will, since no one becomes blessed against his will; and hence now much more does it make a man miserable by quitting him against his will, when it would make him miserable if he had it against his will! But if it quit him with . his will, even so how was that a blessed life, which he who had it willed should perish? It remains then for them to say, that neither of treese is in the mind of the blessed man; that is, that he is neither unwilling nor willing to be quitted by a blessed life, when through death life quits him altogether; for that lie stands firm with an even heart, prepared alike for either alternative. But neither is that a blessed life which is such as to be unworthy of his love whom it makes blessed. For how is that a blessed life which the blessed man does not love? Or how is that loved, of which it is received indifferently, whether it is to flourish or to perish? Unless perhaps the virtues, which we love in this way on account of blessedness alone, venture to persuade us that we do not love blessedness itself. Yet if they did this, we should certainly leave off loving the virtues themselves, when we do not love that on account of

But blessedness of what quality soever, which alone we loved them. And further, such as is not so, but rather is so called, is how will that opinion be true, which has been Since blessed, if they themselves who are already

> IS TRULY LIERNAL, NOT THROUGH HUMAN REASONINGS, BUT BY THE HELP OF BALLR. THE IMMORTALITY OF BUISSIONESS SECOMES CREDIBLE FROM THE INCARNATION OF THE SON OF GOD.

12. Whether human nature can receive this, which yet it confesses to be desirable, is no small question. But if faith be present, which is in those to whom Jesus has given power to become the sons of God, then there is no question. Assuredly, of those who endeavor to discover it from human reasonings, scarcely a few, and they endued with great abilities, and abounding in leisure, and learned with the most subtle learning, have been able to attain to the investigation of the immortality of the soul alone. And even for the soul they have not found a blessed life that is stable, that is, true; since they have said that it returns to the miseries of this life even after blessedness. And they among them who are asnamed of this opinion, and have thought that the purified soul is to be placed in eternal happiness without a body, hold such opinions concerning the past eternity of the world, as to confute this opinion of theirs concerning the soul: a thing which here it is too long to demonstrate; but it has been, as I think, sathciently explained by us in the twelfth book of the City of God," But that faith promises, not by human reasoning, but by divine anthority, that the whole man, who certainly consists of soul

excellence, it is added in the same place, good deserts of our own, nay, with our evil. "And the Word was made flesh, and dwelt deserts too going before? among us;" that, on the contrary, men might be convinced of that which seemed deserts, are His gifts. For, that faith may incredible. For if He who is by nature the work by love, "the love of God is shed Son of God was made the Son of man through abroad in our hearts by the Holy Ghost which mercy for the sake of the sons of men,—for is given unto us." And He was then given, this is what is meant by "The Word was when Jesus was glorified by the resurrection. made flesh, and dwelt among us" men, - For then He promised that He Himself how much more credible is it that the sons of would send Him, and He sent Him; be-God by the grace of God, and should dwell Him, "He ascended up on high, He led in God, in whom alone and from woom alone captivity captive, and give gifts onto men "s the blessed can be made partakers of that These gifts constitute our deserts, by which immortality; of which that we might be con- we arrive at the chief good of an immortal vinced, the Son of God was made partaker blessedness. "But God," says the apostic, of our mortality?

OURS ARE THE CIFTS OF GOD.

13. Taose then who say, What, had God no other way by which He might free men from the misery of this mortality, that He should will the only-begotten Son, God co-eternal with Himself, to become man, by putting on a human soul and flesh, and being made mortal to endure deat 1?-these, I say, it is not enough so to refute, as to assert that wrath through Him, he afterwards speaks of that mode by which God deigns to free us as saved by His bie. We were not, therethrough the Mediator of God and men, the man Christ Jesus, is good and suitable to the dignity of God; but we must show also, not indeed that no other mode was possible to God, to whose power all things are equally subject, but that there neither was nor need have been my other mode more appropriate for saying, " For if when we were yet weak, in curing our misery. For waat was so necessary for the building up of our hope, and for the freeing the nunds of mortals cast down by the condition of mortality itself, from despair of immortality, than that it should be demonstrated to us at how great a price God

and body, shall be immortal, and on tail ac-rated us, and how greatly He loved us? But count truly blessed. And so, when it had want is more manifest and evident in this so been said in the Gospel, that Jesus has given great proof hereof, than that the Son of God, "power to become the sons of God to them unchangeably good, remaining what He was who received Him;" and what it is to have in Himselt, and receiving from us and for us received Him had been shortly explained by what He was not, apart from any loss of His saying, "To them that believe on His name;" own nature, and deigning to enter into the and it was further added in what way they fellows up of ours, should first, without any are to become sons of God, viz., "Which evil desert of His own, bear our evils; and so were born not of blood, nor of the will of the with unobugated manificence should bestow desh, nor of the will of man, but of God;"- His own gifts upon us, who now believe how lest tast infirmity of men which we all see much God loves us, and who now hope that and bear should despair of attaining so great of which we used to despair, without any

14. Since those also which are called our men by nature should be made the sons of cause then, as it was written and foretold of " commendeth His 'ove towards us, in thit, while we were yet sinners, Christ died for us CHAP. 10. THERE WAS NO OTHER MORE SUIT- Much more, then, being now justified by His ABLE WAY OF FREEING MAN FROM THE MINERY | Lood, we shall be saved from wrath through of Mortality than the incarnation of Him." To this he goes on to add, "For it, THE WORD. THE MERITS WHICH ARE CALLED when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. Those whom he first calls sinners he afterwards calls the enemies of God; and those whom he first speaks of as justified by His blood, he afterwards speaks of as reconoled by the death of the Son of God; and those whom he speaks of first as saved from fore, before that grace merely anyhow sinners, but in such sins that we were enemies of God. But the same apostle calls us above several times by two appellations, wis. sinners and enemies of God, one as if the most mild, the other plainly the most harsh,due time Christ died for the ungodly."6 slight; but sometimes it is such as to be called implety. Yet except it were weakness, it

all the se south opened average the

¹ Rom 1 4, 5.

⁶ Reen. v 6-10.

would not need a physician, who is in the by the death of H.s Son. And I will explain, our speech Saviour. And this word the Latin done, as much as may seem sufficient. language had not previously, but could have, seeing that it could have it when it wanted it. CHAP, 12,-ALL, ON ACCOUNT OF THE SIN OF And this foregoing sentence of the apostle, [where he says, " For when we were yet weak, in due time He died for the angodly," coheres with those two following sentences; in the one of which he spoke of sinners, in the other of enemies of God, as though he referred each severally to each, ers. sinners to the weak, the enemies of God to the ungodly.

CHAP, 11, -A DIFFICULTY, HOW WE ARE JUSTI-TIFED IN THE BLOOD OF THE SON OF GOD.

blood?" Weat power is there in this blood, I He have delivered up His own Son, not of unfaithfulness; among whom we also had the one, the Son dies for us, and the Father and of the mind; and were by nature the hath caosen us in Him before the foundation presses when he speaks of themselves who "by of the world," Nor was the Son delivered nature" were as others; vis. by nature as it livered up Himself for me."2 Therefore to- power of the devil, ought not to be so undergether both the Father and the Son, and the stood as if God did this, or commanded it to Spirit of both, work all things equally and be done; but that He only permitted it, yet harmonimaly; yet we are justified in the that justly. For when He abandoned the sinblood of Carist, and we are reconciled to God

Hebrew Jesus, in the Greek Yorne, but in as I shall be able, here also, how this was

ADAM, WERL DELIVERED INTO THE POWER OF THE DEVIL.

16. By the justice of God in some sense, the numan race was delivered into the power aof the devil; the sin of the first man passing over originally into all of bot a sexes in their birth through conjugal union, and the debt of our first parents binding their woole posterity. I fints deavering up is first signified in Genesis, where, when it had been said to the serpent, "Dist shalt thou eat," it was said to the But what is meant by "justified in His man, "Dast thou art, and unto dust thou sault return."4 In the words, "Unto dust beseech you, that they who believe should be shall thou return," the death of the body is justified in it? And what is meant by "being fore-announced, because he would not have reconciled by the death of His Son?" Was it experienced that either, if he had continued indeed so, that when God the Father was wroth to the end upright as he was made; but in with us. He saw the death of His Son for us, and that it is said to him whilst still living, "Dust was appeared towards us? Was then His Son thou art," it is shown that the whole man was already so far appeased towards us, that He changed for the worse. For "Dust thou art" even de guid to die for us; while the Father is much the same as, "My spirit shall not alwas still so far wroth, that except His Son ways remain in these men, for that they also are died for us, He would not be appeared? And flish." Therefore it was at that time snown, what, then, is that which the same teacher of that he was delivered to him, in that it had the Gentiles himself says in another place, been said to him, "Dust soalt faon eat," But "What shall we then say to these things? If the apostle declares this more clearly, where God be for us, who can be against us? He he says: "And you who were dead in tresthat spared not His own Son, but delivered passes and sins, wherein in time past ye Him up for us all; how has He not with Him walked according to the course of this world, also freely given us all tangs?" Pray, unless according to the prince of the power of the the Father had been already appeared, would air, the spirit that now worketh in the children sparing Him for us? Does not this printip our conversation in times past, in the lusts of seem to be as it were contrary to that? In our flesh, fulfilling the desires of the flesh as though the Father first loved us, He Him- "children of unfaithfulness" are the unbelievself on our account does not spare the Son, ers; and who is not this before he becomes He Himself for us delivers Him up to death, [a believer? And therefore all men are origi-But I see that the Father loved us also before, nally under the prince of the power of the air, He created the world; the apostle nimself being witness, who says, "According as He "originally" is the same that the apostle exup for us as it were unwillingly, the Pather has been depraved by sin, not as it was I Himselt not sparing Him; for it is said also created upright from the beginning. But the concerning Him, "Who loved me, and de- way in which man was thus delivered into the

⁵ Gen ve , Steve with man, A A, · Rom sm 1 32 * Eph ca-That is an

even the evil angels subsist in whatever man-ner of life they have, except through Him return to judgment," that is, shall receive the who quickens all things? If, therefore, the power of judging; which is preserved in the devil.

THE POWER OF THE DEVIL, NOT BY POWER, BUT BY RIGHTEOUSNESS,

17 But the devil was to be overcome, not by the power of God, but by His righteousness. For what is more powerful than the Ommpotent? Or what creature is there of what I the power can be compared to the power of the Creator? But since the devil, by the fault of his own perversity, was made a lover of power, and a forsaker and assailant of righteousness, -for thus also men imitate him so much the more in proportion as they set their hearts on power, to the neglect or even hatred of righteousness, and as they either rejoice in the attainment of power, or are inflamed by the lust of it,-it pleased God, that In order to the rescuing of man from the grasp. of the devil, the devil should be conquered, not by power, but by righteousness, and that so also men, imitating Christ, should seek to conquer the devil by righteousness, not by power. Not that power is to be shunned as though it were something evil; but the order must be preserved, whereby righteousness is before it. For how great can be the power of mortals? Therefore let mortals cleave to righteo sness; power will be given to immortals. And compared to this, the power, how great soever, of those men who are called powerful on earth, is found to be ridiculous weakness, and a pitfall is dug there for the sinner, where the wicked seem to be most powerful. And the righteous man says in his song, "Blessed is the man whom Thou chasteneth, O Lord, and teachest him out of Thy law that Thou mayest give him rest

ner, the author of the sin immediately entered. from the days of adversity, until the pit be Yet God did not certainly so abandon His digged for the wicked. For the Lord will not own creature as not to show Himself to mm cast off His people, neither will He forsake as God creating and quickening, and among His inheritance, until righteousness return penal evils bestowing also many good things unto judgment, and all who follow it are up-upon the evil. For He hath not in anger shut right in heart." At this present time, then, up His tender mercies. Nor did He dismiss in which the might of the people of God is man from the law of His own power, when delayed, "the Lord will not east off His He permitted him to be in the power of the people, neither will He forsake His inheri-devil; since even the devil himself is not supa-tance," how bitter and unworthy things sotated from the power of the Omnipotent, as ever it may suffer in its humility and weakcommission of sins through the just anger end for the righteous when power in its due of God subjected man to the devil, doubtless order shall have followed after righteousness the remission of sins tarough the merciful going before. For power joined to righteousreconciliation of God rescues man from the ness, or righteousness added to power, constitutes a judicial authority. But righteousness belongs to a good will; whence it was said by CHAP, 13 -MAN WAS TO BE RESCUED FROM the angels when Christ was born: "Glory to God in the highest, and on earth peace to men of good will "1 But power ought to follow righteousness, not to go before it; and accordingly it is placed in "second," that is, prosperous fortune; and this is called "sec-ond," from "following." For whereas two things make a man blessed, as we have argued above, to will well, and to be able to do what one wills, people ought not to be so perverse, as has been noted in the same discussion, as that a man should choose from the two things which make him blessed, the being able to do what he wills, and should neglect to will what he ought; whereas he ought first to have a good will, but great power afterwards Furtaer, a good will must be purged from vices, by which if a man is overcome, he is in such wise overcome as that he wills evil; and then how will his will be still good? It is to be wished, then, that power may now be given, but power against vices, to conquer which men do not wish to be powerful, while they wish to be so in order to conquer men; and why is this, unless that, being in truth conquered, they feignedly conquer, and are conquerors not in truth, but in opinion? Let a man will to be prudent, will to be strong, will to be temperate, will to be just; and that he may be able to have these things truly, let him certainly desire power, and seek to be powerful in himself, and (strange though it be) against himself for tamself. But all tae other things which he wills rightly, and yet is not able to have, as, for instance, immort they and true and full felicity, let him not cease to long for, and let him patiently expect.

18 What, then, is the rightcourness by which the devil was conquered? What, except the rightenumess of Jesus Christ? And now was he conquered? Because, when he found in Him nothing worthy of death, yet he slew Him. And certainly it is just, that we whom he held as debtors, should be dismissed free by believing in Him whom he slew without any debt. I In this way it is that we are said to be justified in the blood of Christ." For so that innocent blood was shed for the remission of our sins. Whence He calls Himself in the Psaims, "Free among the dead." For he only that is dead is free from the debt of death. Hence also in another psalm He says, "Then I restored that which I seized not;" meaning sin by the thing seized, becruse sin is laid hold of against what is lawful. Whence also He says, by the mouth of His own Flesh, as is read in the Gospel: " For the prince of this world cometh, and hath nothing in me," that is, no sin; but "that the world may know," He says, "that I do the commandment of the Father; arise, let us go hence."4 And hence He proceeds to His passion, that acceptable in humility, because so great power as was in His Divinity, if He had been unwilling, would have been able not to sufter humility; and thus by Him who died, being thus powerful, both righteousness was commended, and power promised, to us, weak mortals. For He did one of taese two things by dying, the other by rising again. For what is more righteous, than to come even to

CHAP 14. THE UNDRUGATED DIATHOP CHRIST the death of the cross for rightcoursess? And DEATH. WHO WERE LIABLE TO what more powerful, than to rise from the dead, and to ascend into heaven with that very flesh in which He was slam? And therefore He conquered the devil first by righteousness, and afterwards by power: namely, by righteousness, because He had no sin, and was slain by him most unjustly; but by power, because having been dead He lived again, never afterwards to die.5 But He would have conquered the devil by power, even though He could not have been slain by aim; although it belongs to a greater power to conquer death itself also by rising again, than to avoid it by living. But the reason is really a different one, why we are justified in the blood of Christ, when we are rescued from the power of the devil through the remission of sins: it pertains to this, that the devil is conquered by Christ by righteousness, not by power. For Christ was crucified, not through immortal power, but through the weakness which He took upon Him in mortal flesh; of which weakness nevertheless the apostle says, " that the weakness of God is stronger than men. "6

CHAP, 15 -OF THE SAME SUBJECT.

19. It is not then difficult to see that the He might pay for us debtors that which He devil was conquered, when he who was slain by Himself did not one. Would then the devil Him rose again. It is something more, and be conquered by this most just right, if Christ more profound of comprehension, to see that had willed to deal with him by power, not by the devil was conquered when he mought righteousness? But He held back what was himself to have conquered, that is, when possible to Him, in order that He might first Christ was slain. For then that blood, since do what was fitting. And hence it was nec- it was His who had no sin at all, was poured essary that He should be both man and God, out for the remission of our sins; that, he-For unless He had been man, He could not cause the devil deservedly held those whom, have been slain; unless He had been God, as guilty of sin, he bound by the condition of men would not have believed that He would death, he might deservedly loose them through not do what He could, but that He could not Him, whom, as guilty of no sin, the panishdo what He would; nor should we have ment of death undeservedly affected. The thought that righteousness was preferred by strong man was conquered by this righteous-Him to power, but that He lacked power. But ness, and bound with this chain, that his yesnow He suffered for us things belonging to sels might be spoiled, which with himself and man, because He was man; but if He had been his angels had been vessels of wrath while unwilling, it would have been in His power to not so to sufter, because He was also God. mercy. For the Apostle Paul tells us, that And righteousness was therefore made more these words of our Lord Jesus Christ Himself were spoken from heaven to him when he was first called. For among the other things which he heard, he speaks also of this as said to him thus: " For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen from me, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open the eyes of the blind,

¹ Pa lmt 4

^{*} Ps Instrum 5.

⁵ Rom. vi. 9. 4 r Cor. 1. 25. 1 Mark m. 07. 4 Rom. 12. 22, 03.

and to turn them from darkness [to light], finished, but expecting faithfully and paof the flesh, not of the spirit.

CHAP, 16. - THE REMAINS OF DEATH AND THE FAR, THINGS OF THE WORLD TURN TO GOOD, FOR THE ELECT. HOW FITLY THE DEATH OF CHRIST WAS CHOSEN, THAT WE MIGHT BE OF GOD 19

20. For although the death, too, of the flesh itself came originally from the sin of the first man, yet the good use of it has made most glorious martyrs. And so not only that death itself, but all the evils of this world, and the griefs and lahors of men, although they come from the deserts of sins, and especially of original sin, whence life itself too became bound by the bond of death, yet have fitly remained, even when sin is forgiven; that man might have wherewith to contend for truth, and wherehy the goodness of the faithful might be exercised; in order that the new man through the new covenant might be made ready among the evils of this world for a new world, by bearing wisely the misery which this condemned life deserved, and by rejoicing soberly because it will be

and from the power of Satan unto God, that tiently the blessedness which the future life, they may receive forgiveness of sins, and in-being set free, will have for ever. For the heritance among them which are sanctified, devil being cast forth from his dominion, and and faith that is in me." And hence the same from the hearts of the faithful, in the conapostic also, exhorting believers to the giving demnation and faithlessness of whom ne, also f thanks to God the Father, says: "Who though himself also condemned, yet reigned. hath delivered us from the power of darkness, is only so far permitted to be an adversary and hath translated us into the kingdom of according to the condition of this mortality. His dear Son: in whom we have redemption, as God knows to be expedient for them: coneven the forgiveness of sins," In this re- cerning which the sacred writings speak demption, the blood of Christ was given, as through the mouth of the apostle: "God is it were, as a price for us, by accepting which faithful, who will not suffer you to be tempted the devil was not enriched, but bound ' that above that ye are able; but will with the we might be loosened from his bonds, and temptat on also make a way to escape, that that he might not with himself involve in the ye may be able to bear it." And t use evils meshes of sins, and so deliver to the destruction which the faithful endure piously, are of protion of the second and eternal death, any fit either for the correction of sins, or for the one of those whom Christ, free from all debt, exercising and proving of righteousness, or to had redeemed by pouring out His own blood manifest the misery of this life, that the life unindebtedly; but that they who belong to where will be that true and perpetual blessedthe grace of Christ, foreknown, and predes-ness may be desired more ardently, and tinated, and elected before the foundation of sought out more earnestly. But it is on their the world, should only so far die as Christ account that these evils are still kept in be-Himself died for them, i.e. only by the death, ing, of whom the apostle says: "For we know that all things work together for good to them that love God, to them who are called to be holy according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among JUSTIFIED IN 10'S BLOOD, WHAT THE ANGER many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." It is of these who are predestinated, that not one shall perish with the devil; not one shall remain even to death under the power of the devil. And then follows what I have already cited above: "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all; how has He not with Him also freely given us all things ""!

21. Why then should the death of Christ not have come to pass? Nay, rather, why should not that death itself have been chosen above all else to be brought to pass, to the passing by of the other innumerable ways which He who is omnipotent could have employed to free us; that death, I say, wherein neither was anything diminished or changed from His divinity, and so great benefit was conferred upon men, from the humanity which He took upon Him, that a temporal death, which was not due, was rendered by the eternal Son of God, who was also the Son of man, whereby He might free them from an eternal

^{*}Actions if the supersentation of Augustin, the relicit that his concept of which has been a the rather solven and them has been rolling that there is a few reading that the far has the stream some the sense of morely that the far has the stream some the sense of morely that the far has the sense of that there is no some the sense of more of solvents of the sense of

^{* 1} Cot X 15

^{1 (2.}

a Rom. viii oli-30

deat's which was due? The devil was hold- men, in whom all have sinned;" etc.; in ing tast our sins, and through them was fix- which he disputes at some length concerning ing us deservedly in death. He discharged the two men; the one the first Adam, through them, who had none of His own, and who was whose sin and death we, his descendants, are led by him to death undeservedly. That bound by, as it were, hereditary evils; and blood was of such price, that he who even the other the second Adam, who is not only slew Unrist for a time by a death which was man, but also God, by whose payment for us not due, can as his due detain no one, who of what He owed not, we are freed from the was due. Therefore "God commendeth His Further, since on account of that one the love towards us, in that, woile we were yet devil held all who were begotten through his sinners, Urist died for us. Much more then, corrupted carnal concupiscence, it is just that being now justified in His blood, we shall be on account of this one he should loose all who saved from wrata tarough Him." Justified, are regenerated through His immaculate be says, in His blood, justified plainly, in spiritual grace. that we are freed from all sin; and freed from all sin, because the Son of God, who knew no CHAP, 17,—GTHER ADVANTAGES OF THE INsin, was 8 am for us. [Therefore "we shall
be saved from wrath through Him;" from the wrath certainly of God, which is nothing else but just retribution. For the wrath of God is not, as is that of man, a perturbation of the mind; but it is the wrath of Him to whom Holy Scripture says in another place, "But Thou, O Lord, mistering I sy power, judgest with calmouss." If, therefore, the just retribution of God has received such a name, waat can be the right understanding also of tile reconciliation of God, unless that then such wrath comes to an end? Neither were we enemies to find, except as sins are enemies to rightcousness; waten being forgiven, such enmities come to an end, and they whom He Himself justifies are reconciled to the Just One. And yet certainly He loved them even while still enemies, since "He spared not His own Son, but delivered Him up for us all, when we were still enemies. And therefore the apostle has rightly added: "For if, when we were enemies, we were reconciled to God by the death of His Son," by which that remission of sins was made, "much more, being reconciled, we shall be saved in His life." Saved in life, who were reconciled by death. For who can doubt that He will give His life for His friends, for whom, when enemies, He gave His death? "And not only so," he says, "but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." "Not only," he says, "shall we be saved," but "we also joy;" and not in ourselves, but "in God;" joy; "and not in ourselves, but "in God; nor through ourselves, "but through our Lord Jesus Christ, by whom we have now received the atonement," as we have argued above. Then the apostle adds, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all

has put on Christ, in the eternal death which debts both of our first father and of ourselves,

22. There are many other things also in the incarnation of Carist, displeasing as it is to the proud, that are to be observed and thought of advantageously. And one of them is, that it has been demonstrated to man what place he has in the things which God has created; since human nature could so be joined to God, that one person could be made of two substances, and thereby indeed of three-God, soul, and flesh: so that those proud maiignant spirits, who interpose themselves as mediators to deceive, although as if to help, do not therefore dare to place themselves above man because they have not flesh; and chiefly because the Son of God deigned to die also in the same flesh, lest they, because they seem to be immortal, should therefore succeed in getting themselves worshipped as gods. Further, that the grace of God might be commended to us in the man Christ without any precedent merits; because not even He Himself obtained by any precedent merits that He should be joined in such great unity with the true God, and should become the Son of God, one Person with Him; but from the time when He began to be man, from that time He is also God; whence it is said, "The Word was made flesh."3 Then, again, there is this, that the pride of man, water is the chief hindrance against his cleaving to God, can be confuted and healed through such great humility of God. Man learns also how far he has gone away from God; and what it is worth to him as a pain to cure him, when he returns through such a Mediator, who both as God assists men by His divinity, and as man agrees with men by His weakness. For what greater example of obedience could be given to us, who had perished through disobedience,

than God the Son obedient to God the Father, us the incitement of sexual intercourse; and corruption of its origin through one, he held altogether.

UPON HIMSELF FROM THE RACE OF ADAM, AND FROM A VIRGIN.

23. For assuredly God could have taken upon Himself to be man, that in that manhood He might be the Mediator between God and men, from some other source, and not from the race of that Adam who bound the human race by his sin; as He did not create him whom He first created, of the race of some one else. Therefore He was able, either so, or in any other mode that He would, to create yet one other, by whom the conqueror of the first might be conquered. But God judged it better both to take upon Him man through whom to conquer the enemy of the human race, from the race itself that had been conquered; and yet to do this of a virgin, whose conception, not flesa but spirit, not lust but faith, preceded.* Nor sin, are propagated and conceived; but holy virginity became pregnant, not by conjugal intercourse, but by faith,-lust being utterly absent,-so that that which was born from the root of the first man might derive only the origin of race, not also of guilt. For there was born, not a nature corrupted by the confore sin, or if it did, that it was not then such of wisdom and of knowledge. For the aposthere is no question of begetting, it works in as many as have not seen my face in the

even to the death of the cross?! Nay, if in this men yield to it, then it is satisfied wherein could the reward of obedience itself by an act of sin; if they do not, then it is be better shown, than in the flesh of so great bridled by an act of refusal; which two things a Mediator, which rose again to eternal life? who could doubt to have been ahen from It belonged also to the justice and goodness paradise before sin? For neither did the of the Creator, that the devil should be con- chastity that then was do anything indecorquered by the same rational creature which ous, nor did the pleasure that then was suffer he rejoiced to have conquered, and by one anything unquiet. It was necessary, therethat came from that same race which, by the fore, that this carnal concupiscence should be entirely absent, when the offspring of the Virgin was conceived; in whom the author of death was to find nothing worthy of death, CHAC. 18 .- WHY THE SON OF GOD TOOK MAN and yet was to slay Him in order that he might be conquered by the death of the Author of life: the conqueror of the first Adam, who held fast the human race, con-quered by the second Adam, and losing the Christian race, freed out of the human race from human godt, through Him who was not in the guilt, although He was of the race; that that deceiver might be conquered by that race which he had conquered by guilt And this was so done, in order that man may not be lifted up, but "that he that glorieth should glory in the Lord." For he who was conquered was only man; and he was therefore conquered, because he lusted proudly to be a god. But He who conquered was both man and God; and therefore He so conquered, being born of a virgin, because God in humility did not, as He governs other saints, so govern that Man, but bare Him [as a Son]. These so great gifts of God, and did that concupiscence of the flesh intervene, a Son. These so great gifts of God, and by which the rest of men, who derive original whatever else there are, which it is too long for us now upon this subject both to inquire and to discuss, could not exist unless the Word had been made flesh.

> CHAP, 19. -WHAT IN THE INCARNATE WORD BELONGS TO KNOWLEDGE, WHAT TO WISDOM.

24. And all these things which the Word tagion of transgression, but the one only made flesh did and bare for us in time and remedy of all such corruptions. There was born, I say, a Man having nothing at all, and which we have undertaken to demonstrate, to have nothing at all, of sin; through whom to knowledge, not to wisdom. And as the they were to be born again so as to be freed Word is without time and without place, it from sin, who could not be born without sin. is co-eternal with the Father, and in its For although conjugal chastity makes a right wholeness everywhere; and if any one can, use of the carnal concupiscence which is in and as much as he can, speak truly concernour members; yet it is liable to motions not ing this Word, then his discourse will pertain voluntary, by which it shows either that it to wisdom. And hence the Word made flesh, could not have existed at all in paradise be- which is Christ Jesus, has the treasures both as that sometimes it should resist the will. the, writing to the Colossians, says: ** For I but now we teel it to be such, that in appo-would that ye knew what great conflict I have sition to the law of the mind, and even if for you, and for them at Laodicea, and for

^{*} Phil. it. 8.

Luke i. 26-32.

^{3 2} Cor. 2. 17.

of God, I acknowledge in the flesh the true custom of speech, both can be called wisdom, one Person of God and man, by an meffable copiousness of grace. And on account of truth." If we refer grace to knowledge, and treating. truth to wasdom, I think we shall not swerve from that distinction between these two things CHAP. 20, -WHAT HAS BEEN TREATED OF IN which we have commended. For in those things that have their origin in time, this is the highest grace, that man is joined with God in unity of person; but in things eternal the highest truth is rightly attributed to the Word of God. But that the same is Himself the Only-begotten of the Father, full of grace and truth,-this took place, in order that He Himself in things done for us in time should be the same for whom we are cleansed by the same faith, that we may contemplate Him steadfastly in things eternal. And those distinguished philosophers of the those distinguished heathen who have been able to understand and discern the invisible things of God by those things which are made, have yet, as is said of them, "held down the truth in iniquity;" 4 because they philosophized without a Mediator, that is, without the man Christ, whom they neither believed to be about to come at the word of the prophets, nor to have come at that of the apostles. For, placed as they were in these lowest things, they could not but seek some media through which they might attain to those lofty things which they had understood; and so they fell upon deceit-

firsh; that their hearts might be comforted, ful spirits, through whom it came to pass, being knit together in love, and unto all riches toat "they changed the glory of the incorrupof the full assurance of understanding, to the tible God into an image made like to corrup-acknowledgment of the mystery of God, tible man, and to birds, and four-footed which is Christ Jesus: in whom are hid all beasts, and creeping things." For in such the treasures of wisdom and knowledge." forms also they set up or worshipped idols. To what extent the apostle knew all those Therefore Christ is our knowledge, and the ire is ares, how much of them he had pene- same Carist is also our wisdom. He Himself irated, and in them to how great things he implants in us faith concerning temporal had reached, who can know? Yet, for my things, He Himself shows forth the truth con-part, according to that which is written, "But cerning eternal things. Through Him we the manifestation of the Spirit is given to reach on to Himself: we stretch through every man to profit withal; for to one is given knowledge to wisdom; yet we do not withdraw by the Spirit the word of wisdom, to another from one and the same Christ, "in whom are the word of knowledge by the same Spirit;"? hidden all the treasures of wisdom and of if these two are in such way to be distin- knowledge." But now we speak of knowlguished from each other, that wisdom is to be edge, and will hereafter speak of wisdom as assigned to divine things, knowledge to human, much as He Himself shall grant. And let lacknowledge both in Christ, and so with me us not so take these two things, as if it were do all His faithful ones. And when I read, not allowable to speak either of the wisdom "The Word was made flesh, and dwelt among which is in human things, or of the knowlus." I understand by the Word the true Son edge which is in divine. For after a laxer Son of man, and both together joined into and both knowledge. Yet the apostle could not in any way have written, "To one is given the word of wisdom, to another the word of this, the apostic goes on to say, "And we benefit His glory, the glory as of the Only-benefit His glory, the glory as of the Only-begotten of the Father, full of grace and of the distinction between which we are now

> THIS BOOK, HOW WE HAVE REACHED BY STRIS TO A CERTAIN PRINTLY, WHICH IS FOUND IN PRACTICAL KNOWLEDGE AND TRUE FAITH.

> 25. Now, therefore, let us see what this profix discourse has effected, what it has gathered, whereto it has reached. It belongs to all men to will to be blessed; yet all men have not faith, whereby the heart is cleansed, and so blessedness is reached. And thus it comes to pass, that by means of the faith which not all men will, we have to reach on to the blessedness which every one wills. All see in their own heart that they will to be blessed; and so great is the agreement of human nature on this subject, that the man is not deceived who conjectures this concerning another's mind, out of his own: in short, we know ourselves that all will this. But many despair of being immortal, although no otherwise can any one be that which all will, that is, blessed. Yet they will also to be immortal if they could; but through not believing that they can, they do not so live that they can. Therefore faith is necessary, that we may attain blessedness in all the good things of human nature, that is, of both soul

John i, 14

⁵ Ram. I. 18, 20.

from contemplative wisdom.

in knowledge and in wisdom, a sort of trinity of its own special kind, such as we sought before in the outer man; in order that we may lower things, to the contemplation of that Trinity which is God, according to our little measure, if indeed, we can even do this, at least in a riddle and as through a glass.1 If, then, any one have committed to memory the words of this faith in their sounds alone, not knowing what they mean, as tuey commonly who do not know Greek hold in memory of any other language of which they are ignorant, has not he a sort of trimity in his mind? because, first, those sounds of words are in his memory, even when he does not think thereupon; and next, the mental vision, thence when he conceives of them; and next, the will of him who remembers and thinks unites both. Yet we should by no means say that the man in so doing busies himself with a trinity of the interior man, but rather of the exterior; because he remembers, and when he wills, contemplates as much as he wills, that alone which belongs to the sense of the body, which is called hearing. Nor in such an act of thought does he do anything else than deal with images of corporeal things, that is, of sounds. But if he holds and recollects what those words signify, now indeed something of the inner man is brought into

But that same faith requires that action; not yet, however, ought he to be said this faith be limited in Christ, who rose in the or thought to live according to a trimity of the flesh from the dead, not to die any more; inner man, if he does not love those things and that no one is freed from the dominion of the devil, through the forgiveness of sins, For it is possible for him also to hold and save by Him; and that in the abiding place conceive these things, supposing them to be of the devil, hie must need be at once miser-false, in order that he may endeavor to disable and never-ending, which ought rather to prove them. Therefore that will, which in be called death than life. All which I have this case unites those things which are held also argued, so far as space permitted, in this in the memory with those things which are book, while I have already said much on the thence impressed on the mind's eye in consubject in the fourth book of this work as ception, completes, indeed, some kind of trinwell; but in that place for one purpose, here ity, since itself is a third added to two others; for another, -namely, there, that I might but the man does not live according to this, show why and how Carist was sent in the full- when those things which are conceived are ness of time by the Father," on account of taken to be false, and are not accepted. But those who say that He who sent and He who when those things are believed to be true, and was sent cannot be equal in nature; but here, those things which therein ought to be loved, in order to distinguish practical knowlege are loved, then at last the man does live according to a trinity of the inner man; for every one 26. For we wished to ascend, as it were, lives according to that which he loves. But how by steps, and to seek in the inner man, both can things be loved which are not known, but only believed? This question has been already treated of in former books; and we found, that no one loves what he is wholly come, with a mind more practised in these ignorant of, but that when things not known are said to be loved, they are loved from those things which are known. And now we so conclude this book, that we admonish the just to live by faith,3 which faith worketh by love, so that the virtues also themselves, by which one lives prudently, boldly, temperately, and justiv, be all referred to the same faith; for not otherwise can they be true vir-Greek words, or similarly Latin ones, or those tues. And yet these in this life are not of so great worth, as that the remission of sins, or some kind or other, is not sometimes necessary here; and this remission comes not to pass, except through Him, who by His own blood conquered the prince of sinners. What-(geres) of his act of recollection is formed soever ideas are in the mind of the faithful man from this faith, and from such a life. when they are contained in the memory, and are looked at by recollection, and please the will, set forth a kind of trinity of its own sort." But the image of God, of which by His help we shall afterwards speak, is not yet in that trinity; a thing which will then be more apparent, when it shall have been shown where it is, which the reader may expect in a succeeding book.

^{6 6} c 89-21) t Cor. ziii. 17. 2 Gal ov 4.

A TRE we be brough and the nice nice to the term of th

BOOK XIV.

THE TRUE WISDOM OF MAN IS TREATED OF ; AND IT IS SHOWN THAT THE IMAGE OF GOD, WHICH MAN IS IN RESPECT TO HIS MIND, IS NOT PLACED PROPERTY IN TRANSITORY THINGS, AS IN MEMORY, UNDERSTANDING, AND LOVE, WHETHER OF FAITH TISELP AS EXISTING IN TIME, OR EVEN OF THE MIND AS BUSIED WITH ITSELF, BUT IN THINGS THAT ARE PERMANENT; AND THAT THIS WISDOM IS THES PERFECTED, WHEN THE MIND IS RENEWED IN THE KNOWLEDGE OF GOD, ACCORDING TO THE IMAGE OF HIM WHO CREATED MAN AFTER HIS OWN IMAGE, AND THE SATEMENS TO WISDOM, WHEREIN THAT WHICH IS CONTEMPLATED IN LIFEWAL,

ALREADY SAID CONCERNING THE DISTINCTION OF ANOMIEDGE AND WISDOM.

1. Wr must now discourse concerning wisdom; not the wisdom of God, which without doubt is God, for His only-begotten Son is called the wisdom of God; but we will speak of the wisdom of man, yet of true wisdom, with it is according to God, and is His true and chief wors up, which is called in Greek by one term, book ties. And this term, as we have already observed, when our own countrymen themselves also wished to interpret it by a single term, was by them rendered piety, whereas piety means more commonly what the Greeks call emission. But because occurring cannot be translated perfectly by any one word, it is better translated by two, so as to render it rather by "the worship of God " That this is the wisdom of man, as we have already laid down in the twelfth book tof tais work, is shown by the authority of Holy Scripture, in the book of God's servant Job, where we read that the Wisdom of God said to man, "Behold piety, that is wisdom; and to depart from evil is knowledge;"3 or, as some have translated the Greek word " torg my, " learning," " watch certa aly takes its name from learning, whence also it may be called knowledge. For everything is learned in order that it may be known. Al-

CHAP. 1. WHAT THE WISDOM IS OF WHILH WE though the same word, indeed,1 is employed ARE HERE, TO TREAT. WHENCE THE NAME in a different sense, where any one suffers OF PHILIPOPHIE AROSE. WHAT HAS BEEN cycls for his sins, that he may be corrected. Whence is that in the Epistle to the Hebrews, " For what son is he to whom the father giveth not discipane?" And this is still more apparent in the same epistle: " Now no chastening " for the present seemeth to be joyous, but grievous: nevertheless afterward it yie.deth the peaceable fruit of righteousness unto them which are exercised thereby." Therefore God Himself is the chiefest wisdom; but the worship of God is the wisdom of man, of which we now speak. For "the wisdom of this world is foolishness with God." . It is in respect to this wisdom, therefore, which is the worship of God, that Holy Scripture says, "The multitude of the wise is the welfare of the world."?

2. But if to dispute of wisdom belongs to uise men, what shall we do? Shall we dare indeed to profess wisdom, lest it should be mere impudence for ourselves to dispute about it? Shall we not be alarmed by the example of Pythagoras?—who dared not profess to be a wise man, but answered that he was a philosopher, i.e., a lover of wisdom; whence arose the name, that became thenceforth so much the popular name, that no matter how great the learning wherein any one excelled, either in his own opinion or that of others, in things pertaining to wisdom, he was still called nothing more than philosopher. Or was it for this reason that no one, even of

Feeder star tand a Cor A re

A True Nome of a o

S Die iplana

was one without sin? But our Scriptures which minnood He bare in time and carried do not say this, which say, "Rebuke a wise on to things eternal, is profitable also for the man, and he will love thee." For doubtless obtaining of things eternal; and that the virjudges him to have sin. However, for my and mortal life men live prudently, bravely, sume, what they themselves cannot deny, temporal though it is, which leads on never-that to dispute of wisdom belongs also to the theless to things eternal. philosopier, i.e., the lover of wisdom. For have professed to be lovers of wisdom rather CHAP. 2. THERE IS A KIND OF TRINITY IN THE than wise men.

3. In disputing, then, about wisdom, they have defined it thus: Wisdom is the knowledge of things human and divine, hence, in the last book, I have not withheld to commend faith, first briefly distinguishing things eternal from things temporal, and things eternal is itself a thing temporal, and eternal themselves.4 I argued also, that faith

such as these, dared to profess himself a wise respecting the things, temporal which He that man, -because they imagined that a wise man is eternal did and suffered for us as man, he who thinks a man ought to be rebuked, tues themselves, whereby in this temporal part, I dare not profess myself a wise man temperately, and justly, are not true virtues, even in this sense; it is enough for me to as- unless they are referred to that same faith,

> HOLDING, CONTEMPLATING, AND LOVING OF FAITH TEMPORAL, BUT ONE THAT DOES NOT YET ATTAIN TO BEING PROPERLY AN IMAGE OF GOD.

4. Wherefore since, as it is written, "While the admission, that the cognizance of both we are in the body, we are absent from the subjects, whether divine or human, may be Lord; for we walk by faith, not by sight;"? called both knowledge and wisdom.' But undoubtedly, so long as the just man lives according to the distinction made in the apos- by faith, howsoever he lives according to the tle's words, "To one is given the word of wis- inner man, although he aims at truth and dom, to another the word of knowledge," reaches on to things eternal by this same this definition is to be divided, so that the temporal faith, nevertheless in the holding, knowledge of things divine shall be called contemplating, and loving this temporal faith, wisdom, and that of things human appropri- we have not yet reached such a trinity as is to ate to itself the name of knowledge; and of be called an image of God; lest that should the latter I have treated in the thirteenth seem to be constituted in taings temporal book, not indeed so as to attribute to this which ought to be so in things eternal. For knowledge everything whatever that can be when the human mind sees its own faith, known by man about things human, wherein whereby it believes what it does not see, it there is exceeding much of empty vanity and does not see a thing eternal. For that will mischievous curiosity, but only those things not always exist, which certainly will not then by which that most wholesome faith, which exist, when this pilgrimage, whereby we are leads to true blessedness, is begotten, nour- absent from God, in such way that we must ished, defended, strengthened; and in this needs walk by faith, shall be ended, and that knowledge most of the faithful are not strong, sight shall have succeeded it whereby we however exceeding strong in the faith itself, shall see face to face; ' just as now, because For it is one thing to know only what man we believe although we do not see, we shall ought to believe in order to attain to a blessed deserve to see, and shall rejoice at having life, which must needs be an eternal one; but been brought through faith to sight. For another to know in what way this behef itself then it will be no longer faith, by which that may both help the pions, and be defended is believed which is not seen; but sight, by against the impious, which last the apostle which that is seen which is believed. And seems to call by the special name of knowl- then, therefore, although we remember this And when I was speaking of this past mortal life, and call to mind by recollecknowledge before, my especial business was tion that we once believed what we did not see, yet that faith will be reckoned among things past and done with, not among things there discoursing of things temporal; but present and always continuing. And hence while deferring things eternal to the present also that trinity which now consists in the rebook, I showed also that faith respecting membering, contemplating, and loving this same faith while present and continuing, will dwells in time in the hearts of believers, and then be found to be done with and past, and yet is necessary in order to attain the things not still enduring. And hence it is to be gathered, that if that trinity is indeed an im-

¹ Print 18 5

^{• 1} k v.n ec 1,29. • Elk 230- C-7

^{\$ 2} Car v. 6, 2

age of God, then this image itself would have both. to be reckoned, not among things that exist the fa always, but among things transient.

CHAP. 3.—A DIFFICULTY REMOVED, WHICH LIES IN THE WAY OF WHAT HAS JUST BEEN SAID.

But far be it from us to think, that while the nature of the soul is immortal, and from the first beginning of its creation thenceforth never ceases to be, yet that that which is the best thing it has should not endure for ever with its own immortality. Yet what is there in its nature as created, better than that it is made after the image of its Creator? We must find then what may be fittingly called the image of God, not in the holding, contemplating, and loving that faith which will not exist always, but in that which will exist always.

5. Shall we then scrutinize somewhat more carefully and deeply whether the case is really thus? For it may be said that this trinity does not perish even when faith itself shall have passed away; because, as now we both hold it by memory, and discern it by thought, and love it by will; so then also, when we shall both hold in memory, and shall recollect, that we once had it, and shall unite these two by the third, namely will, the same trinity will still continue. Since, if it have left in its passage as it were no trace in us, doubtless we shall not have ought of it even in our memory, whereto to recur when recollecting it as past, and by the third, vis. purpose, coupling both these, to wit, what was in our memory though we were not thinking about it, and what is formed thence by conception. But he who speaks thus, does not perceive, that when we hold, see, and love in ourselves our present faith, we are concerned with a different trinity as now existing, from that trinity which will exist, when we shall contemplate by recollection, not the faith itself, but as it were the imagined trace of it laid up in the memory, and shall unite by the will, as by a third, these two things, vis. that which was in the memory of him who retains, and that which is impressed thence upon the vision of the mind of him who recollects. And that we may understand this, let us take an example from things corporeal, of which we have sufficiently spoken in the eleventh book.* For as we ascend from lower to higher things, or pass inward from outer to inner things, we first find a trinity in the bodily object which is seen, and in the vision of the seer, which when he sees it, is informed thereby, and in the purpose of the will which combines

Let us assume a trinity like this, when the faith which is now in ourselves is so established in our memory as the bodily object we spoke of was in place, from which faith is formed the conception in recollection, as from that bodily object was formed the vision of the beholder; and to these two, to complete the trinity, will is to be reckoned as a third, which connects and combines the faith established in the memory, and a sort of effigy of that faith impressed upon the vision of recollection; just as in that trinity of corporeal vision, the form of the bodily object that is seen, and the corresponding form wrought in the vision of the beholder, are combined by the purpose of the will. Suppose, then, that this bodily object which was beheld was dissolved and had perished, and that nothing at all of it remained anywhere, to the vision of which the gaze might have recourse; are we then to say, that because the image of the bodily object thus now past and done with remains in the memory, whence to form the conception in recollecting, and to have the two united by will as a third, therefore it is the same trinity as that former one, when the appearance of the bodily object posited in place was seen? Certainly not, but altogether a different one: for, not to say that that was from without, while this is from within; the former certainly was produced by the appearance of a present bodily object, the latter by the image of that object now past. So, too, in the case of which we are now treating, to illustrate which we have thought good to adduce this example, the faith which is even now in our mind, as that bodily object was in place, while held, looked at, loved, produces a sort of trinity; but that trinity will exist no more, when this faith in the mind, like that bodily object in place, shall no longer exist. But that which will then exist, when we shall remember it to have been, but not now to be, in us, will doubtless be a different one. For that which now is, is wrought by the thing itself, actually present and attached to the mind of one who believes; but that which shall then be, will be wrought by the imagination of a past thing left in the memory of one who recollects.

CHAP. 4.—THE IMAGR OF GOD IS TO BE SOUGHT IN THE IMMORTALITY OF THE RATIONAL SOUL. HOW A TRINITY IS DEMONSTRATED IN THE MINT.

6. Therefore neither is that trinity an image of God, which is not now, nor is that other an image of God, which then will not be; but we must find in the soul of man, i.e.,

^{*} Cc. : sq.

the rational or intellectual soul, that image of the tenth book, that the mind of man knows the Creator which is immortally implanted in itself. For the mind knows nothing so much its immortality. For as the immortality it as that which is close to itself; and nothing is self of the soul is spoken with a qualification; more close to the mind than itself. We adsince the soul too has its proper death, when duced also other evidences, as much as it lacks at lessed life, which is to be called seemed sufficient, whereby this might be the true life of the soul; but it is therefore most certainly proved, called immortal, because it never ceases to live with some life or other, even when it is CHAP. 5. WHETHER THE MIND OF INFANIS most miserable; -so, although reason or intellect is at one time torpid in it, at another appears small, and at another great, yet the human soul is never anything save rational or intellectual; and hence, if it is made after the image of God in respect to this, that it is able to use reason and intellect in order to understand and behold God, then from the moment when that nature so marvellous and so great began to be, whether this image be so worn out as to be almost none at all, or whether it be obscure and defaced, or bright and beautitul, certainly it always is. Further, too, pitying the defaced condition of its dignity, divine Scripture tells us, that "although man walks in an image, yet he disquieteth himself in vain: he beapeth up riches, and cannot tell wito shall gather them." It would not therefore attribute vanity to the image of God, unless it perceived it to have been defaced. Yet it sufficiently shows that such defacing does not extend to the taking away its being an image, by saying, "Although man walks in an image." Wherefore in both ways that sentence can be truly enunciated; in that, as it is said, "Although man walketh in an image, yet he disquieteth himself in vain," so it may be said, "Although man disquieteth himself in vain, yet he walketh in an image." For although the nature of the soul is great, yet it can be corrupted, because it is not the highest; and although it can be corrupted, because it is not the highest, yet because it is capable and can be partaker of the hignest nature, it is a great nature. Let us seek, then, in this image of God a certain trinity of a special kind, with the aid of Him who Himself made us after His own image. For no subject, or arrive at any result according to the wisdom when is from Him. But if the hook? reader will either hold in remembrance and recollect what we have said of the human soul or mind in former books, and especially in the tenth, or will carefully re-peruse it in the passages wherein it is contained, he will not require here any more lengthy discourse respecting the inquiry into so great a thing.

7. We said, then, among other things in

KNOWS ITSELF.

What, then, is to be said of the mind of an infant, which is still so small, and buried in such profound ignorance of things, that the mind of a man which knows anything shrinks from the darkness of it? Is that too to be believed to know itself; but that, as being too intent upon those things which it has begun to perceive through the bodily senses, with the greater delight in proportion to their novelty, it is not able indeed to be ignorant of itself, but is also not able to think of itself? Moreover, how intently it is bent upon sensible things that are without it, may be conjectured from this one fact, that it is so greedy of sensible light, that if any one through carelessness, or ignorance of the possible consequences, place a light at nighttime where an infant is lying down, on that side to which the eyes of the child so lying down can be bent, but its neck cannot be turned, the gaze of that child will be so fixed in that direction, that we have known some to have come to squint by this means, in that the eyes retained that form which habit in some way impressed upon them while tender and soft. In the case, too, of the other boddly senses, the souls of infants, as far as their age permits, so narrow themselves as it were, and are bent upon them, that they either vehemently detest or vehemently desire that only which offends or allures through the flesh, but do not think of their own inward self, nor can be made to do so by admonition: because they do not yet know the signs that express admonition, whereof words are the thief, of which as of other things they are otherwise can we healt fully investigate this not to know oneself, another not to think of oneself, we have shown already in the same

8. But let us pass by the infantine age, since we cannot question it as to what goes on within itself, winde we have ourselves pretty well forgotten it. Let it suffice only for us hence to be certain, that when man has come to be able to think of the nature of his own mind, and to find out what is the truth, he

[·] Pa sage 7

of the actived in the case of Edmand Irving Chapterias Life of trans - World S. J.

will find it nownere else but in himself. And which the truth on such a subject can be inhe will had, not what he did not know, but quired. It appears, therefore, that the bethat of which he did not think. For what do holding of the mind is something pertaining we know, if we do not know what is in our to its nature, and is recalled to that nature own mind; when we can know nothing at all when it conceives of itself, not as if by movof what we do know, unless by the mind?

THE PART OF THOUGHT IN THIS TRINITY.

mind, except that which is being thought of, that not even the mind itself, whereby we sight otherwise than by tainking of itself. one thing, and the sight of itself another, it is not in my power to discover. For this is not unreasonably said of the eye of the body; for the eye itself of the body is fixed in its begets, therefore, this its own understanding own proper place in the body, but its sight and cognition. For an incorporeal thing extends to things external to itself, and reaches even to the stars. And the eye is not in its own sight, since it does not look at itseit, unless by means of a mirror, as is said above; a thing that certainly does not happen when the mind places itself in its own sight by thinking of itself. Does it then see one part of itself by means of another part of itself, when it looks at itself in thought, as we look at some of our members, which can be in our sight, with other also of our members, riz. with our eyes? What can be said or thought more absurd? For by what is the mind removed, except by itself? or waere is it placed so as to be in its own sight, except before itself? Therefore it will not be there, where it was, when it was not in its own sight; because it has been put down in one place, after being taken away from another. But if it migrated in order to be beheld, where will it remain in order to behold? Is it as it were doubled, so as to be in this and in that place at the same time, ivs. both where it can behold, and where it can be beheld; that in itself it may be beholding, and before itself beheld? If we ask the truth, it will tell us nothing of the sort since it is but feigned that is in the mind, even when one is not images of bodily objects of which we conceive thinking of it, is said to belong only to the when we conceive thus; and that the mind is memory. For if this is so, then the mind had not such, is very certain to the few minds by not these three things: 112, the remembrance,

ling through space, but by an incorporeal conversion; but when it is not conceiving of it-CHAP. 6. - HOW A KIND OF TRINITY EXISTS IN self, it appears that it is not indeed in its own THE MIND THINKING OF ITSHIF, WHAT IS sight, nor is its own perception formed from it, but yet that it knows itself as though it were to itself a remembrance of itself. The function of thought, however, is so one who is skilled in many branches of learngreat, that not even the mind itself can, so ing. the things which he knows are contained to say, place itself in its own signt, except in his memory, but nothing thereof is in the when it thinks of itself; and hence it is so far sight of his mind except that of which he is the case, that nothing is in the sight of the conceiving; while all the rest are stored up in a kind of secret knowledge, which is called memory. The trinity, taen, which we were think whatever we do think, can be in its own setting forth, was constituted in this way. first, we placed in the memory the object by But in what way it is not in its own signt which the perception of the percipient was when it is not thinking of itself, while it can formed; next, the conformation, or as it were never be without itself, as though itself were the image which is impressed thereby; lastly, love or will as that which combines the two. When the mind, then, beholds itself in conception, it understands and cognizes itself; it is understood when it is beheld, and is cognized when understood. Yet certainly the mind does not so beget this knowledge of itself, when it beholds itself as understood by conception, as though it had before been unknown to itself; but it was known to itself, in the way in which things are known which are contained in the memory, but of which one is not thinking; since we say that a man knows letters even when he is thinking of something else, and not of letters. And these two, the begetter and the begotten, are coupled together by love, as by a third, which is nothing else than will, seeking or holding fast the enjoyment of something. held, therefore, that a trinity of the mind is to be intimated also by these three terms, memory, intelligence, will.

9. But since the mind, as we said near the end of the same tenth book, always remembers itself, and always understands and loves itself, although it does not always think of itself as distinguished from those things which are not itself; we must inquire in what way understanding (intellectus) belongs to conception, while the notion (notitia) of each thing the understanding, and the love of itself; but it only remembered itself, and afterwards,

when it began to think of itself, then it un- those which he himself also finds to be true, derstood and loved itself.

HANDLED IN ORDER TO HELP THE READER.

Wherefore let us consider more carefully able to attain to true wisdom. that example which we have adduced, wherein

either of himself, or in that truth itself which is the light of the mind. But he who cannot CHAP. 7. —THE THING IS MADE PLAIN BY AS CONtemplate these things, even when re-ENAMPLE IN WHAT WAY THE MATTER IS minded, is too deeply buried in the darkness of ignorance, through great blindness of heart and too wonderfully needs divine help, to be

10. For this reason I have wished to adit was shown that not knowing a thing is diff- duce some kind of proof, be it what it might, erent from not thinking [conceiving] of it; respecting the act of conceiving, such as and that it may so happen that a man knows might serve to show in what way, out of the something of watch he is not thinking, when things contained in the memory, the mind's he is thinking of something else, not of that, eye is informed in recollecting, and some When any one, taen, who is skilled in two or such thing is begotten, when a man conceives, more branches of knowledge is thinking of as was already in him when, before he conone of them, though he is not thinking of the coived, he remembered; because it is easier other or others, yet he knows them. But can to distinguish things that take place at sucwe rightly say, This musician certainly knows cossive times, and where the parent precedes music, but he does not now understand it, be- the offspring by an interval of time. For if cause he is not tainking of it; but he does we refer ourselves to the inner memory of the now understand geometry, for of that he is mind by which it remembers itself, and to the now thinking? Such an assertion, as far as inner understanding by which it understands appears, is absurd. What, again, if we were itself, and to the inner will by which it loves to say. This musician certainly knows music, itself, where these three always are together. but he does not now love it, while he is not and always have been together since they benow thinking of it; but he does now love gan to be at all, wnether they were being geometry, because of that he is now tranking; thought of or not; the image of this trinity —is not this similarly absurd? But we say will indeed appear to pertain even to the quite correctly. This person whom you per- memory alone; but because in this case a ceive disputing about geometry is also a per- word cannot be without a thought (for we feet musician, for he both remembers music, think all that we say, even if it he said by that and understands, and loves it; but although inner word which belongs to no separate lanhe both knows and loves it, he is not now guage), this image is rather to be discerned in thinking of it, since he is thinking of geome- these three things, his memory, intelligence, try, of which he is disputing. And hence we will. And I mean now by intelligence that are warned that we have a kind of knowledge by which we understand in thought, that is, of certain things stored up in the recesses of when our thought is formed by the finding of the mind, and that this, when it is thought of, those things, which had been at hand to the as it were steps forth in public, and is placed memory but were not being thought of; and as if openly in the sight of the mind; for then I mean that will, or love, or preference, which the mind itself finds that it both remembers, combines this offspring and parent, and is in and understands, and loves itself, even al- some way common to both. Hence it was though it was not thinking of itself, when it that I tried also, viz, in the eleventh book, to was thinking of something else. But in the lead on the slowness of readers by means of case of that of which we have not thought outward sensible things which are seen by the for a long time, and cannot think of it unless eyes of the flesh; and that I then proceeded reminded; that, if the phrase is allowable, in to enter with them upon that power of the some wonderful way I know not how, we do inner man whereby he reasons of things temnot know that we know. In short, it is rightly poral, deferring the consideration of that said by him who reminds, to him whom he reminds. You know this, but you do not know which he contemplates things eternal. And that you know it; I will remind you, and you I discussed this in two books, distinguishing will find that you know what you had thought the two in the twelfth, the one of them being you did not know. Books, too, lead to the higher and the other lower, and that the lower same results, wis, those that are written upon ought to be subject to the higher; and in the subjects which the reader under the guidance thirteenth I discussed, with what truth and of reason finds to be true; not those subjects brevity I could, the office of the lower, in which he believes to be true on the faith of which the wholesome knowledge of toings the narrator, as in the case of history; but human is contained, in order that we may so

act in this temporal life as to attain that which ventitious to the mind, and either was brought is eternal; since, indeed, I have cursorily in-cluded in a single book a subject so manifold and words, which are performed in time and and copious, and one so well known by the pass away, or which again are established in many and great arguments of many and great the nature of things in their own times and men, while manifesting that a trinity exists places, -or arises in the man himself not bealso in it, but not yet one that can be called ing there before, whether on the information an image of God.

CHAP. 8 -THE TRINITY WHICH IS THE IMAGE teenth book, or as the virtues, by which, if BLEST PART OF THE MIND.

11. But we have come now to that argument in which we have undertaken to consider the noblest part of the human mind, by which it knows or can know God, in order that we may find in it the image of God. For although the human mind is not of the same nature with God, yet the image of that nature than which none is better, is to be sought and found in us, in that than which our nature also has nothing better. But the mind must first be considered as it is in itself, before it becomes partaker of God; and His image must be found in it. For, as we have said, although worn out and defaced by losing the participation of God, yet the image of God still remains," For it is His image in this very point, that it is capable of Him, and can be partaker of Him; which so great good is orly made possible by its being His image. Well, then, the mind remembers, understands, loves itself; if we discern this, we discern a truity, not yet indeed God, but now at last an image of God. The memory does not receive from without that which it is to hold; nor does the understanding find without that which it is to regard, as the eye of the body does; nor has will joined these two from without, as it joins the form of the hodyily object and that which is thence wrought in the vision of the beholder; nor has conception, in being turned to it, found an image of a thing seen without, which has been somehow seized and laid up in the memory, whence the intuition of him that recollects has been formed, will as a third joining the two: as we showed to take place in those trinities which were discovered in things corporeal, or watch were somehow drawn within from bodily objects by the bodily sense; of all which we have discoursed in the eleventh book.4 Nor, again, as it took place, or appeared to do so, when we went on further to discuss that knowledge, which had its place now in the workings of the inner man, and which was to be distinguished from wisdom; of which knowledge the subject-matter was, as it were, ad-

of others, or by his own thinking, as faith, which we commended at length in the thiror god is now to at sought in the not they are true, one so lives well in this mortality as to live blessedly in that immortality which God promises. These and other taings of the kind have their proper order in time, and in that order we discerned more easily a trinity of memory, sight, and love. For some of such things anticipate the knowledge of learners. For they are knowable also before they are known, and beget in the learner a knowledge of themselves. And they either exist in their own proper places, or have nappened in time past; although things that are past do not themselves exist, but only certain signs of them as past, the sight or hearing of which makes it known that they have been and have passed away. And these signs are either situate in the places themselves, as e.g. monuments of the dead or the like; or exist in written books worthy of credit, as is all history that is of weight and approved authority; or are in the minds of those who already know them; since what is already known to them is knowable certainly to others also, whose knowledge it has anticipated, and who are able to know it on the information of those who do know it. And all these things, when they are learned, produce a certain kind of trinity, viz by their own proper species, which was knowable also before it was known, and by the application to this of the knowledge of the learner, which then begins to exist when he learns them, and by will as a third which combines both; and when they are known, yet another trinity is produced in the recollecting of them, and this now inwardly in the mind itself, from those images which, when they were learned, were impressed upon the memory, and from the informing of the thought when the look has been turned upon these by recollection, and from the will which as a third combines these two. But those things which arise in the mind, not having been there before, as faith and other things of that kind, although they appear to be adventitious, since they are implanted by teaching, yet are not situate without or transacted without, as are those things which are believed; but began to be altogether within in the mind itself. For faith is not that which is believed, but that by which it is believed; and the former

ory: as has been already said above,

CHAP, Q .- WHETHER JUSTICE AND THE OTHER LIFE.

12. There is, however, some question that they themselves begin also to be in the mind, which was a mind none the less when they will cease, and in the case of three-prudence, fortitude, temperance-such an assertion seems to have something in it; but jusperfect in us than cease to be. Yet Tullius, the great author of eloquence, when arguing in the dialogue Hortennus, says of all four; "If we were allowed, when we migrated from this life, to live forever in the islands of the blessed, as fables tell, what need were there of eloquence when there would be no trials, or what need, indeed, of the very virtues themselves? For we should not need fortitude when nothing of either toil or danger was proposed to us; nor justice, when there was nothing of anybody else's to be coveted; nor temperance, to govern lusts that would not exist; nor, indeed, should we need prudence, when there was no choice offered between good and evil. We should be blessed, therefore, solely by learning and knowing nature, by which alone also the life of the gods is praiseworthy. And hence we may perceive that everything else is a matter of necessity, but this is one of proclaiming the excellence of philosophy, philosophers, and excellently and pleasantly explaining it, has affirmed all four virtues to be necessary in this life only, which we see

is believed, the latter seen. Nevertheless, be- in the contemplation of nature, than which cause it began to be in the mind, which was not any is better and more lovable. It is that a mind also before these things began to be nature wants created and appointed all of erin it, it seems to be somewhat adventitions, natures. And if it belongs to justice to be and will be reckoned among things past, when subject to the government of this nature, then sight shall have succeeded, and itself shall justice is certainly immortal; nor will it cease have ceased to be. And it makes now by its to be in that blessedness, but will be such and presence, retained as it is, and beheld, and so great that it cannot be more perfect or leved, a different trinity from that which it will greater. Perhaps, too, the other three virtues then make by means of some trace of itself, -prudence although no longer with any risk which in passing it will have left in the mem-1 of error, and fortitude without the vexation of bearing evils, and temperance without the towarting of last-will exist in that blessedness: so that it may be the part of prudence to VIRTUES CEASE TO EXIST IN THE PUTURE prefer or equal no good thing to God; and of fortitude, to cleave to Him most steadfastly; and of temperance, to be pleased by no harmful defect. But that which justice is now conraised, whether the virtues likewise by which cerned with in helping the wretched, and pruone lives well in this present mortality, seeing denie in guarding against trenchery, and fortitude in bearing troubles patiently, and temperance in controlling evil pleasures, will not it existed before without them, cease also to exist there, where there will be no evil at all. exist at that time when they have brought us And hence those acts of the virtues which are to things eternal. For some have thought that necessary to this mortal life, like the faith to which they are to be referred, will be reckoned among things past; and they make now a different trinity, whilst we hold, look at, tice is immortal, and will rather then be made and love them as present, from that which they will then make, when we shall discover them not to be, but to have been, by certain traces of them which they will have left in passing in the memory; since then, too, there will be a trinity, when that trace, be it of about sort it may, shall be retained in the memory, and truly recognized, and then these two be joined by will as a third,

> CHAP, 10. HOW A TRINITY IS PRODUCED BY THE MIND REMEMBERING, UNDERSTANDING, AND LOVING HISPLY.

13. In the knowledge of all these temporal things which we have mentioned, there are some knowable things which precede the acquisition of the knowledge of them by an interval of time, as in the case of those sensible objects which were already real before they were known, or of all those things that are learned free choice." This great orator, then, when through history; but some things begin to be at the same time with the knowing of them.going over again all that he had learned from just as, if any visible object, which did not exist before at all, were to rise up before our eyes, certainly it does not precede our knowing it; or if there be any sound made where to be full of troubles and mistakes; but not there is some one to hear, no doubt the sound one of them when we shall have migrated from and the hearing that sound begin and end this life, if we are permitted to live there simultaneously. Yet none the less, whether where is a blessed life; but that blessed souls preceding in time or beginning to exist simulare blessed only in learning and knowing, i.e. tancously, knowable things generate knowl-

edge, and are not generated by knowledge profane literature, where exactness of words But when knowledge has come to pass, when- was more looked for than truth of things, ever the taings known and laid up in "Nor did Clysses saffer such things, nor did memory are reviewed by recollection, who the Ithacan forget himself in so great a peril." does not see that the retaining them in the For when Virgil said that Ulysses did not for-memory is prior in time to the sight of them get himself, what else did he mean, except in recollection, and to the uniting of the two that he remembered himself? And since he things by will as a third? In the mind, how was present to himself, he could not possibly ver, it is not so. For the mind is not adven- remember himself, unless memory pertained titious to itself, as though there came to itself to things present. And, therefore, as that already existing, that same self not already is called memory in things past which makes existing, from somewhere else, or did not in- it possible to recall and remember them; so deed come from somewhere else, but that in in a thing present, as the mind is to itself, that the mind itself already existing, there was is not unreasonably to be called memory, born that same mind not already existing; which makes the mind at hand to itself, so just as faith, which before was not, arises in that it can be understood by its own trought, the mind which already was. Nor does the and then both be joined together by love of itmind see itself, as it were, set up in its own self. memory by recollection subsequently to the knowing of itself, as though it was not there CHAP, 12. THE TRINITY IN THE MIND IS THE before it knew itself; whereas, doubtless, from the time when it began to be, it has never ceased to remember, to understand, and to love itself, as we have already snown. And hence, when it is turned to itself by thought, there arises a trinity, in which now at length we can discern also a word; since it is formed from thought itself, will uniting both. Here, then, we may recognize, more than we have intherto done, the image of which we are in And in so doing it is made wise itself. But search.

CHAP. 11, - WHETHER MEMORY IS ALSO OF THINGS PRISENT.

IMAGE OF GOD, IN THAT IT REMEMBERS, UN-DERNIANDS, AND LOVES GOD, WHICH TO DO

15. This trinity, then, of the mind is not therefore the image of God, because the mind remembers itself, and understands and loves itself; but because it can also remember, understand, and love Him by whom it was made. if it does not do so, even when it remembers, understands, and loves itself, then it is foolish. Let it then remember its God, after whose image it is made, and let it understand and love Him. Or to say the same thing more 14. But some one will say, That is not briefly, let it worship God, who is not made, memory by which the mind, which is ever by whom because itself was made, it is capapresent to itself, is afficined to remember it- ble and can be partaker of Him; wherefore it self; for memory is of things past, not of is written, "Behold, the worship of God, that things present. For there are some, and is wisdom," And then it will be wise, not among them Cicero, who, in treating of the by its own light, but by participation of that virtues, have divided prudence into these supreme Light; and wherein it is eternal, three-memory, understanding, forethought therein shall reign in blessedness. For this to wit, assigning memory to things past, un- wisdom of man is so called, in that it is also derstanding to things present, forethought to or God. For then it is true wisdom; for if things future; which last is certain only in the it is human, it is vain. Yet not so of God, as case of those who are prescient of the future; is that wherewith God is wise. For He is not and this is no gift of men, unless it be granted wise by partaking of Himself, as the mind is from above, as to the prophets. And hence by partaking of God. But as we call it the the book of Wisdom, speaking of men, "The righteousness of God, not only when we thoughts of mortals," it says, "are fearful, speak of that by which He Himself is right-and our forethought uncertain." But mem-cous, but also of that which He gives to man ory of things pist, and understanding of when He justifies the ungodly, which latter things present, are certain: certain, I mean, righteousness the apostle commending, says respecting things incorporeal, which are press of some, that "not knowing the righteousness eat; for things corporeal are present to the of God and going about to establish their own sight of the corporeal eyes. But let any one rightcousness, they are not subject to the rightwho demes that there is any memory of things cousness of God;"4 so also it may be said of present, attend to the language used even in some, that not knowing the wisdom of God

¹ Wind 12, 14

^{*} Every, al 623, (ap. 1 Job anvin 33, 4 Rom. x, 3,

of Him, and through Him, and in Him, are all things "? 4 If, then, all things are in Him, in whom can any possibly live that do live, or be moved that are moved, except in LOVING TISHEF; AND IF IT LOVE NOT GOD, Him in whom they are? Yet all are not with Him in that way in which it is said to Him, "I am continually with Thee." 1 Nor is He with all in that way in which we say, The Lord be with you. And so it is the especial wretchedness of man not to be with Hom, without whom he cannot be. For, beyond a doubt, he is not without Him in whom he is; and yet if he does not remember, and understand, and love Him, he is not with Him. And when any one absolutely forgets a thing, certainly it is impossible even to remind him of it.

CHAP. 13. - HOW ANY ONE CAN FORGET AND REMEMBER GOD.

17. Let us take an instance for the purpose from visible things. Somebody whom you do not recognize says to you, You know me; and in order to remind you, tells you where, when, and how he became known to you; and if, after the mention of every sign by which you might be recalled to remembrance, you still do not recognize him, then you have so come to forget, as that the whole of that knowledge is altogether blotted out of your mind; and nothing else remains, but that you take his word for it who tells you that you once knew him; or do not even do that, if you do not think the person who speaks to you to be

and going about to establish their own wis- worthy of credit. But if you do remember dom, they are not subject to the wisdom of him, then no doubt you return to your owe memory, and find in it that which had not been 16. There is, then, a nature not made, altogether blotted out by forgetfulness. Let which made all other natures, great and small, us return to that which led us to adduce this and is without doubt more excellent than instance from the intercourse of men. Among those which it has made, and therefore also other things, the oth Psalm says, " The wicked than that of which we are speaking; i.e. than shall be turned into hell, and all the nations the rational and intellectual nature, which is that forget God;"4 and again the 22d Psalm, the mind of man, made after the image of "All the ends of the world shall be reminded, Him who made it. And that nature, more and turned unto the Lord."5 These nations, excellent than the rest, is God. And indeed then, will not so have forgotten God as to be "He is not far from every one of us," as the unable to remember Him when reminded of apostle says, who adds, "For in Him we live, Him; yet, by forgetting God, as thought for and are moved, and have our being." And getting their own life, they had been turned if this were said in respect to the body, it into death, i.e. into hell.6 But when remindmight be understood even of this corporeal ed they are turned to the Lord, as though world; for in it too in respect to the body, we coming to life again by remembering their live, and are moved, and have our being, proper life which they had forgotten. It is And therefore it ought to be taken in a more read also in the 94th Psalm, "Perceive now, excellent way, and one that is spiritual, not ye who are unwise among the people; and ye visible, in respect to the mind, which is made fools, when will ye be wise? He that planted after His image. For what is there that is not the ear, shall He not hear? "etc.? For tais in Him, of whom it is divinely written, "For is spoken to those, who said vain things con-

> LOVING TISELF; AND IF IT LOVE NOT GOD, IT MUST BE SAID TO HATE ITSELF. EVEN A WEAK AND ERRING MIND IS ALWAYS STRONG IN REMFMBERING, UNDERSTANDING, AND LOVING ITSELF, LET IT BE TURNED TO GOD, THAT IT MAY BE BLESSED BY REMEMBERING, UNDERSTANDING, AND LOVING HIM.

18. But there are yet more testimonies in the divine Scriptures concerning the love of God. For init, those other two namely, memory and understanding are understood by consequence, masmuch as no one loves that which he does not remember, or of which he is wholly ignorant. And hence is that well known and primary commandment, "Thou shalt love the Lord thy God." . The human mind, then, is so constituted, that at no time does it not remember, and understand, and love itself. But since he who hates any one is anxious to injure him, not undeservedly is the mind of man also said to hate itself when it injures itself. For it wills ill to itself through ignorance, in that it does not think that what it wills is prejudicial to it; but it none the less does will ill to itself, when it wills what would be prejudicial to it. And hence it is written, "He that loveth iniquity, hateth his own soul." He, therefore, who knows how to love himself, loves God; but

^{*} Acta ava. 27, 22. r Rom w 36. 1 Ps. tuxor 23

⁶ Ps 1x 1*. 5 Ps, xx11 27
6 (Avgustin here independed) "Sheet," to denote the place of retribution the the moded (V. T. S.)
7 Ps 2000 A. Pleut st 5 9 Ps, xx, 5.

gone from me."

19. Let, in the midst of these evils of weak-, can see? ness and delusion, great as they are, it could not lose its natural memory, understanding and love of itself. And therefore what I quoted above can be rightly said, "Al-admonished, however briefly, how greatly though man walketh in an image, surely he is even a weak and erring mind loves itself, in disquieted in vain; he heapeth up treasures,

he who does not love tiod, even if he does and knoweth not wno shall gather them. "6 love himself, -a thing implanted in him by For why does he heap up treasures, unless benature .- yet is not unsuitably said to hate him- cause his atrength has deserted him, through self, masmuch as ne does that which is ad- which ne would have God, and so lack nothverse to himself, and assails himself as though ing? And why cannot be tell for whom he he were his own enemy. And this is no shall gather them, unless because the light of doubt a terrible delusion, that whereas all will his eyes is taken from him? And so he does to profit themselves, many do nothing but that not see what the Truth saith, "Thou fool, which is most permittous to themselves, this night thy soul shall be required of thee. When the poet was describing a like disease. Then whose shall those things be which thou of dumb animals, "May the gods," says he, hast provided?"? Yet because even such a "grant better things to the prous, and assign man walketh in an image, and the man's that delusion to enemies. They were rending mind has remembrance, understanding, and with bare teeth their own torn limbs," 'Since love of itself; if it were made plain to it that it was a disease of the body he was speaking it could not have both, while it was permitted of, why has ne called it a delusion, unless be- to choose one and lose the other, vis. either cause, while nature inclines every animal to the treasures it has heaped up, or the mind; take all the care it can of itself, that disease who is so utterly without mind, as to prefer was such that those animals rent those very to have the treasures rather than the mind? limbs of theirs which they desired should be For treasures commonly are able to subvert safe and sound? But when the mind loves the mind, but the mind that is not subverted God, and by consequence, as has been said, by treasures can live more easily and unenremembers and understands Him, then it is cumberedly without any treasures. But woo rightly enjoined also to love its neighbor as it- will be able to possess treasures unless it be self; for it has now come to love itself rightly by means of the mind? For if an infant, and not perversely when it loves God, by born as rich as you please, although lord of partaking of whom that image not only exists, but is also renewed so as to be no longer es nothing if his mind he unconscious, how old, and restored so as to be no longer de-faced, and beatified so as to be no longer mind is wholly lost? But way say of treasures, unhappy. For although it so love itself, that, that anybody, if the choice be given him, presupposing the alternative to be proposed to it, fers going without them to going without a it would lose all things which it loves less mind; when there is no one that prefers, nay, than itself rather than perish; still, by aban- no one that compares them, to those lights doning Him who is above it, in dependence of the body, by which not one man only here upon whom alone it could guard its own and there, as in the case of gold, but every strength, and enjoy Him as its light, to man, possesses the very heaven? For every whom it is sung in the Psalm, "I will guard one possesses by the eyes of the body what-my strength in dependence upon Thee," and ever he gladly sees. Who then is there, who, again, "Draw near to Him, and be enlight- if he could not keep both, but must lose one, ened," at has been made so weak and so would not rather lose his treasures than his dark, that it has fallen away unhappily from eyes? And yet if it were put to him on the itself too, to those things that are not what it- same condition, whether he would rather lose self is, and which are beneath itself, by affect eyes than mind, who is there with a mind that tions that it cannot conquer, and delissions does not see that he would rather lose the from which it sees no way to return. And former than the latter? For a mind without hence, when by God's mercy now pentent, it the eyes of the flesh is still human, but the cries out in the Psalms, "My strength faileth eyes of the flesh without a mind are bestial. me; as for the light of mine eyes, it also is And who would not rather be a man, even though blind in fleshly sight, than a beast that

> 20. I have said thus much, that even those who are slower of understanding, to whose eyes or ears this book may come, might be wrongly loving and pursuing things beneath itself. Now it could not love itself if it

View George na. 513-514. Pr. 412a. 5

nature, truth and blessedness. In that nature, ness of Paradise, and hand down to us historithen, when it happily has cleaved to it, it cal information of that first both good and will live unchangeably, and will see as un-ill of min. And it remembers the Lord its own God, whose image it is. And that it may both lives, and is moved, and is in Him; and not ever thenceforward suffer wrong, it will so it can remember Him. Not because it reche in the halden place of His presence, filled ollects the having known Him in Adam or

KNOWN EVEN TO THE UNGODLY.

21. And of this certainly it feels no doubt, that it is wretched, and longs to be blessed; nor can it hope for the possibility of this on any other ground than its own change ibleness; for if it were not changeable, then, as it could not become wretched after being blessed, so neither could it become blessed after being wretened. And what could have made it wretched under an omnipotent and good God, except its own sin and the righteousness of its Lord? And what will make it blessed, unless its own merit, and its Lord's reward? But its merit, too, is His grace, whose reward will be its blessedness; for it cannot give itself the righteousness it has lost, and so has not. For this it received when man was created, and assuredly lost it by sinning Therefore it receives righteousness, that on account of this it may deserve to receive blessedness; and hence the apostle truly says to it, when beginning to be proud as it were of its own good, "For what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou

were altogether ignorant of itself, i. e. if it did hadst not received it?"4. But when it rightly not remember itselt, nor understand itself; remembers its own Lord, having received H s by which image of God within itself it has Spirit, then, because it is so taught by an insuch power as to be able to cleave to Him ward teaching, it feels wholly that it cannot whose image it is. For it is so recknied in rise save by His affection freely given, nor the order, not of place, but of natures, as has been able to fall save by its own defection that there is none above it save Him. When, freely chosen. Certainly it does not rememfinally, it shall altogether c cave to Him, then ber its own blessedness; since that has been, it will be one spirit, as the apostle testifies, but is not, and it has utterly forgotten it, and saying, "But he was cleaves to the Lord is therefore cannot even be reminded of it." But one spirit," And this by its drawing near it believes what the trustworthy Seriptures to partake of His nature, truth, and blessed- of its God tell of that blessedness, which were ness, yet not by His increasing in His own written by His propact, and tell of the blessedchangeable all that it does see. Then, as God; for He always is, nor has been and is divine Scripture promises, "His desire will not, nor is but has not been; but as He be satisfied with good things," good things never will not be, so He never was not. unchangeable, the very Trimty itself, its And He is whole everywhere. And hence it with so great fullness of 11m, that sin thence- anywhere else before the life of this present forth will never deligat it. But now, when body, or when it was first made in order to it sees itself, it sees something not unchange- be implanted in this body; for it remembers able.

be implanted in this body; for it remembers nothing at all of all this. Whatever there is of this, it has been blotted out by forgetfulness, CHAP. 15. -- ALTHOUGH THE SOUL HOPES FOR But it is remirded, that it may be turned to BLESSEDNESS, VET IT DOES NOT REMEMBER God, as though to that light by which it was in LOST BEISSEDNESS, BUT REMEMBERS GOD AND Some way touched, even when turned away THE RULES OF REGISTROUSNESS, THE UNITED Him. For hence it is that even the CHANGEABLE RULES OF RESHT LIVING ARE ungodly think of eternity, and rightly blame and rightly praise many things in the morals of men. And by what rules do they taus judge, except by those wherein they see how men ought to live, even though they themselves do not so live? And where do they see these rules? For they do not see them in their own moral nature; since no doubt these things are to be seen by the mind, and their minds are confessedly changeable, but these rules are seen as unchangeable by him who can see them at all; nor yet in the character of their own mind, since these rules are tules of rightcourness, and their minds are confessedly unrighteous. Where indeed are these rules written, wherein even the unrightcous recognizes what is righteous, waerein he discerns that he ought to have what he himself has not? Where, then, are they written, unless in the hook of thit Light which is called Truth? whence every righteous law is

⁴ a Cortic 3. In the case of knowledge that is respectively displayed is a method and pattern as when past explains when the end of the same at the education and as the education of the part effects and important and the part effects of the part effects and the part effects are the part effects and the part effects and the part effects are the past effects and the part effects are also the past effects and part end of the part effects are also the past effects and part end of the part effects are also the part effects and part end of the part end of th

but by being as it were impressed upon it) to He bowed His head, and gave up His spirit;"" the heart of the man that worketh righteous- by which the death of the body, through the acss; as the impression from a ring passes spirit's leaving it, is signified. into the wax, yet does not leave the ring. But also of the spirit of a beast, as it is expressly he who worketh not, and yet sees how he written in the book of Solomon called beclessonent to work, he is the man that is turned astes; "Who knoweth the spirit of man that away from that light, which yet touches him, goeth upward, and the spirit of the beast that But he who does not even see how he ought goeth downward to the earth " It is written to live, sins indeed with more excuse, because too in Genesis, where it is said that by the be is not a transgressor of a law that he deluge all flesh died which "had in it the knows; but even he too is just touched some-times by the splendor of the everywhere pres-meaning the wind, a thing most manifestly ent truth, when upon admonition he confesses. corporeal; whence is that in the Psalms, "Fire

ANEW IN MAN.

22. But those who, by being reminded, are turned to the Lord from that detormity whereby they were through worldly lusts conformed to this world, are formed anew from the world, when they hearken to the apostle, saying," Benot conformed to this world, but be ye formed again in the renewing of your mind;" that that image may begin to be formed again by Him by whom it had been formed at first. For that image cannot form itself again, as it could deform itself. He says again elsewhere: "Be ye renewed in the spirit of your mind; and put ye on the new man, which after God is created in righteousness and true holmess " I hat which is meant by " created atter God," is expressed in another place by "after the image of God," But it lost rightcourness and true holiness by sinning, through waah that image became defaced and tarnished; and this it recovers when it is formed again and renewed. But when he says, "In the spirit of your mind," he does not intend to be understood of two things, as though mind were one, and the spirit of the mind another; but he speaks thus, because all mind is spirit, but all spirit is not mind. For there is a Spirit also that is God, which cannot be renewed, because it cannot grow old. And we speak also of a spirit in man distinct from the mind, to which spirit belong the images that are formed after the likeness of bodies; and of this the apostle speaks to the Corinthians, where he says, " But if I shall have prayed with a tongue, my spirit prayeth, but my understanding is unfruitful," For he speaks thus, when that which is said is not understood; since it cannot even be said, unless the images of the corporeal articulate sounds anticipate the oral sound by the thought of the spirit. The soul of man is also called spirit,

copied and transferred (not by migrating to it, whence are the words in the Gospel, "And CHAP 16.—ROW THE IMAGE OF GOD IS FORMED storm." Since spirit, then, is a word of so many meanings, the apostle intended to express by "the spirit of the mind" that spirit which is called the mind. As the same apostic also, when he says, "In putting off the body of the flesh," certainly did not intend two things, as though flesh were one. and the body of the flesh another; but because body is the name of many things that have no flesh (for besides the flesh, there are many bodies celestial and bodies terrestrial), he expressed by the body of the flesh that body which is flesh. In like manner, therefore, by the spirit of the mind, that spirit which is mind. Elsewhere, too, he has even more plainly called it an image, while enforcing the same thing in other words. "Do you," he says, " putting off the old man with his deeds, put on the new man, which is renewed in the knowledge of God after the image of Him that created him." Where the one passage reads, "Put ye on the new man, which is created after God," the other has, "Put ye on the new man, which is renewed after the image of Him that created him." one place he says, " After God;" in the other, "After the image of Him that created him," But instead of saying, as in the former passage," In righteousness and true holiness," he has put in the latter, "In the knowledge of God." This renewal, then, and forming again of the mind, is wrought either after God, or after the image of God. But it is said to be after God, in order that it may not be supposed to be after another creature; and to be after the image of God, in order that this renewing may be understood to take place in that wherein is the image of God, i.e. in the mind. Just as we say, that he who has departed from the body a faithful and righteous man, is dead after the body, not after the spirit. For what do we mean by dead after the body, unless as to

¹ Eph ov z, ri

^{*} Eccles, 111 21. 1 Citto, VII 22. 11 Col. 11, 111. 11 Col. lis. 12 10.

the body or in the body, and not dead as to and diligently perseveres in bridling and is this, than that he is handsome or strong in body, not in mind? And the same is the "After the image of Him that created him," as though it were a different image after which he is renewed, and not the very same which is itself renewed.

CHAP, 17 .- HOW THE IMAGE OF GOD IN THE MIND IS RENEWED UNTIL THE LIKENESS OF GOD IS PERFECTED IN IT IN BLESSEDNESS.

23. Certainly this renewal does not take place in the single moment of conversion itself, as that renewal in laptism takes place in a single moment by the remission of all sins; for not one, be it ever so small, remains unremitted. But as it is one thing to be free from sever, and another to grow strong again from the infirmity which the fever produced; and one thing again to pluck out of the body a weapon thrust into it, and another to heal the wound thereby made by a prosperous cure; so the first cure is to remove the cause of infirmity, and this is wrought by the forgiving of all sins; but the second cure is to real the infirmity itself, and this takes place

the soul or in the soul? Or if we want to say lessening his desire for the former, and in he is handsome after the body, or strong hinding himself by love to the latter. And after the body, not after the mind; what else he does this in proportion as he is helped by God. For it is the sentence of God Himseli, "Without me ye can do nothing," And case with numberless other instances. Let when the last day of life shall have found any us not therefore so understand the words, one holding tast faith in the Mediator in such progress and growth as this, he will be welcomed by the noly angels, to be led to God. whom he has worsnipped, and to be made perfect by Him; and so will receive in the end of the world an incorruptible body, in order not to punishment, but to glory. For the likeness of God will then be perfected in this image, when the sight of God small be perfected. And of this the Apostle Paul speaks; "Now we see through a glass, in an enigma, but then face to face," 5 And again: "But we with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord. And this is what happens from day to day in those that make good progress.

> CHAP 18, -WHITHER THE SENTENCE OF JOHN IS TO BE UNDERSTOOD OF OUR FUTURE LIKE-NESS WITH THE SON OF GOD IN THE IMMOR-TALITY HISELY ALSO OF THE BODY.

24. But the Apostle John says, "Beloved. gradually by making progress in the renewal now are we the sons of God; and it dots not of that image: which two things are plainly yet appear what we shall be: but we know shown in the Psalm, where we read, "Who that, when He shall appear, we shall be like forgiveth all thine iniquities," which takes Him, for we shall see Him as He is." Hence place in baptism; and then follows, "and it appears, that the full likeness of God is to healeth all thine infirmities;" and this takes take place in that image of God at that time place by daily additions, while this image is when it shall receive the full sight of God. being renewed." And the apostle has spoken And yet this may also possibly seem to be of this most expressly, saying, "And though said by the Apostle John of the immortality our outward man perish, yet the inner man of the body. For we shall be like to God in its renewed day by day." And "it is remembed in the knowledge of God, i.e. in right-in the Trinity took a body, in which He died cousness and true holiness," according to the and rose again, and which He carried with testimonies of the apostle cited a little before. Him to heaven above. For this, too, is called He, then, who is day by day renewed by an image of the Son of God, in which we shall making progress in the knowledge of God, have, as He has, an immortal body, being and in righteousness and true holiness, trans-conformed in this respect not to the image of fers his love from things temporal to things the Father or of the Holy Spirit, but only of eternal, from things visible to things intelligi- the Son, because of Him alone is it read and ble, from things carnal to things spir tual; received by a sound faith, that "the Word was made flesh." And for this reason the apostle says, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." The first-born "certainly "from the dead," accord-

t Pa cut 1

a [Justification is instantished as sand total or it gradual Baptism is the age, not the local field of the local field as were longued by the sector ence to see his death, and set the longued with the hopers that the acceptance is see his death, and set the longued with the hopers that the sector ence is a first set of sector ence to see his death firm he to hopers that the longue to the longuest of the longuest o

ing to the same abostle; by which death His he shall not see the glory of the Lord, when flesh was sown in distioner, and rose again in those on the left hand shall go into eternal giory. According to this image of the Son, prishment, while those on the right go into to which we are conformed in the body by inmortality, we also do that of which the same the Truth tells us; "to know Toce," He apostle speaks, "As we have borne the image says, "the one true God, and Jesus Christ of the earthy, so shall we also bear the image whom Thou hast sent." of the neavenly;" to wit, that we who are mertal after Adam, may hold by a true faith, believe is properly called wisdom as distinct and a sure and certain hope, that we shall be from knowledge in the sacred writings; but immertal after Christ. For so can we now wisdom only of man, waich yet man has not bear the same image, not yet in sight, but in except from Him, by partaking of whom a fait; not yet in fact, but in hope. For the rational and intellectual mind can be made apostle, when he said this, was speaking of truly wise;-this contemplative wisdom, I say, the resurrection of the body.

CHAP 19. - JOHN IS RATHER TO BE UNDER-STOOD OF OUR PERFECT LIKENESS WITH THE TRINITY IN LIFE ETERNAL. WISDOM IS PER-FEATED IN HAPPINESS.

25. But in respect to that image indeed, of which it is said, "Let us make man after our image and likeness," we believe,-and, after the utmost search we have been able to make, understand, - that man was made after the image of the Trinity, because it is not said, After my, or After thy image. And therefore that place too of the Apostle John must be understood rather according to this image, when he says, "We shall be like Him, for we shall see Him as He is;" because he spoke too of Him of whom he had said, "We are the sons of God," And the immortality of the flesh will be perfected in that moment of the resurrection, of which the Apostle Paul says, " In the twinkling of an eye, at the last trump; and the dead shall be mused incorrupttble, and we shall be enanged." * For in that very twinkling of an eye, before the judgment, the spiritual body shall rise again living in the pursuit of these subjects, or if in power, in incorruption, in glory, which is now sown a natural body in weakness, in corruption, in dishonor. But the image which is renewed in the spirit of the mind in the knowledge of God, not outwardly, but inwardly, from day to day, shall be perfected by that sight itself; which then after the judgment shall be face to face, but now makes progress as through a glass in an enigma. 5. And we must understand it to be said on account of this perfection, that "we shall be like Him, for we shall see Him as He is." For this gift will be given to us at that time, when it shall have been said, "Come, ye blessed of my Father, inherit the kingdom prepared for you." For then will the ungodly be taken away, so that

26. This contemplative wisdom, which I it is that Cicero commends, in the end of the dialogue Hortensius, when he says: "While, then, we consider these things night and day, and sharpen our understanding, which is the eye of the mind, taking care that it be not ever dulled, that is, while we live in philosopny; we, I say, in so doing, have great hope that, if, on the one hand, this sentiment and wisdom of ours is mortal and perismable, we shall still, when we have discharged our human offices, have a pleasant setting, and a not painful extinction, and as it were a rest from life; or if, on the other, as ancient philosophers thought,-and those, too, the greatest and far the most celebrated, -we have souls eternal and divine, then must we needs think, that the more these shall have always kept in their own proper course, i.e. in reason and in the desire of inquiry, and the less they shall have mixed and entangled themselves in the vices and errors of men, the more easy ascent and return they will have to heaven," And then he says, adding this short sentence, and finishing his discourse by repeating it: "Wherefore, to end my discourse at last, if we wish either for a tranquil extinction, after to migrate without delay from this present home to another in no little measure better. we must be tow all our labor and care upon these pursuits," And here I marvel, that a man of such great ability should promise to men living in philosophy, which makes man blessed by contemplation of truth, "a pleasant setting after the discharge of human offices, if this our sentiment and wisdom is mortal and perishable;" as if that which we did not love, or rather which we fiercely hated, were then to die and come to nothing, so that its setting would be pleasant to us! But indeed he had not learned this from the philosophers, whom he extols with great praise; but this sentiment is redolent of that New Academy, wherein it pleased him to doubt of even

Corner October

[#] Gen 4, 26, # 1 Cor av 52, # Matt 4.4# 34,

⁷ Inn. nevi. so. W Matt. xxv. 46.

⁹ John avn 3.

the plainest things. But from the philosophers that were greatest and far most celebrated, as he himself confesses, he had learned that souls are eternal. For souls that suffice for the wretched, i.e. for all mortals are eternal are not unsuitably stirred up by who have only this kind of reason, and are the exhortation to be found in "their own proper course," when the end of this life shall have come, i.e. "in reason and in the desire of inquiry," and to mix and entangle themselves the less in the vices and errors of men,

BOOK XV.

FEGINS BY SETTING FORTH BRIEFLY AND IN SUM THE CONTENTS OF THE PREVIOUS FOURTEEN BOOKS. THE ARGUMENT IS THEN SHOWN TO HAVE REACHED SO FAR AS TO ALBOW OF OUR NOW INQUIRING CONCERNING THE TRINITY, WHICH IS GOD, IN THOSE ETERNAL, INCORPOREAL, AND UNCHANGEABLE THINGS THEMSELVES, IN THE PERFECT CONTEMPLATION OF WHICH A BLESSED LIFE IS PROMISED TO US. BUT THIS TRINITY, AS HE SHOWS, IS HERE SEEN BY US AS BY A MIRROR AND IN AN ENIGMA, IN THAT IT IS SEEN BY MEANS OF THE IMAGE OF GOD, WHICH WE ARE, AS IN A LIKENESS THAT IS OBSCURE AND HARD OF DISCERNMENT. IN LIKE MANNER, IT IS SHOWN, THAT SOME KIND OF CONJECTURE AND EXPLANATION MAY BE GATH-ERED RESPECTING THE GIVERATION OF THE DIVINE WORD, FROM THE WORD OF OUR OWN MIND, BUT ONLY WITH DIFFICULTY, ON ACCOUNT OF THE EXCEEDING DISPARITY WHICH IS DISCENNIBLE BETWEEN THE TWO WORDS; AND, AGAIN, RESPECTING THE PROCESSION OF THE HOLY SPIRIT, FROM THE LOVE THAT IS JOINED THERETO BY THE WILL,

CHAP, 1.-GOD IS ABOVE THE MIND.

1. DESIRING to exercise the reader in the things that are made, in order that he may know Him by whom they are made, we have now advanced so far as to His image, which is man, in that wherein he excels the other animals, i.e. in reason or intelligence, and whatever else can be said of the rational or intellectual soul that pertains to what is called the mind.4 For by this name some Latin writers, after their own peculiar mode of speech, distinguish that which excels in man, and is not in the heast, from the soul," which is in the beast as well. If, then, we seek anything that is above this nature, and seek truly, it is God, -namely, a nature not created, but creating. And whether this is the Trinity, it is now our business to demonstrate not only to believers, by authority of divine Scripture. but also to such as understand, by some kind of reason, if we can. And why I say, if we can, the thing itself will show better when we have begun to argue about it in our inquiry,

CHAP. 2. -GOD, ALTHOUGH INCOMPREHENSIBLE, IS EVER TO BE SOUGHT. THE TRACES OF THE

2. For God Himself, whom we seek, will,

as I hope, help our labors, that they may not be unfruitful, and that we may understand how it is said in the holy Psalm, "Let the heart of them rejoice that seek the Lord. Seek the Lord, and be strengthened: seek His face evermore." For that which is always heing sought seems as though it were never found; and how then will the heart of them that seek rejoice, and not rather be made sad, if they cannot find what they seek? For it is not said, The heart shall rejoice of them that find, but of them that seek, the Lord. And yet the prophet Isaiah testifies, that the Lord God can be found when He is sought, when he says: "Seek ye the Lord; and as soon as ye have found Him, call upon Him: and when He has drawn near to you, let the wicked man forsake his ways, and the untighteous man his thoughts." If, then, when sought, He can be found, why is it said, "Seek ye His face evermore?" Is He perhaps to be sought even when found? For things incomprehensible must so be investigated, as that no one may think he has found nothing, when he has been able to find how incomprehensible that is which he was seeking. Why then does he so seek, if he comprehends that which he TRINITY ARE NOT VAINLY SOUGHT IN THE seeks to be incomprehensible, unless because he may not give over seeking so long as he makes progress in the inquiry itself into things

incompresensible, and becomes ever better char, 3. - a bally are aprileation of all and better while seeking so great a good, which is hora sought in order to be found, and found in order to be sought? For it is both songet in order that it may be found sion and argument have compelled us to say more sweetly, and found in order that it may a great many things in the course of fourteen be sought more eagerly. The words of Wis- books, which we cannot view at once in our dom in the book of Ecclesiasticus may be glance, so as to be able to refer taem quakry taken in this meaning: "They who cat me in thought to that which we desire to grasp, shall still be hungry, and they who drink me. I will attempt, by the help of God, to the best shall still be thirsty." For they eat and of my power, to put briefly together, without drink because they find; and they still con-tinue seeking because they are hongry and several books by argument as known, and to thirst. Faith seeks, understanding finds; place, as it were, under one mental view, not whence the prophet says, "Unless we believe, the way in which we have been convinced of ye shall not understand." And yet, again, each point, but the points themselves of which understanding still seeks Him, whom it finds; we have been convinced; in order that what for "God looked down upon the sons of follows may not be so far separated from that men," as it is sung in the hosy Paulm, "to see which precedes, as that the perusal of the if there were any that would understand, and former shall produce forgetfulness of the latseek after God." And man, therefore, ter; or at any rate, if it have produced such

3. We shall have tarried then long enough perusal, we seek God.

THE PRIVIOUS BOSINS,

4. But since the necessities of our d sousought for this purpose to have understanding, forgetfulness, that what has escaped the that he may seek after God. memory may be speedily recalled by re-

among those things that God has made, in 5. In the first book, the unity and equality order that by them He Hunself may be known of that highest Trinity is shown from Ho's that made them. "For the invisible things Scripture. In the second, and torrd, and of Him from the creation of the world are fourth, the same: but a careful handling of clearly seen, being understood by the things the question respecting the sending of the Son that are made." And honce they are re and of the Holy Spirit has resulted in three buked in the book of Wisdom, "who could books; and we have demonstrated, that He not out of the good things that are seen know, who is sent is not therefore less than He who Him that is: neither by considering the works, sends because the one sent, the other was did they acknowledge the workmaster; but sent; since the Trinity, which is in all things deemed either fire, or wind, or the swift air, equal, being also equally in its own nature or the circle of the stars, or the violent water, unchangeable, and invisible, and everywhere or the lights of heaven, to be the gods which present, works indivisibly. In the fifth,govern the world: with whose beauty if they, with a view to those who think that the subbeing delighted, took them to be gods, let stance of the Father and of the Son is therethem know how much better the Lord of them fore not the same, because they suppose is; for the first Author of beauty hath created everything that is predicated of God to be them. But if they were astonished at their predicated according to substance, and therepower and virtue, let them understand by fore contend that to be get and to be begotten, them how much mightier. He is that made or to be begotten and unbegotten, as being them. For by the greatness and beauty of diverse, are diverse substances, -it is demonthe creatures proportionably the Maker of strated that not everything that is predicated them is seen" 1 I have quoted these words of God is predicated according to substance, from the book of Wisdom for this reason, as He is called good and great according to that no one of the faithful may think me substance, or anything else that is predicated vainly and emptily to have sought first in the of Hum in respect to Himself, but that some creature, step by step through certain trini- things also are predicated relatively, i.e. not ties, each of their own appropriate kind, un- in respect to Himself, but in respect to sometil I came at last to the mind of man, traces thing which is not Himself; as He is called of that legitest Trinity which we seek when the Father in respect to the Son, or the Lord in respect to the creature that serves Him: and that here, if anything thus relatively predicated, i.e. predicated in respect to something that is not Himself, is predicated also as in time, as, e.g., "Lord, Thou hast become our

t Fredor and ap.

² Isa VD 9. 4 Rum, 2 20.

Wed him I-c

refuge," then nothing happens to Him so as loves, and that which is loved, and love. In to work a change in Him, but He Himself the ninth, the argument advances as far as to continues altogether unchangeable in His own the image of God, vis. man in respect to his nature or essence. In the sixth, the question mind; and in this we found a kind of trinity, how Christ is called by the mouth of the apos- i.e. the mind, and the knowledge whereby tle "the power of God and the wisdom of the mind knows itself, and the love whereby God," a is so far argued that the more careful it loves both itself and its knowledge of itself; handling of that question is deferred, res. and these three are shown to be mutually whether He from whom Christ is begotten is not wisdom Himself, but only the father of same subject is more carefully and subtly His own wisdom, or whether wisdom begat handled, and is brought to this point, that we wisdom. But be it which it may, the equality found in the mind a still more manifest trinity of the Trinity became apparent in this book of the mind, vis. in memory, and understandalso, and that God was not triple, but a ing, and will. But since it turned out also, Trinity; and that the Father and the Son are that the mind could hever be in such a case not, as it were, a double as opposed to the as not to remember, understand, and love itsingle Holy Spirit: for therein three are not self, although it did not always think of itanything more than one. We considered, self; but that when it did think of itself, it too, how to understand the words of Bishop did not in the same act of thought distinguish Hilary, "Eternity in the Father, form in the itself from things corporeal; the argument re-Image, use in the Gift," In the seventh, the specting the Trinity, of which this is an imquestion is explained which had been deferred: in what way that God who begat the Son is not only Father of His own power and with the body, and to exercise the reader's wisdom, but is Himself also power and wisdom; so, too, the Holy Spirit; and yet that ingly, in the eleventh, we chose the sense of they are not three powers or three wisdoms, but one power and one wisdom, as one God and one essence. It was next inquired, in what way they are called one essence, three not expressly mentioned; and so a trinity of persons, or by some Greeks one essence, three substances; and we found that the things which are discerned from without, to words were so used through the needs of speech, that there might be one term by which to answer, when it is asked what the the eye of the beholder, and from the purpose three are, whom we truly confess to be three, evis. Father, and Son, and Holy Spirit. In three things, as was patent, were not mutually the eighth, it is made plain by reason also to equal and of one substance. Next, we found those who understand, that not only the yet another trinity in the mind itself, intro-Father is not greater than the Son in the sub- duced into it, as it were, by the things perstance of truth, but that both together are not ceived from without; wherein the same three anything greater than the Holy Spirit alone, nor that any two at all in the same Trinity are the image of the bodily object which is in the anything greater than one, nor all three to memory, and the form thence impressed gether anything greater than each severally, Next, I have pointed out, that by means of to it, and the purpose of the will combining the truth, which is beheld by the understand- the two. But we found this trinity to pertain ing, and by means of the highest good, from to the outer man, on this account, that it was which is all good, and by means of the right-lintroduced into the mind from bodily objects coursess for which a righteous mind is loved which are perceived from without. even by a mind not yet righteous, we might twelfth, we thought good to distinguish wisunderstand, so far as it is possible to under- dom from knowledge, and to seek first, as bestand, that not only incorporeal but also un-|ing the lower of the two, a kind of approprichangeable nature which is God; and by ate and special trinity in that which is specimeans, too, of love, which in the Holy Script- ally called knowledge; but that although we ures is called God, 3 by which, first of all, those have got now in this to something pertaining who have understanding begin also, however to the inner man, yet it is not yet to be either feebly, to discern the Trinity, to wit, one that called or thought an image of God. And

equal, and of one essence. In the tenth, the age, was deferred, in order to find a trinity also in the things themselves that are seen attention more distinctly in that. Accordsight, wherein that which should have been there found to hold good might be recognized also in the other four bodily senses, although the outer man first showed itself in those wit, from the bodily object which is seen, and from the form which is thence impressed upon of the will combining the two. But these things, as it appeared, were of one substance: when the mind's eye of the thinker is turned this is discussed in the thirteenth book by the commendation of Christian faith. In the

fourteenth we discuss the true wisdom of man, or Son, or Holy Spirit, either that He is not vis. that which is granted him by God's gift living, or is without sense or intelligence; or in the partiking of that very God Himself, that, in that nature in which they are affirmwhich is distinct from knowledge; and the ed to be mutually equal, any one of them discussion reached this point, that a trinity is is mortal, or corruptible, or changeable, or discovered in the image of God, which is man corporeal? Or is there any one who would in respect to his mind, which mind is "re-newed in the knowledge" of God, "after the powerful, most righteous, most beautiful, image of Him that created" man; "after most good, most blessed? If, then, these His own image;" and so obtains wisdom, things, and all others of the kind, can be wherein is the contemplation of things eter- predicated both of the Trinity itself, and of nal.

US CONCERNING GOD,

is God, in the things themselves that are essence and nature. God, therefore, does eternal, incorporeal, and unchangeable; in not live, unless by the life which He is to the perfect contemplation of which a blessed Himself. And this life is not such as that life is promised us, which cannot be other than eternal. For not only does the authority of the divine books declare that God is; for the life of a beast possesses the fivefold but the whole nature of the universe itself sense, but has no understanding. which surrounds us, and to which we also life which is God perceives and understands belong, proclaims that it has a most excel-lent Creator, who has given to us a mind and body, because "God is a spirit." And God natural reason, whereby to see that things liv- does not perceive through a body, as animalsing are to be preferred to things that are not do, which have bodies, for He does not conthings mortal; things powerful to things understanding are one and the same. Nor impotent; things righteous to things unrightcous; things beautiful to things deformed; cease or begin to be; for He is immortal. miserable, powerful, most righteous, most beautiful, most good, most blessed. [

CHAP. 5. - HOW DIFFICULT IT IS TO DEMON-STRATE THE TRINITY BY NATURAL REASON.

the whole Trinity, which is one God, and to would dare to say either of the one God, as though they were two and righteousness an-

each several one in that Trinity, where or CHAP. 4.—WHAT UNIVERSAL NATURE TEACHES how shall the Trinity manifest itself? Let us therefore first reduce these numerous predicates to some limited number. For 6. Let us, then, now seek the Trinity which that which is called life in God, is itself His But the fiving: things that have sense to things that sist of soul and body. And hence that single have not; things that have understanding to nature perceives as it understands, and unthings that have not; things immortal to derstands as it perceives, and its sense and things good to things evil; things incor- And it is not said of Him in vain, that "He ruptible to things corruptible; things un- only bath immortality." For immortality changeable to things changeable; things in is true immortality in His case whose nature visible to things visible; things incorporeal admits no change. That is also true eternity to things corporeal; things blessed to things by which God is unchangeable, without And hence, since without doubt beginning, without end; consequently also we place the Creator above things created, incorruptible. It is one and the same thing, we must needs confess that the Creator both therefore, to call God eternal, or immortal, clives in the highest sense, and perceives and or incorruptible, or unchangeable; and it is understands all things, and that He cannot likewise one and the same thing to say that die, or suffer decay, or be changed; and that He is living, and that He is intelligent, that He is not a body, but a spirit, of all the most is, in truth, wise. For He did not receive wisdom whereby to be wise, but He is Himself wisdom. And this is life, and again is power or might, and yet again beauty. whereby He is called powerful and beautiful. For what is more powerful and more beautiful 7. But all that I have said, and whatever else seems to be worthily said of God after the like tasmon of human speech, applies to the whole Trinity, which is one God, and to righteousness, differ from each other in the the several Persons in that Trinity. For who nature of God, as they differ in His works,

other? which is goodness is also itself blessedness, blessed. And God is therefore called incorporeal, that He may be believed and understood to be a CHAP, 6, -- HOW THERE IS A TRINITY IN THE

spirit, not a body.

8. Further, if we say, Eternal, immortal, incorruptible, unchangeable, living, wise, powerful, beautiful, righteous, good, blessed, spirit; only the last of this list as it were seems to signify substance, but the rest to signify qualities of that substance; but it is not so in that metfable and simple nature For whatever seems to be predicated therein according to quality, is to be understood according to substance or essence For far be it from us to predicate spirit of God according to substance, and good according to quality; but both according to substance." And so in like manner of all those we have mentioned, of which we have already spoken at length in the former books. Let us choose, then, one of the first four of those in our enumeration and arrangement, i.e. eternal, immortal, incorruptible, changeable; since these four, as I have argued already, have one meaning; in order that our aim may not be distracted by a multiplicity of objects. And let it be rather that which was placed first, eye, eternal. Let us follow the same course with the four that come next, viz. living, wise, powerful, beautiful. And since life of some sort belongs also to the beast, which has not wisdom; while the next two, vis. wisdom and might, are so compared to one another in the case of man, as that Scripture says, "Better is he that is wise than he that is strong;" and beauty, again, is commonly attributed to bodily objects also; out of these four that we have chosen, let Wise be the one we take. Although these four are not to be called unequal in speaking of God; for they are four names, but one thing. But of the third and last four,—although it is the same thing in God to be righteous that it is to be good or to be blessed; and the same thing to be a spirit that it is to be righteous, and good, and blessed; yet, because in men there can be a spirit that is not blessed, and there can be one both righteous and good, but not yet blessed, but that which is blessed is doubtless both just, and good, and a spirit,-let

Certainly not; but that which is us rather choose that one which cannot exist ngateousness is also itself goodness; and that even in men without the three others, eir.

> VERY SIMPLICITY OF GOD. WHETHER AND HOW THE TRINITY THAT IS GOD IS MANIFEST-ED FROM THE TRINITIES WHICH HAVE BOAN SHOWN TO BE IN MEN.

9. When, then, we say, Eternal, wise, blessed, are these three the Trinity that is called God? We reduce, indeed, those twelve to this small number of three; but perhaps we can go further, and reduce these three also to one of them. For if wisdom and might, or life and wisdom, can be one and the same thing in the nature of God, why cannot eternity and wisdom, or blessedness and wisdom, be one and the same thing in the nature of God? And hence, as it made no difference whether we spoke of these twelve or of those three when we reduced the many to the small number; so does it make no difference whether we speak of those three, or of that one, to the singularity of which we have shown that the other two of What fashion, the three may be reduced. then, of argument, what possible force and might of understanding, what liveliness of reason, what sharp-sightedness of thought, will set forth how (to pass over now the others) this one thing, that God is called wisdom, is a trinity? For God does not rece ve wisdom from any one as we receive it from Him, but He is Himself His own wisdom; because His wisdom is not one thing, and His essence another, seeing that to Him to be wise is to be. Christ, indeed, is called in the Holy Scriptures, "the power of God, and the wisdom of God." But we have discussed in the seventh book how this is to be understood, so that the Son may not seem to make the Father wise; and our explanation came to this, that the Son is wisdom of wisdom, in the same way as He is light of light, God of God. Nor could we find the Holy Spirit to be in any other way than that He Himself also is wisdom, and altogether one wisdom, as one God, one essence. then, do we understand this wisdom, which is God, to be a trinity? I do not say, How do we believe this? For among the faithful this ought to admit no question. But supposing there is any way by which we can see with the understanding what we believe, what is that way?

to. For if we recall where it was in these books that a trinity first began to show itself

I have being them are inseparable from essence in the finite being, then are separable. It can be unique ceases to be good to was, or rightness he have not those by come to make or anything has being confirmed white meaning of Angustin when he seem that I gradues a size as a great make the product of the confirmed of the seem of the confirmed of the confirmed of the seem of the confirmed of the

not strength, to raise ourselves to beneff that loves itself. highest Trinity which is God, For in such manner as we see most undoubted trinities, CHAP, 7. THAT IT IS NOT FASY TO DISCOVER what ier those which are wrought from without by corporeal things, or when these same things are thought of which were perceived from without; or when those things which

to our understanding, the eighth book is that in ourselves, when we remember, look at, or which occurs to us; since it was there that to desire these things; do we, I say, in such the best of our power we tried to raise the manner also see the Trinity that is God; beam of the mind to understand that most ex- cause there also, by the understanding, we cellent and unchangeable nature, which our behold both Him as it were speaking, and mind is not. And we so contemplated this His Word, i.e. the Father and the Son; and nature as to think of it as not far from us, then, proceeding thence, the love common and as above us, not in place, but by its own to both, namely, the Holy Spirit? These awful and wonderful excellence, and in such trinities that pertain to our senses or to our wise that it appeared to be with us by its own mind, do we rather see than believe them, present light. Yet in this no transfy was yet but rather believe than see that God is a manifest to us, because in that blaze of light trimty? But if this is so, then doubtless we we did not keep the eye of the mind steadfastly either do not at all understand and behold bent upon seeking it; only we discerned it in the invisible things of God by those things a sense, because there was no bulk wherein that are made, or if we behold them at all, we must needs think the magnitude of two or we do not behold the Trinity in them; and three to be more than that of one. But there is therein somewhat to behold, and when we came to treat of love, which in the somewhat also which we ought to believe, How Scriptures is called God, then a trinity even though not beheld. And as the eighth began to dawn upon us a little, i.e. one that book showed that we behold the unchangealoves, and toat which is loved, and love, ble good which we are not, so the fourteenth But because that ineffable light beat back our reminded us thereof, when we spoke of the gaze, and it became in some degree plain wisdom that man has from God. Why, then, that the weakness of our mind could not as do we not recognize the Trinity therein? yet be tempered to it, we turned back in the Does that wisdom which God is said to be, midst of the course we had begun, and not perceive itself, and not love itself? Who planned according to the (as it were) more would say this? Or who is there that does familiar consideration of our own mind, ac- not see, that where there is no knowledge, cording to watch man is made after the there in no way is there wisdom? Or are we, image of God," in order to relieve our over- in truth, to think that the Wisdom which is strained attention; and thereupon we dwelt God knows other things, and does not know from the ninth to the fourteenth book upon itself; or loves other things, and does not the consideration of the creature, which we love itself? But if this is a foolish and imare, that we might be able to understand and pious thing to say or believe, then behold we behold the invisible things of God by those have a trinity, -to wit, wisdom, and the knowlthings which are made. And now that we edge wisdom has of itself, and its love of have exercised the understanding, as far as itself. For so, too, we find a trinity in man was needful, or perhaps more than was need- also, i.e. mind, and the knowledge wherewith ful, in lower things, to! we wish, but have mind knows itself, and the love wherewith it

> THE TRIVILLY THAT IS GOD FROM THE TRIVI-TIES WE HAVE SPOKEN OF.

rt. But these three are in such way in take their rise in the mind, and do not per- man, that they are not themselves man. tain to the senses of the body, as faith, or as For man, as the ancients defined him, is a the virtues which comprise the art of living, rational mortal animal. These things, thereare discerned by manufest reason, and held fore, are the chief things in man, but are not fast by knowledge; or when the mind itself, man themselves. And any one person, i.e. by which we know whatever we truly say that each individual man, has these three things we know, is known to itself, or thinks of it in his mind. But it, again, we were so to deself; or when that mind beholds anything fine man as to say, Man is a rational subeternal and unchangeable, which itself is not; stance consisting of mind and body, then—in such way, then, I say, as we see in all without doubt man has a soul that is not these instances most undoubted trinities, body, and a body that is not soul. And because they are wrought in ourselves, or are hence these three things are not man, but belong to man, or are in man. If, again, we put aside the body, and think of the soul by

of God, not according to all things that persuity, beyond all distributed have discussed the taun to his nature, but according to his man improved, and rejected, in the severe but my than the Trinity. Ner does anything per bon is begitten, in once it books that the then to the nature of God so as not to pertain. Father understands also by that understands to that Trinity; and the Three Persons are of this by which He is His own understancing one essence, not as each individual man is that he could not be wise that die not underone person.

this point likewise, that whether we speak of wasta is the hather. And this same may not the mind in a man, and of its knowledge and be untily said of memory also. For how is lave: or of memory, understanding, will,-we he wise, that remembers not neg, or does not temember not my of the mind except by remember himseit? According, since the memory, nor understand anything except by Father is wisdom, and the Son is wisdom, understanding, nor love anything except by therefore, as the hit ier remembers Himself, will. But in that Tranty, will would dare to so does the bon also remember Himself, and say that the Father understands pertier Him- as the Father remembers both Himsen and by the Son, or loves them except by the Holy by His own, so does the Son remember both Spirit; and that He remembers only by Him. Himself and the Father, not by the memory sed citier Hamself, or the Son, or the Holy of the Father, but by His own. Where, Spint; and in the same way that the Son re- again, there is no love, who would say there members neither H mself nor the Father, ex- was any wisdom? And hence we must inter cept by the lather, nor loves them except by that the Father is in such way His own love, the Holy Spirit; but that by Himself He only as He is His own understanding and memory. understands both the bather and Son and And therefore these three, i.e. memory, un-Holy Spirit; and in like manner, that the derstanding, love or will, in that highest and Holy Spirit by the Father remembers both unchangeable essence which is God, are, we the Father and the Son and Hunself, and by see, not the Father and the Son and the Hely the Son understands both the Father and the Spirit, but the Father alone. And because Son and Himselt; but by Himselt only loves the Son too is wisdom begotten of wisdom, as both H mself and the Father and the Son, - neither the Father nor the Holy Spirit underas though the bather were both His own stands for Him, but He understands for Himmemory, and that of the Son and of the Holy self; so neither does the Father remember Spirit; and the Son were the understanding for Him, nor the Holy Spirit love for Him, of both Himself, and the Father and the but He remembers and loves for Himself: Holy Spirit, but the Holy Spirit were the love for He is Himself also His own memory, His both of Himself, and of the Fatner and of own understanding, and H s own love. the Son? Who would presume to think or that He is so comes to Him from the Father, affirm this of that Trinity? For if therein the of whom He is born. And because the Holy Son alone understands both for Hunself and Spirit also is wisdom proceeding from wisdom, for the Pather and for the Holy Spirit, we He too has not the Father for a memory, and have returned to the old absurdity, that the the Son for an understanding, and Himself Father is not wise from Himself, but from for love: for He would not be wisdom if anthe Son, and that wisdom has not begotten other remembered for Him, and yet another by that wisdom which He begat. For where Himself; but Himself has all three things, there is no understanding there can be no and has them in such way that they are Himself.

uself, the most is somen ast belonging to the wastern; and hen e, if the Fatter close noe wal, as though its term, or eye, or counters at restand H mee! for H me !, but the No. ance; but have though are not to be regarded understands for the Father, asserted to Son as land es. It is not then the soul, but that makes the Father wise, But it to treat to be which is exert in the soul, that is called the is to be wise, and essence is to H in the same mind but can we say that the I morely is in as wisdom, then it is not the School as His such was in toul, as to be somewhat belong-essence from the hat er, and is the truth, ing to trial, and not itself tool? And lence out rather the father from the bon, a . . is ear, and sofoal man, who is called the image a most abound faisewood. And this at a restone, is one person, and is an image of the I herefore God the Pather is wase by this was Turner in a s mail. But that Track of own to we as He is H s own wisdom, a d which he is the image is nothing else in its the Son is the wide mod the Fither train the terains than God, is not ingelse in its totic wissiom with a sitile Enther, from which the stand); and that the Son is the understanding 13. There is, again, a wide difference in of the latter, begotten of the understanding sell, nor the Son, nor the Holy Spirit, except the Son, not by the memory of the Son, but

whence He proceeds.

future with things present are all present; nor that "I seek Thy face evermore."; yet are things thought severally, so that thought passes from one to another, but ale CHAP, S - HOW THE APOSTLE SAYS THAT GOD things simultaneously are at hand in one glinee; -what man, I say, is there that comour own wisdom is beyond our comprehension? For somehow we are able to behold the things that are present to our senses or to our understanding; but the things that are absent, and yet have once been present, we know by memory, if we have not forgotten them. And we conjecture, too, not the past from the future, but the future from the past, yet by an unstable knowledge. For there are ture, we, as it were, look onward with greater planness and certainty as being very near; and we do this by the means of memory when we are able to do it, as much as we ever are able, although memory seems to belong not to the future, but to the past. And this may be tried in the case of any words or songs, the due order of which we are rendering by memory; for we certainly should not utter each in succession, unless we foresaw in thought want came next. And yet it is not foresigat, but memory, that enables us to foresee it; for up to the very end of the words. or the song, nothing is uttered except as foreseen and looked forward to. And yet in doing this, we are not said to speak or sing by fores ght, but by memory; and if any one is more than commonly capable of uttering many pieces in this way, he is usually praised, not for his foresight, but for his memory. We know, and are absolutely certain, that all this takes place in our mind or by our mind; but how it takes place, the more attentively we desire to scrutmize, the more do both our very words break down, and our purpose itself fails, when by our understanding, if not our tongue, we would reach to something of that in so great infirmity of mind we can comprehend whether the foresight of God is the same as His memory and His understanding, n to does not regard in thought each several Thing, but embraces all that He knows in one eternal and unchangeable and meffable vision? In this difficulty, then, and strait, we

self. But that He is so comes to Him thence, may well cry out to the living God, "Such knowledge is too wonderful for me: it is high, 13. What man, then, is there who can com- I cannot attain onto it." For I understand prenend that wisdom by which God knows all by myself how wonderful and incomprehenthings, in such wise that neither what we call sible is Thy knowledge, by which Thou madthings past are past therein, nor what we call est me, when I cannot even comprehend mythings future are therein waited for as coming, self whom Thou hast made! And yet, as though they were absent, but both past and "while I was musing, the hre burned," so

18 NOW SEEN BY US THROUGH A GLASS.

14. I know that wesdom is an incorporcal prenends that wisdom, and the like prudence, substance, and that it is the light by worth and the like knowledge, since in truth even those things are seen that are not seen by carnal eyes; and yet a man so great and so spiritual [as Paul] says, "We see now through a glass, in an enigma, but then face to face."4 If we ask what and of what sort is this "glass," this assuredly occurs to our minds, that in a glass nothing is discerned but an image. We have endeavored, then, so to do; in order that we might see in some way or other by this image which we are, Him some of our thoughts to which, although fu- by whom we are made, as by a glass. And t us is intimated also in the words of the same apostle: "But we with open face, benolding as in a glass the glory of the Lord, are transformed into the same image, from glory to glory, even as by the Spirit of the Lord, "5" Beholding as in a glass," 6 he has said, e.e. seeing by means of a glass, not looking from a watch-tower: an ambiguity that does not exist in the Greek language, whence the apostolic epistles have been rendered into Latin. For in Greek, a glass, in which the images of things are visible, is wholly distinct in the sound of the word also from a waten-tower,5 from the height of which we command a more distant view. And it is quite plain that the apostle, in using the word "speculantes" in respect to the glory of the Lord, meant it to come from "speculum," not from "specula." But where he says, "We are transformed into the same image," he assuredly means to speak of the image of God; and by calling it "t ie same," he means that very image waich we see in the glass, because that same image is also the glory of the Lord; as he says elsewhere, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God, " -a text already disclearness. And do such as we are, think, cussed in the twelfth book. He means, then, by "We are transformed," that we are changed from one form to another, and that we pass from a form toat is obscure to a form

we are sons of God to the glory whereby we and accordingly such an allegory, which is the shall be like Him, because "we shall see generic name, could be specifically called an Him as He is "" But in that he has added, enigma. "as from the Spirit of the Lord," he declares, 1 16. But because it is not only those that

TROPICAL MODES OF SPEECH.

words of the apostle, that "we see now phrases, rec. for that which says," through a glass;" enigma. What then is an allegory, but a flesh, but with the inner sight itself? Who

that is bright; since the obscure form, too, is trope wherein one thing is understood from the image of God; and if an image, then as-another? as in the Epistle to the Thes-suredly also "glory," in which we are created salomans, "Let us not therefore sleep, as as men, being better than the other animals, do others; but let us watch and be sober, For it is said of human nature in itself, "The for they who sleep, sleep in the night; and man ought not to cover his head, because he they who are drunken, are drunken in the is the image and glory of God." And this night: but let us who are of the day, be nature, being the most excellent among things sober." But this allegory is not an enighta. created, is transformed from a form that is for here the meaning is patent to all but the defaced into a form that is beautiful, when it very dull; but an enigma is, to explain it is justified by its own Creator from ungodli- briefly, an obscure allegory, as, e.g., "The ness. Since even in ungodliness itself, the horseleech had turee dailighters," and other more the faultiness is to be condemned, the like instances. But when the apostle spoke more certainly is the nature to be praised, of an allegory, he does not find it in the And therefore he has added, "from glory to words, but in the fact; since he has shown glory:" from the giory of creation to the that the two Testaments are to be understood from glory to glory," may be understood maid, and the other by a free woman, which also in other ways;-from the glory of faith was a thing not said, but also done. And to the glory of sight, from the glory whereby before this was explained, it was obscure;

that the blessing of so desirable a transforma- are ignorant of the books that contain the tion is conferred upon us by the grace of doctrine of tropes, who inquire the apostle's meaning, when he said that we " see now in CHAP. 9. -OF THE TERM "ENIGMA," AND OF with the doctrine, but yet desire to know an enigma, but those, too, who are acquainted what that enigma is in which "we now see;" 15. What has been said relates to the we must ind a single meaning for the two " we see now through a glass;" but whereas he has added, tarough a glass," and for that which adds, "in an enigma," the meaning of this addi- "in an enigma." For it makes but one sention is unknown to any who are unacquainted tence, when the whole is so uttered, "We with the books that contain the dictrine of see now through a glass in an enigma." Acthose modes of speech, which the Greeks call cordingly, as far as my judgment goes, as by Tropes, which Greek word we also use in the word glass he meant to signify an image, Latin. For as we more commonly speak of so by that of enigma any likeness you will, chemata than of figures, so we more com- but yet one obscure, and difficult to see monly speak of tropes than of modes. And through. While, therefore, any likenesses it is a very difficult and uncommon thing to whatever may be understood as signified by express the names of the several modes or the apostle when he speaks of a glass and an tropes in Latin, so as to refer its appropriate enigma, so that they are adapted to the unname to each. And hence some Latin transla- derstanding of God, in such way as He can tors, through unwillingness to employ a Greek be understood; yet nothing is better adapted word, where the apostle says, "Which things to this purpose than that which is not vainly are an allegory," have rendered it by a tir- called His image. Let no one, then, wonder, cumfocution. -Which things signify one thing that we labor to see in any way at all, even in by another. But there are several species of that tashion of seeing which is granted to us this kind of trope that is called allegory, and in this life, viz. through a glass, in an enigma. one of them is that which is called enigma. For we should not hear of an enigma in this Now the definition of the generic term must place if sight were easy. And this is a yet accessarily embrace also all its species; and greater enigma, that we do not see what we hence, as every horse is an animal, but not cannot but see. For who does not see his every animal is a horse, so every enigma is own thought? And yet who does see his own an allegory, but every allegory is not an thought, I do not say with the eye of the

in its consent.

AS IN A GLASS AND AN ENIGMA.

17. But let us now speak of those things of which we think as known, and have in our knowledge even if we do not think of them; which is properly to be called knowledge. which we think as known, and which are known For although there were no words spoken, at any rate, he who thinks speaks in his heart. And hence that passage in the book of Wisdom: "They said within themselves, think-ing not aright." For the words, "They scribes, when they heard the Lord's words to things; but when we think inwardly, the two

does not see it, and who does see it? Since the paralytic man, "Be of good cheer, my thought is a kind of sight of the mind; son, thy sins are forgiven thee," said within whether those things are present which are themselves, "This man blaspnemeth." For seen also by the bodily eyes, or perceived by how did they "say within themselves," ex-tne other senses; or whether they are not cept by thinking? Then follows, "And when present, but their likenesses are discerned by Jesus saw their thoughts, He said, Way think thought; or whether neither of these is the ye evil in your thoughts?" So far Matthew. case, but things are thought of that are But Luke narrates the same thing thus; neither bodily things nor likenesses of bodily things, as the virtues and vices; or as, indeed, thought itself is thought of; or whether the who can forgive sins but God home? it be those things which are the subjects of in- But when Jesus perceived their thoughts. He. struction and of liberal sciences; or whether the answering, said unto them, What think ye in higher causes and reasons themselves of all your hearts?"! That which in the book of these things in the unchangeable nature are thought of; or whether it be even evil, and same here with, "They thought, saying," vain, and false things that we are thinking of, For both there and here it is declared, that with either the sense not consenting, or erring they spake within themselves, and in their own heart, i.e. spake by tuinking. For they "spake within themselves," and it was said CHAP. 10, - CONCERNING THE WORD OF THE to them, "What think ye?" And the Lord MIND, IN WHICH WE SEE THE WORD OF GOD, Himself says of that rich man whose ground brought forth plentifully, "And he thought within himself, saying."4

18 Some thoughts, then, are speeches of the heart, wherein the Lord also shows that whether they belong to the contemplative there is a mouth, when He says, " Not that knowledge, which, as I have argued, is pro. which entereth into the mouth defileth a man; perly to be called wisdom, or to the active, but that which proceeded out of the mouth, that defileth a man." In one sentence He For hoth together belong to one mind, and has comprised two diverse mouths of the are one mage of God. But when we treat of man, one of the body, one of the heart. For the lower of the two distinctly and separately, assuredly, that from which they thought the then it is not to be called an image of God, man to be defiled, enters into the mouth of although even then, too, some likeness of that the body; but that from which the Lord said Trinity may be found in it; as we showed in the man was defiled, proceedeth out of the the thirteenth book. We speak now, there, mouth of the heart. So certainly He Himfore, of the entire knowledge of man alto- self explained what He had said. For a little gether, in which whatever is known to us is after. He says also to His disciples concernknown; that, at any rate, which is true; other- ing the same thing: "Are ye also yet without wise it would not be known. For no one understanding? Do ye not understand, that knows what is false, except when he knows it whatsoever entereth in at the mouth goeth to be false; and if he knows this, then he into the belly, and is cast out into the knows what is true: for it is true that that is, draught?" Here He most certainly pointed false. We treat, therefore, now of those things to the mouth of the body. But in that which follows He plainly speaks of the mouth of the heart, where He says, "But those things to us even if they are not being thought of, heart, where He says, "But those things But certainly, if we would utter them in words, we can only do so by thinking them. from the heart; and they defile the man. For out of the heart proceed evil thoughts,' What is clearer than this explanation? And yet, when we call thoughts speeches of the heart, it does not follow that they are not also acts of sight, arising from the sight of said within themselves," are explained by the addition of "thinking." A like passage to this is that in the Gospel,—that certain the body, then speech and sight are different

I linery ye say

but to see and near are the same thing in the words, as words themselves are signs in our mind; and hence, waile speech is not seen conversation of those things which we think, but rather heard outwardly, yet the inward speeches, i.e. thoughts, are said by the boly CHAP, 11. - THE LIKENESS OF THE DIVINE Gospel to have been seen, not heard, by the Lord, "They said within themselves, This man blaspaemeth," says the Gospel; and then subjoined, "And waen Jess saw their thoughts." Therefore He saw, what they said. For by His own thought He saw their thoughts, which they supposed no one saw but themselves.

10. Whoever, then, is able to understand a word, not only before it is uttered in sound, but also before the images of its sounds are considered in thought,-for this it is which belongs to no tongue, to wit, of those which are called the tongues of nations, of which our Latin tongue is one;-whoever, I say, is able to understand this, is able now to see through this giass and in this enigma some likeness of that Word of whom it is said, "In the beginning was the Word, and the Word was with God, and the Word was God." For of necessity, when we speak what is true, i.e. speak what we know, there is born from the knowledge itself which the memory retains, a word that is altogether of the same kind with that knowledge from which it is born. For the thought that is formed by the thing which we know, is the word which we speak in the heart: weich word is neither Greek nor Latin, nor of any other tongue. But when it is needful to convey this to the knowledge of those to whom we speak, then some sign is assumed whereby to signify it. And generally a sound, sometimes a nod, is exhibited, the former to the ears, the latter to the eyes, that the word which we bear in our mind may become known also by bodily signs to the bodily senses. For what is to nod or beckon, except to speak in some way to the sight? And Holy Scripture gives its testimony to this; for we read in the Gospel according to John: "Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one upon another, doubting of whom He spake. Now there was leaning on Jes is' breast one of His disciples waom Jesus loved. Simon Peter therefore beckons to him, and says to him, Who is it of whom He speaks?" Here he spoke by beckoning what he did not venture to speak by sounds. But whereas we exhibit these and the like bodily signs either to ears or eyes of persons present to whom we speak, letters have been

are one,-must as sight and hearing are two invented that we might be able to converse to ugs mutually distinct in the bodily senses, also with the absent; but these are signs of

> WORD, SUCH AS IT IS, IS TO BE SOUGHT, NOT IN OUR OWN OUTER AND SENSIBLE WORD, BUT IN THE INNER AND MENTALONE. THERE IN THE GREATEST POSSIBLE UNLINESURS BE-TWEEN OF R WORD AND KNOWLEDGE AND THE DIVINE WORD AND KNOWLEDGE,

20. Accordingly, the word that sounds outwardly is the sign of the word that gives light inwardly; which latter has the greater claim to be called a word. For that which is uttered with the mouth of the flesh, is the atticulate sound of a word; and is itself also called a word, on account of that to make which outwardly apparent it is itself assumed. For our word is so made in some way into an articulate sound of the body, by assuming that articulate sound by waich it may be manifested to men's senses, as the Word of God was made flesh, by assuming that flesh in which itself also might be manifested to men's senses. And as our word becomes an articulate sound, yet is not changed into one; so the Word of God became flesh, but far be it from us to say He was changed into flesh, For both that word of ours became an articulate sound, and that other Word became flesh, by assuming it, not by consuming itself so as to be c anged into it. And therefore whoever desires to arrive at any likeness, be it of what sort it may, of the Word of God, however in many respects unlike, must not regard the word of ours that sounds in the ears, either when it is uttered in an articulate sound or when it is silently thought. For the words of all tongues that are uttered in sound are also silently thought, and the mind runs over verses while the bodily mouth is sitent. And not only the numbers of syllables, but the tunes also of songs, since they are corporeal, and pertain to that sense of the body which is called hearing, are at hand by certain incorporeal images appropriate to them, to those who think of them, and who silently revolve all these things, must pass by this, in order to arrive at that word of man, by the likeness of which, be it of what sort it may, the Word of God may be sometow seen as in an enigma. Not that word which was spoken to this or that prophet, and of which it is said, " Now the word of God grew and multiplied;"3 and again, " Faith then cometh by hearing, and hearing

² John L 1

by the word of Christ;" and again, "When working good works, so that there too may be cording is it really is, but as it can be seen from glory to glory, as by the Spirit of the or heard by the body. When, therefore, Lord; " as we explained above that is in the word which is in the knowledge, then there is a true word, and truth, been renewed to perfection by the transforms the image that is born, by which God the Son I can, by which to indicate it. is declared to be in all things like in sa-stance to the Father. We must notice in tas enigma also another likeness of the word of God, siz, that, as it is said of that Word, > 1 First, of what sort and how great is the very

ye received the word of God which ye heard preserved the "yea yea, may my;" in order of us, ye received it not as the word of men, that whatever is in that knowledge by when but, as it is in truth, the word of God!" (and we are to live, may be also in the word by t are are countless other like sayings in the which we are to work, and whatever is not a is uptures respecting the word of God, which the one may not be in the other. Otherwise is disseminated in the sounds of many and such a word will be a lie, not truth; and what diverse languages through the liearts and comes thence will be a sin, and not a goomouths of men; and watch is therefore called work. There is yet this other likeness of the the word of God, because the doctrine that Word of God in this likeness of our word, is delivered is not human, but divine); that that there can be a world of ours with no work we are now seeking to see, in whatsoever way following it, but there cannot be any work we can, by means of this bkeness, that Word amiess a word precedes; has as the Word of of God of which it is said, "The Word was God could have existed to ago no createre God;" of which it is said, "All things were existed, but no creature could exist unless by made by Him;" of which it is said, "The tout Word by which it it made, Word became flesh;" of which it is said, And therefore not God the Father, not the "The Word of God on high is the fourtain Holy Spirit, not the Trinity itself, but the of wisdom," We must go on, then, to that Son only, which is the Word of God, was word of man, to the word of the ritional ani-made flesh; although the Frindy was the mal, to the word of that image of God, that maker; in order that we might live rightly is not born of God, but made by God; which through our word following and initiating is nother utterable in sound nor capable of His example, e.e. by naving no he in entier being thought under the likeness of sound, the thought or the work of our word. But such as most needs he with the word of any his perfection of this image is one to be at tongue; but which precedes all the signs by some time hereafter. In order to attain this way, it is signified, and is legotten from the it is that the good master teaches us by knowledge that continues in the mind, when Christian faith, and by pious doctrine, that that same knowledge is spoken inwardly "with face unveiled" from the veil of the according as it really is. For the signit of law, which is the snadow of things to come, thanking is exceedingly like the sight of "be solding as in a gliss the glory of the know edge. For when it is uttered by sound, "Lord," i.e. gazing at it through a glass, " we or by any bodily sign, it is not uttered ac- may be transformed into the same image

such as is looked for from man; such that along then we shall be like God, because we what is in the knowledge is also in the word, shall see Him, not through a glass, but "as and want is not in the knowledge is also not He is; "I which the Apostle Paul expresses in the word. Here may be recognized, by "face to face." But now, who can ex"Yea, yea; may, may." And so this like-plain how great is the unlikeness also, in this ness of the image that is made, approaches glass, in this enigma, in this likeness such as as nearly as is possible to that likeness of it is? Yet I will touch upon some points, as

CHAP, 12. THE ACADEMIC PHILOSOPHY,

"All things were made by H m," where God knowledge itself that a min can attain, be seis declared to have made the universe by His ever so skillful and learned, by which our only-logotten Son, so there are no works of mought is formed with truly, when we speak min that are not first spoken in his heart, what we know? For to pass by those things whence it is written, "A word is the beginning of every work." But here also, it is want the word is true, that then it is the become into the mind from the boddy senses, among which so many are otherwise than they seem to be, that he who is overground of a good work. And a word is true, much pressed down by the resemblance to when it is begotten from the knowledge of truth, seems sane to himself, but really is not

the act we know that we live is the most award most impudent to say to him. Persaps you them, for he who is deceived yet is alive. that they can be so multiplied in each kind, result to infinity. For he was says, I know I am alive, says that he knows one single thing. Further, if he says, I know that I know I am alive, now there are two; but that he knows these two is a third thing to know. And so he can add a fourth and a fitth, and innumerable others, if he holds out. But since he

sane; - whence it is that the Academic' phil- cannot either comprehend an innumerable osophy has so prevailed as to be still more number by additions of units, or say a thing wretchedly insane by doubting all things; ... immurrable times, he comprehends this at passing by, then, those things that come into least, and with perfect certainty, riz that this, the month by the bodily senses, how large a is both true and so unnumerable that he canproportion is left of things which we know in not truly comprehend and say its infinite sees manner as we know that we live? In number, This same thing may be noticed regard to this, indeed, we are absolutely with- also in the case of a will that is certain. For out any tear lest perchance we are being de- it would be an impadent presser to make to ceived by some resemblance of the truth; any one who should say, I will to be happy, since it is certain, that he who is deceived, that perhaps you are deceived. And if he yet lives. I And this again is not reckoned should say, I know that I and this, and I know among those objects of sight that are pre- that I know it, he can add yet a third to sented from without, so that the eye may be these two, ere, that he knows these two; and descrived in it; in such way as it is witch an a fourth, that he knows that he knows these our in the water looks bent, and towers seem two; and so on ad infinitum. It iken se, if any to move as you sail past them, and a trous and one were to say, I will not to be mistaken; other tranges that are otherwise than they seem will it not be true, whether he is mistaken or to be, for this is not a thing that is discerned whether he is not, that nevertheless he does by the eye of the flesh I The knowledge by will not to be mistaken? Would it not he of all knowledge, of which even the Academic are deceived? when beyond doubt, we errorsocannot insonate: Perhaps you are asleep, and ever he may be deceived, he is neverticless do not know it, and you see things in your not deceased in trinking that he wills not so sleep. For who does not know that what he deceived. And it he says he knows to s, people see in dreams is precisely like what they he adds any number he choses of things see were write? But he who is certain of known, and perceives that number to be inthe knowledge of his own life, does not finite. For ne who says, I will not to be de-therein say, I know I am awake, but, I know served, and I know that I will not to be so, I am aive; therefore, waether he be asleep and I know that I know it, is able now to set or waxe, he is alive. I Nor can be be de-forth an infinite number here also, however cover in that knowledge by dreams; since it awkward may be the expression of it I And be eggs to a living man both to sleep and to other taings too are to be found capable of see in sleep. Nor can the Academic again refuting the Academics, who contend that man can know nothing. But we must restruct larges your are mad, and do not know it: for ourselves, especially as this is not the subject want madmen see is precisely like what they we have undertaken in the present work. also see who are sane; but he who is mad is There are three books of ours on that she alve. Nor does he answer the Academic by ject,' written in the early time of our conversay ag, I know I am not mad, but, I know I sion, which he who can and will read, and am alive. Therefore he who says he knows who understands them, will doubtless not be be is alive, can neather be deceived nor lie, much moved by any of the many arguments Let a transand kinds, then, of decentral ob- which they have found out against the disl know I am alive; yet he will fear none of knows of knowable tungs,—one, of tose t angs which the mind perceives by the bial-But if such things alone pertain to human fiv senses; the other, of those which it perknowledge, they are very few indeed; unless leaves by itself, - taese philosophers a ve isabbled much against the bodily senses, but as not only not to be few, but to reach in the have never been able to throw doubt upon those most certain perceptions of things true, which the mind knows by itself, such as is that which I have mentioned, I know that I am abve. But far be it from us to doubt the truth of what we have learned by the hodily senses; since by them we have learned to know the heaven and the earth, and those things in them which are known to us, so far

where the Anatory of Plat and the mineral of the ples.

I have a same that he are Andrew to which he was a seriored NIV and all the west serytain.

When I had

Al ibri Trescentra Academica

be it from us too to deny, that we know what one? or has stood in need of messengers or we have learned by the testimony of others; witnesses that He might know them? Cerof ierwise we know not that there is an ocean; tainly not; since His own perfection enables we know not that the lands and cities exist. Him to know all things that He knows. No which most copious report commends to us; doubt He has messengers, 222, the angels; we know not that those men were, and their but not to announce to Him things that He works, which we have learned by reading his-knows not, for there is nothing. He does not tory; we know not the news that is daily know. But their good lies in consulting the brought us from this quarter or that, and con-truth about their own works. And this it is whom we have been born; since in all these of them, but they of Him by His word with-things we have believed the testimony of out boddy sound. They bring Him word, others. And if it is most absurd to say this, too, of that which He wills, being sent by then we must confess, that not only our own Him to whomever He wills, and hearing all senses, but those of other persons also, have from Him by that word of His, i.e. finding in

known.

OF GOD,

through a glass and in an enigma, not yet books. But our knowledge is in most things face to face as He is Is it that God the Father has learned those very things which that it it.

as He was created both us and them has He knows, not by the body, for He has none, wheel them to be within our knowledge. Far but by Himself, from elsewhere from some firmed by consistent and conspiring evidence; which is meant by saying that they bring Him listly, we know not at what place or from word of some things, not that He may learn added very much indeed to our knowledge. His truth what themselves are to do: what, which the human mind knows by itself, and those which it knows by the bodily senses, and those which it has received and knows by Father knoweth," says His Word, "what the testimony of others, are laid up and re-things ye have need of, before you ask Him." tained in the storehouse of the memory; and Nor did He become acquainted with them, so from these is begotten a word that is true, as to know them, at any definite time; but when we speak what we know, but a word He knew beforehand, without any beginning. that is before all sound, before all thought of all things to come in time, and among them a sound. For the word is then most like to also both what we should ask of Him, and the toing known, from which also its image when; and to whom He would either listen is begotten, since the sight of thinking arises or not listen, and on what subjects. And from the sight of knowledge; when it is a with respect to all His creatures, both spiritword belonging to no tongue, but is a true hal and corporeal, He does not know toem word concerning a true thing, having nothing because they are, but they are because He of its own, but wholly derived from that knows them. For He was not ignorant of knowledge from which it is born. Nor does wnat He was about to create; therefore He it signify when he learned it, who speaks what created because He knew; He did not know he knows; for sometimes he says it immedi- because He created. Nor did He know them ately upon learning it; provided only that the when created in any other way than He knew word is true, i.e. sprung from things that are them when still to be created, for nothing accrued to His wisdom from them; but that wisdom remained as it was, while they came CHAP 13 .- STILL FURTHER OF THE DIFFERENCE into existence as it was fitting and when it IN TWEEN THE KNOWLEDGE AND WORD OF was fitting. So, too, it is written in the book OUR MIND, AND THE KNOWLEDGE AND WORD of Ecclesiasticus: "All things are known to Him ere ever they were created: so also after But is it so, that God the Father, from they were pertected ", "So," he says, not whom is born the Word that is God of God, otherwise; so were they known to Him, both —is it so, then, that God the Father, in respect to that wisdom which He is to Himself, were perfected. This knowledge, therefore, has learned some things by His bodily senses, is far unlike our knowledge. And the knowledge of God is itself also His wisdom, and who thinks of God, not as a rational animal, but as One above the rational soul? So far Because in the marvellous simplicity of that at least as He can be thought of, by those nature, it is not one thing to be wise and an-who place Him above all animals and all other to be, but to be wise is to be; as we souls, although they see Him by conjecture have often said already also in the earlier

capal le both of being lost and of being recov- one by begetting, the other by being born. ered, because to us to be is not the same as And each of them sees simultaneously adto know or to be wise; since it is possible for things that are in their knowledge, in their us to be, even although we know not, neither wisdom, in their essence: not by parts or are wise in that which we have learned from singly, as though by a territely looking from cosewaere. Therefore, as our knowledge is this side to that, and from that side to this, unlike that knowledge of God, so is our word and again from turs or that object to this or also, which is born from our knowledge, un- tout object, so as not to be able to see some like that Word of God which is born from the things without at the same time not seeing essence of the Father. And this is as if I others; but, as I said, sees all things simulshould say, born from the Father's knowle taneously, whereof there is not one that He edge, from the Father's wisdom; or still more does not always see. exactly, from the Pather who is knowledge, i from the Father who is wisdom.

IT 15,

23 The Word of God, then, the only-begotten Son of the Father, in all things like and equal to the Father, God of God, Light of Light, Wisdom of Wisdom, Essence of Essence, is altogether that which the Father is, yet is not the Father, because the one is Son, the other is Father. And hence He knows all that the Father knows; but to Him to know, as to be, is from the Father, for to Chap. 15. - How great is the unlikeness know and to be is there one. And therefore, as to be is not to the Father from the Son, so neither is to know. Accordingly, as though uttering Himself, the Father begat the Word equal to Himself in all things; for He would not have uttered Himself wholly and perfeetly, if there were in His Word anything more or less than in Himself. And here that is recognized in the highest sense, " Vea, yea; nay, nay." And therefore this Word is truly truth, since whatever is in that knowledge from which it is born is also in itself, and whatever is not in that knowledge is not in the Word. And this Word can never have anything false, because it is unchangeable, as He is from woom it is. For "the Son can do nothing of Himself, but what He seeth the Father do." Through power He cannot do this; nor is it infirmity, but strength, by which truth cannot be false. Therefore God the Father knows all things in Himself, knows all things in the Son; but in Himself as though Himself, in the Son as though His own Word watch Word is spoken concerning all those things that are in Himself. Similarly the Son knows all things, 122, in Himself, as things which are born of those which the Fatner knows in Himself, and in the Father, as those of which they are born, which the Son Himself knows in Himself The Father, then, and the Son know mutually; but the

24. And that word, then, of ours which has neither sound nor thought of sound, but is of that thing in seeing which we speak inwardly, CHAP. 14 - THE WORD OF GOD IS IN ALL and which therefore belongs to no tongue; THINGS EQUAL TO THE FATHER, FROM WHOM and hence is in some sort like, in this emgma, to that Word of God which is also God; since this too is born of our knowledge, in such manner as that also is born of the knowledge of the Father: such a word, I say, of ours, which we find to be in some way like that Word, let us not be slow to consider how ur like also it is, as it may be in our power to utter it.

> DETWEEN OUR WORD AND THE DIVINE WORD. OUR WORD CANNOT BE OR BE CALLED ETER-

Is our word, then, born of our knowledge only? Do we not say many things also that we do not know? And say them not with doubt, but thinking them to be true; while if perchance they are true in respect to the things themselves of which we speak, they are yet not true in respect to our word, because a word is not true unless it is born of a thing that is known. In this sense, then, our word is false, not when we lie, but waen we are deceived. And when we doubt, our word is not yet of the thing of which we doubt, but it is a word concerning the doubt itself. For although we do not know whether that is true of which we doubt, yet we do know that we doubt; and hence, when we say we doubt, we say a word that is true, for we say what we know. And what, too, of its being possible for us to he? And when we do, certainly we both willingly and knowingly have a word that is false, whereig there is a word that is true, ris, that we he, for this we know. And when we confess that we have lied, we speak that which is true; for we say what we know, for we know that we hed. But that Word which is God, and can do more than we, cannot do this. For it "can do nothing except what it sees the Father do," and it "speaks not of itself," but it has from the Father all that it

perished out of our mind, we are still alive.

our word is spoken in our thought. For it is co-eternal? eternal to the soul to live; it is eternal to know that it lives. Yet it is not eternal to it CHAP, 16. OUR WORD IS NEVER TO BE EQUALto be thinking of its own life, or to be thinking of its own knowledge of its own life; since, in entering upon this or that occupation, it will cease to think of this, although it does not cease from knowing it. And hence it comes to pass, that if there can be in the mind any knowledge that is eternal, while the thought of that knowledge cannot be eternal, and any inner and true word of ours is only said by our thought, then God alone can be understood to have a Word that is eternal, and co-eternal with Himself. Unless, perhaps, we are to say that the very possibility of thought since that which is known is capable of being truly thought, even at the time when it is not being thought -constitutes a word as perpetual as the knowledge itself is not yet formed in the vision of the thought? How will it be like the knowledge of which it is born, if it has not the form of that knowl-

speaks, since the leather speaks it in a special edge, and is only now called a word because way; and the great might of that Word is it can have it? For it is much as if one were that it cannot be, because there cannot be to say that a word is to be so called because there "yea and nay," but "yea yea, nay it can be a word. But what is this that can may." Well, but that is not even to be called be a word, and is therefore already held a word, which is not true. I will ngly assent, worthy of the name of a word? What, I say, if so it be. What, then, if our word is true, is this thing that is formable, but not yet and therefore is rightly called a word? Is it formed, except a something in our mind, the case that, as we can speak of sight of which we toss to and fro by revolving it this signt, and knowledge of knowledge, so we can way or that, while we think of first one thing speak of essence of essence, as that Word or and then another, according as they are found God is especially spoken of, and is especially by or occur to us? And the true word then to be spoken of 5 Why so? Because to us, comes into being, when, as I said, that which to be is not the same as to know; since we we toss to and fro by revolving it arrives at know many things which in some sense live that which we know, and is formed by toat, by memory, and so in some sense die by in taking its entire likeness; so that in what being forgotten; and so, when those things are manner each thing is known, in that manner no longer in our knowledge, yet we still are; also it is thought, i.e. is said in this manner and while our knowledge has slipped away and in the heart, without articulate sound, without thought of articulate sound, such as no are so known that they can never escape the And hence if we even admit, in order not to memory, because they are present, and be- dispute laboriously about a name, that this long to the nature of the mind itself, -as, eg. something of our mind, which can be formed the knowing that we are alive (for this con- from our knowledge, is to be already called timues so long as the mind continues, and be- a word, even before it is so formed, because cause the mind continues always, this also it is, so to say, already formable, who would continues always); I say, in respect to this not see how great would be the unlikeness beand to any other like instances, in which we tween it and that Word of God, which is so are the rather to contemplate the image of in the form of God, as not to have been form-God, it is difficult to make out in what way, able before it was formed, or to have been although they are always known, yet because capable at any time of being formless, but is they are not always also thought of, an eter- a simple form, and simply equal to Him from nal word can be spoken respecting them, when whom it is, and with whom it is wonderfully

> LED TO THE DIVINE WORD, NOT EVEN WHEN WE SHALL BE LIKE GOD.

Wherefore that Word of God is in such wise so called, as not to be called a thought of God, lest we believe that there is anything in God which can be revolved, so that it at one time receives and at another recovers a form, so as to be a word, and again can lose that form and be revolved in some sense tormlessly. Certainly that excellent master of speech knew well the force of words, and had looked into the nature of thought, who said in his poem, "And revolves with himself the varying issues of war," * i.e. thinks of them. Laat Son of God, then, is not called the Thought of God, but the Word of God For our own thought, attaining to want we perpetual. But how is that a word which is know, and formed thereby, is our true word And so the Word of God ought to be understood without any thought on the part of God, so that it he understood as the simple

tainly no torgettuiness.

in this enigms so great an unlikeness to God cause it is a gift of God, as it is said to God, and tae Word of God, waerein yet there was "Inou art my patience." For this is not yourd doubt of our present unlikeness), not event en shall we be equal to Him in nature, for "Thou art my patience" is of the for that nature water is made is ever less ame kind as "Thou, Lord, art my hope," and that which makes. And at that time and "The Lord my God is my mercy," and timer, and at one glance. Still, when even from the Lord, not an explanation from us; this shall have come to pass, it indeed it shall for we cannot say anything more clearly. come to pass, the creature which was form- 28. "God," then, "is love;" but the quesable will indeed have been formed, so that tion is, whether the Father, or the Son, or the

PROPERLY CALLED BY THE NAME OF LOVE.

27. We have sufficiently spoken of the Father and of the Son, so far as was possible for us to see tarough this glass and in this enigma. We must now treat of the Holy Spirit, so far as by God's gift it is permitted to see Him. And the Holy Spirit, according to the Holy Scriptures, is neither of the Father alone, nor of the Son alone, but of both; and so intimates to us a mutual love, wherewith the Fither and the Son reciprocally love one another. But the language of the Word of God, in order to exercise us, has caused those tungs to be sought into with the greater zeal, which do not lie on the surface, but are to be scrutinized in hidden depths, and to be drawn out from thence. The Scriptures, accordingly, have not said, The Holy Spirit is Love. If they had said ao,

form itself, but containing nothing formable they would have done away with no small that can be also unformed. There are, in- part of this inquiry. But they have said, deed, passages of Holy Scripture that speak "God is love;" so that it is uncertain and of Goal's thoughts; but this is after the same remains to be inquired whether God the mode of speech by word i the forgetfulness of Father is love, or God the Son, or God the God is also there spoken of, whereas in strict Holy Ghost, or the Trinity itself which is propriety of language there is in Him cer- God. For we are not going to say that God is called Love because love itself is a sub-26. Wherefore, since we have found now stance worthy of the name of God, but befound before some likeness, this, too, must said because our patience is God's substance. he admitted, that even when we shall be like but in that He Himself gives it to us; as it is Him, when "we shall see Him as He is" elsewhere read, "Since from Him is my (and certainly he was said this was aware be- patience." For the usage of words itself in or word will not indeed be false, because we many like texts. And it is not said, O Lord shall neither lie nor be deceived. Perhaps, my love, or, Thou art my love, or, God my two, our troughts will no longer revolve by love; but it is said thus, "God is love," as it passing and regassing from one thing to an as said, "God is a Spirit." And he who other, but we shall see all our knowledge at does not discern this, must ask understanding

mattaing will be wanting of that form to which Holy Spirit, or the Trinity itself: because the it ought to attain; yet nevertheless it will not Trinity is not three Gods, but one God. But be to be equalled to that simplicity wherein I have already argued above in this book, there is not anything formable, which has that the Trinity, which is God, is not so to be been formed or re-formed, but only form; understood from taose three things which and which being neither formless nor formed, have been set forth in the trinity of our mind, itself is eternal and unchangeable substance. as that the Pather should be the memory of all three, and the Son the understanding of CHAP. 17.-HOW THE HOLY SPIRIT IS CALLED all three, and the Holy Spirit the love of all LOVE, AND WHETHER HE ALONE ISSO CALLED, three; as though the Father should next er that the holy spirit is in the scriptures understand nor love for Hunself, but the Son should understand for Him, and the Holy Spirit love for Him, but He Himself should remember only both for Hunself and for t. em, nor the Son remember nor love for Himself, but the Father should remember for Him, and the Holy Spirit love for Him, but He Himself understand only both for Himself and them; nor likewise that the Holy Spirit should neither remember nor understand for Hunself, but the Father should remember for Him, and the Son understand for Him, while He Himself should love only both for Himself and for them; but rather in this way, that both all and each have all three each in Hs own nature. Nor that these things should differ in them, as in us memory is one thing, understanding another, love or charity another, but should be some one thing that is

e i John er 16.

⁴ Ps = 5. 6 Ps = 17.

³ Ps. tan 5. 5 Ps. ar 9. 7 John et 44.

t a John iii a

God, and all three together one God,

Father alone is He from whom the Word is the Psalms. born, and from whom the Holy Spirit principally proceeds. And therefore I have added whatever He gave to the only-begotten Word, He gave by begetting Him. Therefore He so begat Him as that the common Gift should proceed from Him also, and the Holy Spirit should be the Spirit of both. This distincbe merely accepted in passing, but to be carefully considered; for hence it was that the Word of God was specially called also the Wisdom of God, although both Father and Holy Spirit are wisdom. If, then, any one of the three is to be specially called Love, highest nature, substance should not be one thing and love another, but that substance it-self should be love, and love itself should be Holy Spirit should be specially called Love.

of the Old Testament together in the Holy Scriptures are signified by the name of the Law. For the apostle, in citing a text from the prophet Isaiah, where he says, "With divers this people," yet prefaced it by, "It is written bather, it is rightly asked which of them we in the Law." And the Lord Himself says, ought here to tank is the rather called the

equivalent to all, as wisdom itself; and should said, "The Law and the Prophets were until be so contained in the nature of each, as toat He was not it is that where He has, as being hang all the Law and the Prophets." Here, an unchangeable and simple substance. If certainly, that is specially called the Law all this, then, has been understood, and so which was from Mount Sinai. And the far as is granted to us to see or conjecture in Psalms, too, are signified under the name of things so great, has been made patently true, the Prophets; and yet in another place the I know not why both the Father and the Son Saviour Himself says, "All things must needs and the Hory Spirit should not be called be fulfilled, which are written in the Law, and thove, and all together one love, just as both the Prophets, and the Psalms concerning the Father and the Son and the Holy Spirit me." 6 Here, on the other side, He meant is called Wisdom, and all together not three, the name of Prophets to be taken as not inbut one wisdom. For so also both the Father cluding the Psalms. Therefore the Law with is God, and the Son God, and the Holy Ghost the Prophets and the Psalms taken together is called the Law universally, and the I aw is 29 And yet it is not to no purpose that also specially so called which was given by in this Trinity the Son and none other is Moses. Likewise the Prophets are so called called the Word of God, and the Holy Spirit in common together with the Psalms, and and none other the Gift of God, and God tue they are also specially so called exclusive of And many other instances might be adduced to teach us, that many names of things are both put universally, and the word principally, because we find that the also specially applied to particular things, Holy Spirit proceeds from the Son also. But were it not that a long discourse is to be the Father gave Him this too, not as to one avoided in a plain case. I have said so already existing, and not yet having it; but much, lest any one should think that it was therefore unsuitable for us to call the Holy Spirit Love, because both God the Father and God the Son can be called Love.

31. As, then, we call the only Word of God specially by the name of Wisdom, although tion, then, of the inseparable Trinity is not to universally both the Holy Spirit and the Father Himself is wisdom; so the Holy Spirit is specially called by the name of Love, although universally both the Father and the Son are love. But the Word of God, i.e. the only-begotten Son of God, is expressly called the Wisdom of God by the mouth of what more fitting than that it should be the the apostle, where he says, "Christ the power Holy Spirit? namely, that in that simple and of God, and the wisdom of God,"? But where the Holy Spirit is called Love, is to be found by careful scrutiny of the language of John the apostle, who, after saying, "Besubstance, whether in the Father, or in the loved, let us love one another, for love is of Son, or in the Holy Spirit; and yet that the God," has gone on to say, "And every one that loveth is born of God, and knoweth God. 30. Just as sometimes all the utterances He that loveth not, knoweth not God; for God is love." Here, manifestly, he has called that love God, which he said was of God; therefore God of God is love. But because both the Son is born of God the Father, and tongues and with divers lips will I speak to the Holy Spirit proceeds from God the "It is written in their Law, They hated me love that is Ged. For the Father only is so without a cause," whereas this is read in the God as not to be of God; and hence the love Psalm, And sometimes that which was given that is so God as to be of God, is either the by Moses is specially called the Law: as it is Son or the Holy Spirit. But when, in what

[&]quot; John as 25 1 Pa. and to Cor My 21

⁴ Matt to 15 6 Luce this 44

S MALE XXII 49

thereupon had extorted us also to love one prophecy, nor knows all mysteries and all another, and that so God would abide in us, knowledge, nor gives all his goods to the —because, namely, he had called God Love; poor, either because he has none to give or immediately, in his wish to speak yet more because some necessity hinders, nor delivers expressly on the subject, "Hereby," he says, his body to be burned, if no trial of such a given us, makes us to abide in God, and Him love can indeed exist, but cannot profit. And in us; and thus it is that love does. There-therefore also the Apostle Paul says, "In fore He is the God that is love. Lastly, a Christ Jesus neither circumcision availeth anylittle after, when he had repeated the same thing, nor uncircumcision, but faith that work-thing, and had said "God is love," he im- eta by love: " so distinguishing it from that him;" whence he had said above, "Hereby and is God, is specially the Holy Spirit, by we know that we abide in Him, and He in us, whom the love of God is shed abroad in our because He hath given us of His Spirit." He hearts, by which love the whole Trinity dwells been given to man, inflames him to the love properly be understood except love, which of God and of his neighbor, and is Himself brings to God, and without which any other unless from God; and therefore he says a little after, "Let us love Him, because He first chap, 19. - THE HOLY SPIRIT IS CALLED THE loved us." The Apostle Paul, 100, says, GIFT OF GOD IN THE SCRIPTURES. BY THE " The love of God is saed abroad in our hearts by the Holy Ghost, which is given unto us."3

CHAP, 18. -NO GIFT OF GOD IS MORE EXCEL-LENT THAN LOVE,

32. There is no gift of God more excellent on account of love. And he who has not this love, "though he speak with the tongues of men and angels, is sounding brass and a tink-hing cymbal; and though he have the geft of prophecy, and know all mysteries and all that water is called the gift of God which is that he can remove mountains, he is nothing; tais water is the Holy Spirit, so we find else-and though he bestow all his goods to feed the poor, and though he give his body to be borned, it profiteth him nothing." How great a good, then, is that without which at the well, to whom He had said, "Give me

follows, the apostle had mentioned the love goods so great bring no one to eternal life! of God, not that by which we love Him, but But love or enarity itself, -for they are two that by which He "loved us, and sent His names for one thing, -if he have it that does Son to be a proputator for our s.ns," and not speak with tongues, nor has the gift of "know we that we dwell in Him, and He in suffering overtakes him, brings that man to us, because He hata given us of His Spirit." the kingdom, so that faith itself is only ren-Therefore the Holy Spart, of whom He hath dered profitable by love, since faith without mediately subjoined, "And he who abideth faith by which even "the devils believe and in love, abideth in God, and God abideth in tremble." Love, therefore, which is of God therefore is signified, where we read that God in us. And therefore most rightly is the Holy is love. Therefore God the Holy Spirit, who Spirit, although He is God, called also the proceedeth from the Father, when He has gift of God.? And by that gift what else can love. For man has not whence to love God, gift of God whatsoever does not bring to God?

> GIFT OF GOD IN THE SCRIPTURES. BY THE GIFT OF THE HOLY SPIRIT IS MEANT THE GIFT WHICH IS THE HOLY SPIRIT, THE HOLY SPIRIT IS SPECIALLY CALLED LOVE, ALTHOUGH NOT ONLY THE HOLY SPIRIT IN THE TRINITY IS LOVE.

33. Is this too to be proved, that the Holy than this. It alone distinguishes the sons of Spirit is called in the sacred books the gift of the eternal kingdom and the sons of eterna! God? It people look for this too, we have in perdition. Other gifts, too, are given by the the Gospel according to John the words of Holy Spirit; but without love they profit noth- our Lord Jesus Christ, who says, "If any one ing. Unless, therefore, the Holy Spirit is so thirst, let him come to me and drink; he that far imparted to each, as to make him one who believeth on me, as the Scripture saith, out of loves God and his neighbor, he is not re-his belly shall flow rivers of living water." moved from the left hand to the right. Nor And the evangelist has gone on further to is the Spirit specially called the Gift, unless add, "And this He spake of the Spirit, which knowledge, and though he have all fast a so the Holy Spirit. But as we find here that

to drink," and she had answered that the as that He received in men. He gave to Jews "have no dealings" with the Samari- men, as the head to His own members. He tans, Jesus answered and said unto her, "If Himself that gave, received in men, no doubt thou hadst known the gift of God, and who it as in His own members; on account of which, is test says to thee, Give me to drink, thou namely, His own members, He cried from wondest have asked of Him, and He would neaven, "Saul, Saul, way persecutest thou have given thee living water. The woman me?" And of waith, namely, His own saith unto Him, Sir, thou hast nothing to members, He says, "Since ye have done it to draw with, and the well is deep; whence then one of the least of these that are mine, ye nast taou this living water, etc.? Jesus an- have done it unto me." Christ Himself, swered and said unto her, Every one that therefore, both gave from heaven and redranketh of this water shall thirst again; but ceived on earth. And further, both prophet wroso shall drink of the water that I shall and apostle have said gifts for this reason, give him, shall never thirst; but the water because many gifts, which are proper to each, that I shall give him, shall be to him a foun- are divided in common to all the members of tain of water springing up unto eternal life." Cirist, by the Gift, which is the Holy Spirit. Because this living water, then, as the evan- For each severally has not all, but some have get still as explained to us, is the Holy Spirit, these and some have those; although all have without doubt the Spirit is the gift of God, of the Gift itself by which that which is proper warca the Lord says here, "If thou hadst to each is divided to Him, i.e. the Holy known the gift of God, and who it is that Spirit. For elsewhere also, when he had sait a unto thee, Give me to drink, thou mentioned many gifts, ** All these, * he says, wouldest have asked of Him, and He would "worketh that one and the self-same Spirit, have given thee hising water." For that dividing to each severally as He will." And water is in the one passage, "Out of his belly this word is found also in the Epistle to the shall flow rivers of living water," is in the Hebrews, where it is written, "God also bearother, "shall be in him a fountain of water ing witness both with signs and wonders, and springing up unto eternal life."

of the gift of Christ;" and then, that he captive, He gave gifts to men," he says fur-ing a show that by the gift of Christ he meant ther, "But that He ascended, what is it but "Werefore He saith, He hath ascended up parts of the earth? He who descended is the on high, He hath led captivity captive, and same also that ascended up far above all hat r given gitts to men." And every one heavens, that He might fill all thangs. And knows that the Lord Jesus, when He had as- He gave some aposties, some propoets, and cended into heaven after the resurrection some evangelists, and some pastors and doc-from the dead, gave the Holy Spirit, with tors." (This we see is the reason why gifts whom they who believed were filled, and are spoken of; because, as he says elsewhere, spake with the tongues of all nations. And let no one object that he says gifts, not gift:

And here he has added, "For the perfecting for he quoted the text from the Psalm. And of the saints, for the work of the ministry, in the Psolm it is read thus, "Thou hast as- for the building up of the body of Cirist"" cended up on high, Thou hist led captivity. This is the house which, as the Psalin sings, captive, Thou hast received gifts in men." is built up after the captivity; " since the For so it stands in many Mss., especially in house of Christ, which house is called His the Greek Ms., and so we have it translated Church, is built up of those who have been from the Hebrew. The apostle therefore rescued from the devil, by whom they were sam gifts, as the prophet did, not gift But held captive. But He Himself led this capw) creas the prophet said, "Thou hast re- tivity captive, who conquered the devd And coved gifts in men," the apostle has pre-ferred saying, "He gave gifts to men:" and punishment those who were to become the this in order that the fullest sense may be members of the Holy Head, He bound 'am gathered from both expressions, the one pro- first by the bonds of righteousness, and then paetic, the other apostobe; because both pos- by those of might. The devil himself, theresess the authority of a divine utterance. For bota are true, as well that He gave to men,

springing up unto eternal life."

34 Paul the apostic also says, "To each Ghost."

36 And so here, when he had said, of us is given grace according to the measure. "He ascended up on high, He led captivity." Holy Spirit, he has gone on to add, that He also first descended into the lower

[#] fight re. y, d. 3 Ps. besin in. I John tv 7-14.

n Auts in 4 6 i Cie no. 11 6 Heb is 4 14 hiph 10 year.

A Mart was good of a strain of the strain of

who ascended up on high, and gave gifts to gift of the Holy Spira," they should recog-

men, or received gitts in men.

baptized every one of you in the name of the given. But in Himself He is God, although Lord Jesus Christ, for the remission of sins: He were given to no one, because He was and ye shall receive the gift of the Holy God co-eternal with the latner and the Son and the same Peter said to him, "Tay money be in His own power, of whom it is said, perish with thee; because thou hast thought "The Spirit blowers where it listeth;" and to purchase for money the gift of God." the apostle says, as I have already mentioned Spirit fell upon all them that heard the word; the givers. and they of the circumcision that believed, as an another state of the circumcision that believed, as that God is love, and that love is of God, and the Holy Spirit was poured out. For they in us, and that hereby we know this, because heard them speak with tongues, and magnify. He has given us of His Spirit, then the Spirit God." And when Peter alterwards was given the Himself is God, who is love. Next, if there were moved when they heard it, he says, loves the Father, ineffably demonstrates the after the rest of his words, "And when I be-communion of both, what is more suitable gan to speak to them, the Holy Spirit fell than that He should be specially called love, how He said, that John indeed baptized with understand, that the Holy Spirit is not alone water, but ye shall be baptized with the Holy love in that Trinity, yet is not specially called Spirit. If, therefore, He gave a like gift to love to no purpose, for the reasons we have God from giving to them the Holy Spirit?" 4 Father is a Spirit, and the Son is a Spirit; is given to those who by Him love God. But Holy Spirit; for because He is common to it is too long a task to collect them all. And both, He is specially called that which both what is enough to satisfy those who are not are in common. Otherwise, if in that Trinsatisfied with those we have alleged?

they now see that the Holy Spirit is called of the Father only, but also of the Holy

fore, is called captivity, which He led captive the gift of God, that when they hear of "the nize therein that mode of speech which is 35. And Peter the apostle, as we read in found in the words, "In the sponing of the that canonical book, wherein the Acts of the body of the flesh." For as the body of the Apostles are recorded, -when the hearts of flesh is nothing else but the flesh, so the gift the Jews were troubled as he spake of Christ, of the Holy Spirit is nothing else but the and they said, "Brethren, what shall we do? Holy Spirit. He is then the gift of God, so '-said to them, "Repent, and be far as He is given to those to whom He is Spirit." And we read likewise in the same before He was given to any one. Nor is He book, that Smon Magus desired to give less than they, because they give, and He is money to the apostles, that he might receive given. For He is given as a gift of God in power from them, waereby the Holy Spirit such way that He Himself also gives Himself And in another place of the same book, when above, "All these things worketh that self-Peter was speaking to Cornelius, and to those same Spirit, dividing to every man severally who were with him, and was announcing and as He will." We have not here the creating preading Carist, the Scripture says, "White of Him that is given, and the rule of them Peter was still speaking these words, the Holy that give, but the concord of the given and

37. Wherefore, if Holy Scripture proclaims because that upon the Gentiles also the gift of works this in us that we abide in God and He ing an account to the brethren that were at be among the gifts of God none greater than Jerusalem of this act of his, that he had bap- love, and there is no greater gift of God than tized those who were not circumcised, be- the Holy Spirit, what follows more naturally cause the Holy Spirit, to cut the knot of the than that He is Himself love, who is called question, had come upon them before they both God and of God? And if the love by were baptized, and the brethren at Jerusalem which the Father loves the Son, and the Son upon them, as upon us in the beginning, who is the Spirit common to bein? For this And I remembered the word of the Lord, is the sounder thing both to believe and to them, as also to us who believed in the Lord alleged; just as He is not alone in that Trin-Jes is Christ, was was I, that I could hinder my either a Spirit or holy, since both the And there are many other testimonies of the and both the Father is holy, and the Son is Scriptures, which irranimously attest that the holy, has prety doubts not. And yet it is not Holy Spirit is the gift of God, in so far as He to no purpose that He is specially called the ity the Holy Spirit alone is love, then doubt-36. Certainly they must be warned, since less the Son too turns out to be the Son, not

⁵ Acts 2 47 47 17 18415 664

⁴ Acts 45, 15 17,

Son of God the Father; as that what the apos- of the counsel or will of God, have affirmed the Son of His own fove "' He did not say, will, as substance of substance, wisdom of "of His own Son." If He had so said, He wisdom, that we may not be led into that abwould have said it most truly, just as He did surdity, which we have refuted already, and else than His very nature and substance itself, him in turn, whether God the Father was God who is born of His substance.

CHAP, 20. - AGAINST RUNOMIUS, SAYING THAT THE SON OF GOD IS THE SON, NOT OF HIS NATURE, BUT OF HIS WILL. EPHOGUE TO WHAT HAS BEEN SAID ALREADY,

38. Wherefore the logic of Eunomius, from whom the Eunomian heretics sprang, is ridiculous. For when he could not understand, and would not believe, that the only-begotten Word of God, by which all things were made, is the Son of God by nature, -i.e. born of the substance of the Father,-he alleged toat He was not the Son of His own nature or substance or essence, but the Son of the will of God; so as to mean to assert that the will by which he begat the Son was something accidental [and optional] to God, -to wit, in that way that we ourselves sometimes will something which before we did not will, as though it was not for these very things that our nature is perceived to be changeable, -a thing which far be it from us to believe of God. For it is written, "Many are the thoughts in the heart of man, but the counsel of the Lord abideth for ever," a for no other reason except that we may understand or believe that as God is eternal, so is His counsel for eternity, and therefore unchangeable, as He himself is. And what is said of thoughts can most truly in the heart of man, but the will of the Lord and remembers by memory, contemplates by be said also of the will: there are many wills

For He is both said and read in abideth for ever, boine, again, to escape countless places to be so, - the only-begotten saying that the only-begotten Word is the Son tle says of God the Father is true too; "Who the same Word to be the counsel or will itself hath delivered us from the power of darkness, of the Father. But it is better in my judgand hata translated us into the kingdom of ment to say counsel of counsel, and will of say it most truly, because He has often said say that the Son makes the Father wise or it; but He says, "the Son of His own love." willing, if the Father has not in His own sub-Therefore He is the Son also of the Holy stance either counsel or will. It was certainly Spirit, if there is in that Trinity no love in a sharp answer that somebody gave to the God except the Holy Spirit. And if this is heretic, who most subtly asked him whether most absurd, it remains that the Holy Spirit God begat the Son willingly or unwillingly, in is not alone therein love, but is specially so order that if he said unwillingly, it would folcalled for the reasons I have sufficiently set low most absurdly that God was miserable; forth; and that the words, "Son of His own but if willingly, he would forthwith infer, as mean nothing else than His own begithough by an invincible reason, that at which toved Son, -the Son, in short, of His own he was aiming, tiz. that He was the Son, not substance. For the love in the Father, which of His nature, but of His will. But that is in His meffably simple nature, is nothing other, with great wakefulness, demanded of -as we have already often said, and are not willingly or unwillingly; in order that it he ashamed of often repeating. And hence the answered unwillingly, that misery would fol-"Son of His love," is none other than He low, which to believe of God is sheer madness; and if he said willingly, it would be replied to him, Then He is God too by His own will, not by His nature. What remained, then, except that he should hold his peace, and discern that he was timself bound by his own question in an insoluble bond? But if any person in the Trinity is also to be specially called the will of God, this name, like love, is better suited to the Holy Spirit; for what else is love, except will?

39. I see that my argument in this book respecting the Holy Spirit, according to the Hory Ser pture, is quite enough for faithful men who know already that the Holy Spirit is God, and not of another substance, nor less than the Father and the Son, as we have shown to be true in the former books, according to the same Scriptures. We have reasoned also from the creature which God made, and, as far as we could, have warned those who demand a reason on such subjects to behold and understand His invisible things, so far as they could, by those things which are made,3 and especially by the rational or intellectual creature which is made after the image of God; through which glass, so to say, they mig it discern as far as they could, if they could, the Trinity which is God, in our own memory, understanding, will. Which three tnings, if any one intelligently regards as by nature divinely appointed in his own mind,

understanding, embraces by love, how great will, or love, or affection, which is a stronger a thing that is in the mind, whereby even the will, since our will waich we have naturally is eternal and unchangeable nature can be recol-variously affected, according as various oblected, beheld, desired, doubtless that man jects are adjacent or occur to it, by which we finds an image of that highest Trinity. And are attracted or offended. What, then, is he ought to refer the whole of his life to the this? Are we to say that our will, when it is remembering, seeing, loving that highest right, knows not what to desire, what to Trunty, in order that he may recollect, con-avoid? Further, if it knows, doubtless then template, be delighted by it. But I have it has a kind of knowledge of its own, such as warned him, so far as seemed sufficient, cannot be without memory and understand-that he must not so compare this image thus ing. Or are we to listen to any one who wrought by that Trinity, and by his own fault should say that love knows not what it does, changed for the worse, to that same Trinity | which does not do wrongly? As, then, there as to think it in all points like to it, but rather are both understanding and love in that prithat he should discern in that likeness, of mary memory wherein we find provided and whatever sort it be, a great unlikeness also.

OR LOVE

40. I have undoubtedly taken pains so far as I could, not indeed so that the thing might be seen face to face, but that it might be seen by this likeness in an enigma," in how small a degree soever, by conjecture, in our memory and understanding, to intimate God the Father and God the Son: r.e, God the begetter, who has in some way spoken by His ory, and the vision of the thought formed own co-eternal Word all things that He has in His substance; and God His Word Himself, who Himself has nothing either more or less in substance than is in Him, who, not lyingly but truly, bath begotten the Word; and I have assigned to memory everything CHAP, 22 .- HOW GREAT THE UNLIKENESS IS HEthat we know, even if we were not thinking of it, but to understanding the formation after a certain special mode of the thought. For we, are usually said to understand what, by tlinking of it, we have found to be true; and this it is again that we leave in the memory. But that is a still more hidden depth of our memory, wherein we found this also first when we thought of it, and wherein an inner word is begotten such as belongs to no tongue, - as it were, knowledge of knowledge, vision of vision, and understanding which appears in [reflective] thought; of understanding which had indeed existed before in the memory, but was latent there, although, unless the thought itself had also some sort of memory of its own, it would not return to those things which it had left in the memory while it turned to think of other things.

41. But I have shown nothing in this enigma respecting the Holy Spirit such as might appear to be like Him, except our own

stored up that to which we can come in thought, because we find also those two CHAP, 21. -OF THE LIKENESS OF THE FATHER things there, when we find by thinking that AND OF THE SON ALLEGED TO BE IN OUR we both understand and love anything; which MEMORY AND UNDERSTANDING. OF THE things were there too when we were not trink-LIKENESS OF THE HOLY SPIRIT IN OUR WILL ing of them; and as there are memory and love in that understanding, which is formed by thought, which true word we say inwardly without the tongue of any nation when we say what we know; for the gaze of our thought does not return to anything except by remembering it, and does not care to return unless by loving it: so love, which combines the vision brought about in the memthereby, as if parent and offspring, would not know what to love rightly unless it had a knowledge of what it desired, which it cannot have without memory and understanding.

> TWEEN THE IMAGE OF THE DRINITY WHICH WE HAVE FOUND IN OURSELVES, AND THE TRINITY ITSELF.

42. But since these are in one person, as man is, some one may say to us, These three things, memory, understanding, and love, are mine, not their own; neither do they do that which they do for themselves, but for me, or rather I do it by them. For it is I who remember by memory, and understand by understanding, and love by love: and when I direct the mind's eye to my memory, and so say in my heart the thing I know, and a true word is begotten of my knowledge, both are mine, both the knowledge certainly and the word. For it is I who know, and it is I who say in my heart the taing I know. And when I come to find in my memory by thinking that I understand and love anything, which understanding and love were there also before I thought thereon, it is my own understanding and my own love that I find in my own memory, whereby it is I that understand,

Lakewise, when my thought is mindful, and wills to return to those things which it had left in the memory, and to understand and behold them, and say them inwardly, it is my own memory that is mindful, and it is my own, not its will, wherewith it wills my very love itself, too, remembers and understands what it ought to desire and what to avoid, it remembers by my, not by its own memory; and understands that which it intel-I gently loves by my, not by its own, understanding. In firef, by all these three things, it is I that remember, I that understand, I that love, was an neither memory, nor understanding, nor love, but who have them. These thu go, then, can be said by a single person, as in that image of the Trinity, these three wase that these three, but is not these three. But in the amplicaty of that Highest Nature, when is God, altrough there is one God, there are three persons, the Father, the Son, and the Holy Spirit.

CHAP 23. AUGUSTIN DWELLS STILL FURTHER ON THE DISPARED TETWERS THE TRIVITY WHERE IS IN MAY, AND THE DRININ WHEN IS GOD, THE TRIVITY IS NOW SELN THROUGH A GIASS BY THE HELP OF FAITH, THAT IT MAY PROMISED SIGHT FACE TO FACE.

44. A thing itself, then, which is a trinity is different from the image of a trinity in some other ting; by reason of which image, at the same time that also in which these three taings are is called an image; just as both the panel, and the picture painted on it, are at the same time called an image; but by reason of the picture painted on it, the panel also is called by the name of image. But in that Highest Trinity, watch is incomparably above all things, there is so great an indivisibility, that whereas a trinity of men cannot be called one man, in that, there both is said to be and is one God, nor is that Trinity in one God, but it is one God. Nor, again, as that image in the case of man has these turee things but is one person, so is it will the Trinity; but therein are three persons, the Father of the Son, and the Son of the Father, and the Spirit of both Lather and Son. For altrong rate memory in the case of man, and espenally that memory waich beasts have not 7.5, the memory by which things intelligible are so contained as that they have not healed from all infirmity, will be changed. entered that memory through the bodily senses '-has in this image of the Trinity, in

and I that love, not those trings themselves proportion to its own small measure, a likeness of the Father, meomparably unequal, yet of some sort, whatever it be: and likewise the understanding in the case of man, worth by the purpose of the thought is formed thereby, when that which is known is said, When and there is a word of the heart belonging to no tongue, has in its own great disparity some likeness of the Son; and love in the case of man proceeding from knowledge, and combining memory and understanding, as though common to parent and offspring, whereby it is understood to be neither parent nor offspring, has in that image, some, however exceedingly unequal, likeness of the Holy Spirit: it is nevertheless not the case, that, are not one man, but belong to one man, so in the Highest Trinity itself, of which this is an image, these three belong to one God, but they are one God, and these are three persons, not one. A thing certain's wonderfol's mentable, or mentably wonderful, to a wine this image of the Traity is one person, but the Highest Trinity itself is three persons, yet that Trinity of three persons is more indivisible than this of one. For that [Trinity], in the nature of the Divinity, or per raps to BLAFTER BL MOLE CLEARLY SEEN IN THE better Duty, is test which it is, and is muto vily and always unchangeably equal; and there was no time when it was not, or when it was otherwise; and there will be no time when it will not be, or when it will be otherwise. But these three that are in the inadequate image, although they are not separate in place, for tacy are not bodies, yet are now in this life mutually separate in magnitude. For that there are therein no several bulks, does not hinder our seeing that memory is greater than understand by in one man, but the contrary in another; and that in yet another these two are overpassed by the greatness of love; and this whether the two themselves are or are not equal to one anotier. And so each two by each one, and each one by each two, and each one by each one: the less are surpassed by the greater. And when they have been healed of all infirmity, and are mutually equal, not even taen will toat thing which by grace will not be changed, be made equal to that which by nature cannot change, because the creature cannot be equaled to the Creator, and when it shall be

44. But when the sight shall have come which is promised anew to us face to face, we

I for each in the ease that human has come yed the "memory" and called into conscious ross in the case to the second of the seco

through a glass."

MIND.

whatever way that is possible, and in it that sayaid east for ever, Trinity of which I have treated as I could in which they see to be a glass, ar an image. And it trey knew this, perhaps they would feel that He too whose glass this is, should by it se sought, and some low provisionally be seer, an unfergred tatt i purging their glass may be able to be seen face to face. and if they despise this faith that purities the heart, what do they accomplish by understanding the most subtle disputes concerning the nature of the human mind, unass that they be condemned also by the winess of their own understanding? And they would certainly not so tail in understanding, and hardly arrive at anything certain, were they not involved in penni darkness, and burdened of sen is this evil inflicted on them? Wherethat taketh away the sins of the world.4

CHAP 25 -THE QUESTION WHY THE HOLY SPIKET IS NOT LEGISTERN, AND HOW HE PROCEEDS FROM THE FATHER AND THE SON, WILL ONLY CHAP, 26 -THE HOLY SPIRIT TWICE GIVEN BY BE UNDERSTOOD WHEN WE ARE IN BUIN.

For if any belong to Him, although far duller in intellect than those, yet when they are freed from the body at the end of this life, the envious powers have no right to hold

shall see this not only incorporeal but also them. For that Lamb that was slain by them al solutely indivisible and truly uncoangeable without any debt of sin has conquered them: Transity far more clearly and certainly than we but not by the might of power before He had now are its image which we ourselves are: done so by the righteousness of blood. And and yet they who see through this glass and free accordingly from the power of the devil, in this enigma, as it is permitted in this life they are borne up by holy angels, being set to see, are not those who behold in their own tree from all evils by the me hator of God miral the things which we have set in order and men, the man Christ Jesus. Since by and pressed upon them; but those who see the harmonious testimony of the Divice this is it an image, so as to be able to refer Scriptures, both Old and New, 1 cth those Ly what they see, in some way be it what it may, which Christ was foreto d, and those by which to Him whose image it is, and to see that He was announced, there is no other name also by conjecturing, which they see through under heaven whereby men importe saved. the mage by benelding, since they cannot And when purged from all contagion of coryet see face to face. For the apostle does ruption, they are placed in peocetal abodes not say, We see now a glass, but, We see now until they take their bodies again, their ewn, but now recorruptible, to adorn, not to burden them. For this is the will of the best and CHAP. 24. THE INFIRMITY OF THE HUMAN most wise Creator, that the spirit of a man, wich prously subject to God, sould have a They, then, who see their own mind, in body happly subject, and that this happness

45. There we shall see the truth without many ways, and yet do not believe or under- any directly, and so all enjoy it to the full, stand it to be an image of Coo, see indeed a most cicar and most certain. Nor scall ac gress, but do not so far see throng I tae glass be inquiring into anyt, ng by a mind t at Him were is now to be seen tarong thre glass, reasons, but shall discern by a mind that conthat they do not even know the glass itself templates, why the Holy South is not a Son, a thong i He proceeds from the hather. In that light there will be no place for inquiry: but here, by experience itself it has appeared 4 to me so diffialt, as beyond doubt it will likewise appear to them also who shall carehearts,' that He who is now seen through a fully and intelligently read what I have written, - that a tao, sh in the second book? I promised that I would speak thereof in another place, yet as often as I have desired to illustrate it by the creaturely image of it a schwe ourselves are, so often, let my meaning be of want sort it might, did adeq are utterance entirely fail me; nay, even in my very meaning I felt that I had attained to ordervor ratoer than accomplishment. [I had it deed found in one person, such as is a man, an imwith the corruptible body that presses down age of that Highest Trimity, and had desired, the soul.3 And for what dement save that especially in the ninth book, to illustrate and render more intelligible the relation of the fore, being warned by the magnitude of so Three Persons by that which is subject to great an evil, they ought to toriow the Lamb time and change. But three tungs i clonging to one person cannot suit those Three Persons, as man's purpose demands; and tais we have demonstrated in this fifteenth book,

> CHRIST. THE PROCESSION OF THER IA SCIENT FROM THE PATHER AND FROM THE SON IS ALARI FROM TEMP, NOR CAN HE PE CALLED THE SON OF FORK,

Foreser, in that Highest Trimity which is

Gospel, "and healed them all,"6

46. But the reason why, after His resurrecearth,? and afterwards sent Him from heaven," abroad in our hearts," by that Gift itself, whereby we love God and our neighbors, according to those two commandments, which hang all the law and the propaets."100 And Jesus Christ, in order to signify this, gave to them the Holy Spirit, once upon earth, on account of the love of our neighbor, and a second time from heaven, on account of the love of God. And if some other reason may perhaps be given for this double gift of the Holy Spirit, at any rate we ought not to doubt that the same Holy Spirit was given when Jesus breathed upon them, of whom He by and by says, "Go, haptize all nations in

God, there are no intervals of time, by which upon those upon whom they laid their hands. it could be shown, or at least inquired, they did not give Him themselves. And the whether the Son was born of the Father first. Church preserves this custom even now in the and then afterwards the Holy Spirit pro- case of her rulers. Lastly, Simon Magus ceeded from bota; since Holy Scripture calls also, when he offered the apostles money, Him the Spirit of both. For it is He of whom does not say, "Give me also this power, that the apostle says, "But because ye are sons, I may give" the Holy Spirit; but, "that on God nath sent forth the Spirit of His Son into whomsoever I may lay my hands, he may reyour hearts:" and it is He of whom the same ceive the Holy Spirit." Because neither had Son says, " For it is not ye who speak, but the Scriptures said before, And Simon, see ng tae Spirit of your Father who speaketh in that the apostles gave the Holy Spirit; but it you." And it is proved by many other tess had said," And Simon, seeing that the Holy timonies of the Divine Word, that the Spirit. Spirit was given by the laying on of the apos-who is specially called in the Trinity the Holy ties' hands." Therefore also the Lord Jesus Spirit, is of the Father and of the Son. of Christ Himself not only gave the Holy Spirit whom likewise the Son Himself says, "Whom as God, but also received it as man, and I will send unto you from the Father;" and therefore He is said to be full of grace, to and in another place, "Whom the Father will send of the Holy Spirit." And in the Acts of the in my name." And we are so taught that Apostles it is more plainly written of Him, He proceeds from both, because the Son Because God anointed Him with the Holy Himself says, He proceeds from the Father. Spirit." Certainly not with visible oil but And when He had risen from the dead, and with the gift of grace which is signified by the had appeared to His disciples, "He breathed visible ointment wherewith the Church anomits upon them, and said, Receive the Holy the baptized. And Christ was certainly not Ghost," so as to show that He proceeded also then anomted with the Holy Spirit, when He, from Himself. And Itself is that very "power as a dove, descended upon Him at His bapthat went out from Him," as we read in the tism," For at that time He deigned to prefigure His body, i.e. His Church, in which especially the baptized receive the Holy tion, He both gave the Holy Spirit, first on Spirit. But He is to be understood to have been then anointed with that mystical and inis in my judgment this; that "love is shed visible unction, when the Word of God was made flesh, to i.e. when human nature, without any precedent merits of good works, was joined to God the Word in the womb of the Virgin, so that with it it became one person. Therefore it is that we confess Him to have been born of the Holy Spirit and of the Virgin Mary. For it is most absurd to believe Him to have received the Holy Spirit when He was near thirty years old: for at that age He was baptized by John;" but that He came to haptism as without any sin at all, so not without the Holy Spirit. For if it was written of His servant and forerunner John himself, "He shall be filled with the Holy Spirit, even the name of the Father, and of the Son, and of the Holy Spirit," where this Trimty is especially commended to us. It is therefore Holy Spirit when formed in the womb; what He who was also given from heaven on the must be understood and believed of the man day of Pentecost, i.e. ten days after the Lord Christ, of whose flesh the very conception was ascended into heaven. How, therefore, is not carnal, but spiritual? Both natures, too. He not God, who gives the Holy Spirit? as well the human as the divine, are shown in Nay, how great a God is He who gives God' that also that is written of Him, that He re-For no one of His disciples gave the Holy Spirit, since they prayed that He might come Spirit, and shed forth the Holy Spirit. seeing

⁴ John sor 16.

²⁰ Matt. 2216, 17-40.

of Acts viol 18, 19
11 Lake respond vol.
12 Mart 16, 10,
17 Lake 26, 13, 23,

[#] John I. 24.
14 Arts # 38
16 John 1 ca.
16 Luke t. 25.

God. And we indeed can receive that gift without any changeableness of nature, gives according to our small measure, but assuredly we cannot shed it forth upon others; but, that this may be done, we invoke over them

God, by whom this is accomplished.

47. Are we therefore able to ask whether the Holy Spirit had already proceeded from the Father when the Son was born, or had not yet proceeded, and when He was born, proceeded from both, wherein there is no such thing as distinct times: just as we have been able to ask, in a case where we do find times, that the will proceeds from the human mind first, in order that that may be sought which, when found, may be called offspring; which offspring being already brought forth or born, that will is made perfect, resting in this end, so that what had been its desire when seeking, is its love when enjoying; which love now proceeds from both, i.e. from the mind that begets, and from the notion that is begotten, as if from parent and offspring? These things it is absolutely impossible to ask in this case, where nothing is begun in time, so as to be perfected in a time following. Wherefore let him who can understand the generation of the Son from the Father without time, understand also the propession of the Holy Spirit from both without time. And let him who can understand, in that which the Son says, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself," not that the Father gave life to the Son already existing without life, but that He so begat Hun apart from time, that the life which the Father gave to the Son by begetting 11im is co-eternal with the life of the Father who gave it: * let him, I say, understand, that as the Father has in Himself that the Holy Spirit should proceed from Him, so has He given to the Son that the same Holy Spirit should proceed from Him, and be both apart from time: and that the Holy Spirit is so said to proceed from the Father as that it be understood that His propeeding also from the Son, is a property derived by the Son from the Father, For if the Son has of the Father whatever He has, then certainly He has of the Father, that the Holy Spirit proceeds also from Him, But let no one think of any times therein which imply a sooner and a later; because these things are not there at all. How, then, would it not be most absurd to call Him the Son of both:

that He received as man, and shed forth as when, just as generation from the Father, to the Son essence, without beginning of time; so procession from both, without any changeableness of nature, gives to the Holy Spirit essence without beginning of time? For while we do not say that the Holy Spirit is begotten, yet we do not therefore dare to say that He is unbegotten, lest any one suspect in this word either two Fathers in that Trinity, or two who are not from another. For the Father alone is not from another, and therefore He alone is called unbegotten, not indeed in the Scriptures,3 but in the usage of disputants, who employ such language as they can on so great a subject. And the Son is born of the Father; and the Holy Spirit proceeds from the Father principally, the Father giving the procession without any interval of time, yet in common from both [Father and Son].4 But He would be called the Son of the Father and of the Son, if-a thing abhorrent to the feeling of all sound minds-both had begotten Him. Therefore the Spirit of both is not begotten of both, but proceeds from both.

> CHAP, 27. - WHAT IT IS THAT SUFFICES HERE TO SOLVE THE QUESTION WHY THE SPIRIT IS NOT SAID TO BE BECOTTEN, AND WHY THE PATHER ALONE IS UNBEGOTTEN, WHAT THEY OUGHT TO DO WHO DO NOT UNDERSTAND THESE THINGS.

> 48. But because it is most difficult to distinguish generation from procession in that co-eternal, and equal, and incorporeal, and ineffably unchangeable and indivisible Trinity, let it suffice meanwhile to put before those who are not able to be drawn on further, what we said upon this subject in a sermon to be delivered in the ears of Christian people, and after saying wrote it down. For when, among other things, I had taught them by testimonies of the Holy Scriptures that the Holy Spirit proceeds from both, I continue: "If, then, the Holy Spirit proceeds both from the Father and from the Son, why did the Son say, 'He proceedeth from the Father?' "5 Wny, think you, except as He is wont to refer to Him, that also which is His

I [The term "anhegatten" is not found in Sempture, but it is simpled in the terior "beyoften" and "oly-beyoften" which are found. The term "anny" is not applied to tool in Scripture, but it is implied in the term "one" which is so applied Wit. [18] all the systation and procession of the Holy Spirit is not by two asparation as one of the Father, and one of the Son as pechaps might be interest from Augustan's remain that "the Holy Spirit processes from the Lather principally". As I irretum saise. The Enther and Son appare the Spirit, not as two different exercises in each of which ensides a spiriture energy, but as two prevents substitutes of not exercise, who concur in one act of appration." Irritation III xxxx. 6. W. G. I. S.]

I John 8, 26, heavy T creetin, III axia 21. The Father does not generate the Social ther as previously existing, for in this case there would be a creed of generation, not set as not yet existing from this case the Social model for the effects. In task of existing, because he afrom eternity in the God-liesd. W. G. 1, 5,]

own, from whom also He Himself is? Whence this from that sermon into this book, but I also is that which He saith, "My doctrine is was speaking to believers, not to unbelievers not mine own, but His that sent me?" If, 49. But if they are not competent to gaze therefore, it is His doctrine that is here un-upon this image, and to see how true these

derstood, which yet He said was not His own, things are which are in their mind, and yet but His that sent Him, how much more is it which are not so three as to be three persons, there to be understood that the Holy Spirit but all three belong to a man who is one per proceeds also from Himself, where He so son; why do they not believe what they find says, He proceedeth from the Father, as not in the sacred books respecting that highest to say, He proceedeth not from me? From Trinity which is God, rather than insist on Him, certainly, from whom the Son had his the clearest reason being rendered them, Divine nature, for He is God of God, He has which cannot be comprehended by the human also, that from Him too proceeds the Holy mind, dull and infirm as it is? And to be Spirit; and hence the Holy Spirit has from sure, when they have steadfastly believed the the Father Himself, that He should proceed Holy Scriptures as most true witnesses, let from the Son also, as He proceeds from the them strive, by praying and seeking and hy-Father. Here, too, in some way may this ing well, that they may understand, i.e. that also be understood, so far as it can be under- so far as it can be seen, that may be seen by stood by such as we are, why the Holy the mind which is held fast by taith. Who Spirit is not said to be born, but rather to would forbid this? Nay, who would not proceed; since if He, too, was called a Son, rather exhort them to it? But if they think He would certainly be called the Son of both, they ought to deny that these things are, bewhich is most absurd, since no one is son of cause they, with their blind minds, cannot two, save of father and mother. But far be discern them, they, too, who are blind from it from us to surmise any such thing as this their hirth, ought to deny that there is a sen between God the Father and God the Son. The light then shineth in darkness; but if the Because not even the son of men proceeds at darkness compressed it not," let them first be the same time from both father and mother; illuminated by the gift of God, that they may but when he proceeds from the father into the be behavers, and let t iem begin to be light in mother, he does not at that time proceed comparison with the unbelievers; and w. en from the mother; and when he proceeds from this foundation is first laid, let them be built the mother into this present light, he does up to see what they believe, that at some time not at that time proceed from the father, they may be able to see. For some things But the Holy Spirit does not proceed from are so believed, that they cannot be seen at the Fatner into the Son, and from the Son all. For Christ is not to be seen a second proceed to sanctify the creature, but proceeds, time on the cross; but unless this be believed at once from both; although the Father has which has been so done and seen, that it is given this to the Son, that He should proceed, not now to be hoped for as about to be and to as from Himself, so also from Him. For we be seen, there is no coming to Christ, such as cannot say that the Holy Sparit is not life, without end He is to be seen. But as far as while the Fatner is life, and the Son is life relates to the discerning in some way by the and hence as the Father, while He has life in understanding that highest, methable, incor-Hunself, has given also to the Son to have poreal, and unchangeable nature the sight of life in Himself; so has He given also to Him the human mind can nowners better exercise that life should proceed from Him, as it also itself, so only that the sule of faith govern it. proceeds from Himself."1 I have transferred than in that which man himself has in his own nature better than the other animals, better also than the other parts of his own soul, which is the mind itself, to which has been assigned a certain signt of things invisible, and to which, as though honorably presiding in a lagner and inner place, the hodily senses also bring word of all things, that they may be judged, and than which there is no higher, to which it is to be subject, and by which it is to be governed, except God.

50. But among these many things which I have now said, and of which there is nothing

^{*} John on 16

* Correction and procession are each an emanatum of the easence by which is misdified. Nother of them is a cryon or making the transmission by saying that the generation of the soon is a like make of the national time of the transmission by saying that the generation of the transmission is a considerable to the sale of the transmission is a considerable of the sale of the sale of the sale of the transmission is a considerable of the sale of the

⁶ Julies 1

that I dare to profess myself to have said even to enjoy will. Thou, too, hast been worthy of the ineftableness of that highest limity, but rather to confess that the won-been, neither art, able to unfold with adeuntil all thy infirmities be healed by Him who thyself shows thee this too, that these incor-has forgiven all thy iniquities. Thou perfor which he prayed who said, "Let mine tainly infirmity? And what has produced this eyes benold the things that are equal." in thee, except iniquity? Who, then, is it Certainly, then, thou hast seen many things that healeth all thine infirmities, unless it be that are true, and hast distinguished them He that forgiveth all thine iniquities? And from that light by the light of which thou therefore I will now at length finish this book hast seen them. Lift up thene eyes to the light itself, and fix them upon it if thou canst. For so thou will see how the birth of the Word of God differs from the procession of the Gift of God, on account of which the only-begotten Son did not say that the Holy Spirit is begotten of the Father, otherwise He from Him. Whence, since the Spirit of bot i s a kind of consubstantial communion of to three that there is in thee a true word, when the book of truth, is formed by that water we know; and there this rule of faith, so far as I have been able, is in the mind's eye of the thinker an image so far as Thou hast made me to be able, I resembling that thought which the memory have sought Thee, and have desired to see contained, will or love as a taird combining with my understanding what I believed; and these two as parent and offspring. And he (I have argued and labored much. O Lord who can, sees and discerns that this will pro- my God, my one hope, hearken to me, lest ceeds indeed from thought (for no one wills through weariness I be unwilling to seek that of which he is absolutely ignorant what Thee, "but that I may always ardently seek or of what sort it is), yet is not an image of Thy face." Do Thou give strength to seek, the thought: and so that there is insinuated who hast made me find Thee, and hast given in this intelligible thing a sort of difference the hope of finding Thee more and more. between birth and procession, since to behold. My strength and my infirmity are in. Thy by thought is not the same as to desire, or sight: preserve the one, and heal the other.

derful knowledge of Him is too great for me, quate speech what, amidst the clouds of bodand that I cannot attain to it: O thou, my ily likenesses, which cease not to flit up and soul, where dost thou feel thyself to be? down before human thoughts, thou hast where dost thou he? where dost thou stand? scarcely seen. But that light which is not ceivest thyself assuredly to be in that inn the truth, which, by rejecting them, we conwhither that Samaritan brought him whom he template with the understanding. These, found with many wounds inflicted by thieves, and other things similarly certain, that bent half-dead.1 And yet thou hast seen many hath shown to thine inner eyes. What reathings that are true, not by those eyes by son, then, is there why thou canst not see wine i colored objects are seen, but by those that light itself with steady eye, except cer-

> CHAP. 28. - THE CONCLUSION OF THE BOOK WITH A PRAYER, AND AN APOLOGY FOR MUL-TITLDE OF WORDS.

51. O Lord our God, we believe in Thee, would be His brother, but that He proceeds the Father and the Son and the Holy Spirit. For the Truth would not say, Go, baptize all nations in the name of the Father and of the Father and Son, He is not called, far be it Son and of the Holy Sparit, unless Thou wast from us to say so, the Son of both. But thou a Trimty Nor wouldest thou, O Lord God, const not fix thy sight there, so as to discern bid us to be haptized in the name of Him who this lucidly and clearly; I know thou caust is not the Lord God. Nor would the divine not. I say the truth, I say to myself, I know voice have said, Hear, O Israel, the Lord thy what I cannot do; yet that light itself shows God is one God, unless Thou wert so a Trin to thee three things in thyself, wherein ity as to be one I ord God. And if Thou, O thou mayest recognize an image of the high- God, wert Thyself the Father, and wert Thyest Trunty itself, which thou canst not yet self the Son, Thy Word Jesus Christ, and the contemplate with steady eye. Itself shows Holy Spirit your gift, we should not read in "God sent His Son;" s nor it is born of the knowledge, e.e. when we say wouldest Thou, O Only-begotten, say of the what we know although we neither utter nor think of any articulate word that is significant my name;" and, "Whom I will send to you in any tongue of any nation, but our thought

sight; where Thou hast opened to me, receive But many are my thoughts, such as I am me as I enter; where Thou hast closed, open knowest, thoughts of man, since they are to me as I knock. May I remember Thee, vain. Grant to me not to consent to them; understand Thee, love Thee. Increase these and if ever they delight me, nevertheless to things in me, until Thou renewest me wholly, condemn them, and not to dwell in them, as I know it is written, "In the multitude of though I slumbered. Nor let them so prevaspeech, thou shalt not escape sin." But O in me, as that anything in my acts should that I might speak only in preaching Thy proceed from them; but at least let my opin word, and in praising Tiree! Not only should ions, let my conscience, be safe from them. I so see from sin, but I should earn good de-sert, however much I so spake. For a man spake of Thee in his book, which is now blessed of Thee would not enjoin a sin upon his own true son in the faith, to whom he wrote, "Preach the word: be instant in sea-short; and in sum of words, He is all." so , out of season." Are we to say that he When, therefore, we shall have come to Thee, has not spoken much, who was not silent these very many things that we speak, an about Thy word, O Lord, not only in season, yet come short, will cease; and Thou, as Oce, but out of season? But therefore it was not will remain "all in all." And we shall so much, because it was only what was necessary. one thing without end, in praising Thee in Set me free, O God, from that multitude of One, ourselves also made one in Thee. speech which I suffer inwardly in my soul, Lord the one God, God the Trinity, whatever wretched as it is in Thy sight, and flying for I have said in these books that is of Tame. refuge to Thy mercy; for I am not silent in may they acknowledge who are thoughts, even when silent in words. And if, anything of my own, may it be pardoned both indeed. I thought of nothing save what by Thee and by those who are Thine pleased Thee, certainly I would not ask Thee Amen.

My knowledge and my ignorance are in Thy to set me free from such multitude of speech

¹ Prov. a. 19.

wa Tim. iv. a.

² Pa. miv. 11. 4 Ecclus, who say 5 1 Cur. xv 38.

ST. AUGUSTIN:

THE ENCHIRIDION;

OR

ON FAITH, HOPE, AND LOVE.

TRANSLATED BY

PROFESSOR J F. SHAW,

LONDONDERRY.



INTRODUCTORY NOTICE

BY THE EDITOR.

ST Augustin speaks of this book in his Retractations, I. ii. c. 63, as follows:

"I also wrote a book on Faith, Hope, and Charity, at the request of the person to whom I addressed it, that he might have a work of mine which should never be out of his hands, such as the Greeks call an Enchridion (Hand-Book). There I think I have pretty carefully treated of the manner in which God is to be worshipped, which knowledge divine Scripture defines to be the true wisdom of man. The book begins: 'I cannot express,' "etc.'

The Enchression is among the latest books of Augustin. It was written after the death of Jerome, which occurred Sept. 30, 420; for he ailudes in ch. 87 to Jerome "of blessed memory" (tanche memoria Hieronimus presbyter).

It is addressed to Laurentius, in answer to his questions. This person is otherwise taknown. One MS, calls him a deacon, another a notary of the city of Rome. He was probably a layman.

The author usually calls the book "On Faith, Hope and Love," because he treats the subject under these three heads (comp. I Cor. xiii. 13). He follows under the first head the order of the Apostles' Creed, and refutes, without naming them, the Manichæan, Apolloxitian, Arian, and Pelagian heresies. Under the second head he gives a brief exposition of the Lord's Prayer. The third part is a discourse on Christian love.

The original is in the sixth volume of the Benedictine edition. A neat edition of the Latin text, with three other small tracts of Augustin, (De Catechizandis Rudibus, De Fide Rerum qua non ereduntur, De Utditate Credendi), is also published in C. Marriott's S. Anzelius Augustinus, 4th ed. by H. de Romestin, Oxford and London (Parker and Comp.), 1885 (pp. 150-251.) An English edition of the same tracts by H. de Romestin, Oxford and London, 1885 (pp. 151-251). His English translation is based on that of C. L. Cornish, M.A., which appeared in the Oxford "Library of the Fathers," Oxford 1847 ("Seventeen Short Treatises of St. Aug." pp. 85-158)

The present translation by Professor Shaw was first published in Dr. Dods's series of Augustin's works, Edinburgh, (T. and T. Clark,) 3d ed. 1883. It is more free and idiomatic than that of Cornish. I have in a few cases conformed it more closely to the original,

P. S.

^{1&}quot; Surpsi etiam librum "de Fide, Spe et Charitale" cum a me ad quem scriptus est portulaiset ut aliqued opusculaise baberet menum de peis manifolus nunquam en estarum, qual genus leras ou uniterar vecant. E la catre diregentes mehr refere este complexas quemosts est adendas Deur quam sup ext. am est hom me antique veram Divina Scriptura definit. His libres inneste, Discompte delecter, ""

	•		
•			
		•	

CONTENTS OF THE ENCHIRIDION.

	PAGE
CHAP. I.—The author desires the gift of true wisdom for Laurentius,	. 237
t HAP, II - The fear of Good is man's true wisdom,	. 237
I HAP. III - God is to be worshipped through faith, hope, and love,	. 235
CHAP. IV - The questions propounded by Laurentius,	. 238
HAT V. Brief answers to these questions,	. 238
CHAP. VI.—Controversy out of place in a hand-book like the present,	. 238
CHAP. VII The Creed and the Lord's Prayer demand the exercise of faith, hope, and love,	. 238
CHAP. VIIIThe distinction between faith and hope, and the mutual dependence of faith, hope and	
love,	. 230
CHAP IXWhat we are to believe. In regard to nature it is not necessary for the Christian to know	
more than that the goodness of the Creator is the cause of all things,	- 239
CHAP. X.—The supremely good Creator made all things good,	. 240
CHAP. XI - What is called evil in the universe is but the absence of good,	. 240
CHAP. XII -All beings were made good, but not being made perfectly good, are liable to corruption, .	. 240
CHAP. XIII -There can be no evil where there is no good, and an evil man is an evil good,	. 241
CHAP. XIV -Good and evil are an exception to the rule that contrary attributes cannot be predicated of	
the same subject. Evil springs up in what is good, and cannot exist except in what is good,	. 241
CHAP. AV - The preceding argument is in no wise inconsistent with the saying of our Lord. "A good	
tree cannot bring forth evil fruit,"	- 241
CHAP, XVIIt is not essential to man's happiness that he should know the causes of physical con-	
rulsions; but it is, that he should know the causes of good and evil,	+ 242
CHAP. XVII - The nature of error. All error is not hurtful, though it is man's duty as far as possible	
to avoid it.	. 242
CHAP. AVIII - it is never allowable to tell a lie, but lies differ very much in guilt, according to the	
intention and the subject,	- 243
CHAP. XIX.—Men's errors vary very much in the magnitude of the evils they produce, but yet every	
error is in itself an evil,	. 243
CITAP. XX -Every error is not a sin. An examination of the opinion of the academic philosophers,	
that to avoid error we should in all cases suspend belief	+ 244
CHAP, XXL—Free, though not always a sin, is always an evil,	- 244
CHAP. XXII.—A lie is not allowable, even to save another from injury,	+ 245
CHAP. XXIII.—Summary of the results of the preceding discussion.	-43
CHAP. XXIV —The secondary causes of evil are ignorance and lust,	- 245
punishment,	- 246
of death, which he had incurred,	- 246
through the mercy of God,	
CHAP. XXVIII.—When the rebellious angels were cast out, the rest remained in the enjoyment of eternal	- 246
happiness with God,	
CHAP. XXIX.—The restored part of humanity shall, in accordance with the promises of God, succeed to	- 240
the place which the rebellious angels lost,	. 0.0
the place and the commentation of the comment of th	. 247

	PAGE
CHAP, XXX Men are not saved by good works, nor by the free determination of their own will, but by	L write
the grace of God through faith,	, 247
CHAP AAAI. Faith itself is the gift of God, and good works will not be wanting in those who believe.	+ 247
CHAP NNXII I he freedom of the will is also the gift of God, for God worketh in us both to will and	
to do	. 248
CHAP XXXIII Men, being by nature the children of wrath, needed a Mediator. In what sense God	
as said to be angry.	, 248
CHAP, ANXIV -The meffable mystery of the birth of Christ the Mediator through the virgin Mary,	. 249
CHAP, XXXV.—Jesus Christ, being the only bon of God, is at the same time man,	, 249
Circle, XXXVI —The grace of God is clearly and remarkably displayed in raising the man Christ Jesus	
to the dignity of the bon of God,	. 249
CHAP, AXAVII - The same grace is further clearly manifested in this, that the birth of Christ according	200
to the flesh is of the Holy Ghost,	. 250
that the Holy Spirit is His Eather,	. 250
CHAP XXXIX -Not everything that is born of another is to be called a son of that other	75t
CHAI XI Christ's birth through the Holy Spirit manifests to us the grace of God,	251
CHAP. XI I Christ, who was himself free from sin, was made sin for us, that we might be reconcised	
to God,	251
CHAP. XI II.—The sacrament of Baptasm indicates our death with Christ to sin, and our resurrection	
with Him to newness of life	, 252
CHAP XI III - Baptism and the grace which it typifies are open to all, both infants and adults,	252
CHAP XI IV - In speaking of sin, the singular number is often put for the plural, and the plural for the	
singular,	, 252
Curt XIV -In Adam's first sin, many kinds of sin were involved,	. 252
CHAP. XI VI -It is probable that children are involved in the guilt not only of the first pair, but of their	
own immediate parents.	. 252
CHAP XLVIIIt is difficult to decide whether the sin's of a man's other progenitors are imputed to	, , , ,
firm. CHAP XI/VIII - The guilt of the first sin is so great that it can be washed away only in the blood of the	253
Mediator, Jesus Christ,	911
CHAP XLIX —Christ was not regenerated in the baptism of John, but submitted to it to give us	. 253
an example of humbity, just as he submitted to death, not as the punishment of sin, but to take away the	
no of the world,	. 253
CHAP. L Christ took away not only the one original sin, but all the other sins that have been added to it,	. 253
Citar, I.IAll men born of Adam are under condemnation, and only if new born in Christ are freed	
from condemnation,	. 254
CHAP. LII - In haptism, which is the similitude of the death and resurrection of Christ, all, both	
infants and adults, die to sin that they may walk in newtiess of life,	. 254
CHAP, LIII - Christ's cross and burial, resurrection, ascension, and sitting down at the right hand of	
God, are images of the christian life,	. 254
CITAP, LIV,-Christ's second coming does not belong to the past, but will take place at the end of the	
world,	. 255
CHAP 1 V The expression, "Christ shall judge the quick and the dead," may be understood in either	
of two senses,	. 255
CT 0.000.0 MHz 0. 0.0 0.1 1 1	
	. 256
CHAP I.VIII.—We have no certain knowledge of the organization of the angelic society, CHAP IIX.—The bodies assumed by angels raise a very difficult, and not very useful, subject of dis-	. 256
Custon,	. 256
Citar 1 A -It is more necessary to be able to detect the wiles of Satan when he transforms himself into	. 434
an angel of light,	. 257
CHAP LNI I'he t hurch on earth has been redeemed from sin by the blood of a Mediator,	- 257
CHAP LNIL-By the sacrance of Christ all things are restored, and peace is made between earth and	
heaven,	. 257
CHAP I XIII.—The peace of God which reigneth in heaven, passeth all understanding,	. 257
CHAP, LXIV -Pardon of sin extends over the whole mortal life of the saints, which, though free from	
crume, is not free from the,	. 258

	PAGE
CHAP. LXV.—God pardons sins, but on condition of penitence, certain times for which have been fixed	
by the law of the Church,	. 258
CHAP. LXVI.—The pardon of sin has reference chiefly to the future Judgment,	- 258
CHAP. LXVII.—Faith without works is dead, and cannot save a man,	. 259
CHAP. LXVIII.—The true sense of the passage (L. Cor. III. 11-15) about those who are saved, yet so	
as by fire,	. 259
CHAP. LXIX.—It is not impossible that some believers may pass through a purgatorial fire in the future	
life,	- 260
CHAP. LXX.—Almsgiving will not atone for sin unless the life be changed,	- 260
CHAP. LXXI,—The daily prayer of the believer makes satisfaction for the trivial sins that daily stain his life,	. 260
CHAP. LXXII.—There are many kinds of alms, the giving of which assists to procure pardon for our	
	- 260
	- 26:
CHAP. LIXXIV.—God does not pardon the sins of those who do not from the heart forgive others,	. 261
CHAP. LXXV.—The wicked and the unbelieving are not made clean by the giving of aims, except they	
be born again,	- 26:
CHAP. LXXVI.—To give alms aright, we should begin with ourselves, and have pity upon our own	
souls,	- 262
CHAP. LXXVIIIf we would give alms to ourselves, we must flee iniquity; for he who loveth iniquity	
hateth his soul,	- 262
CHAP. LXXVIIIWhat sins are trivial and what heinous is a matter for God's judgment,	. 262
CHAP. LXXIXSins which appear very trifling, are sometimes in reality very serious,	263
	26:
overcome both,	. 264
	- 264
CHAP. LXXXIIIThe man who despises the mercy of God is guilty of the sin against the Holy Ghost,	264
CHAP, LXXXIV.—The resurrection of the body gives rise to numerous questions,	- 264
CHAP. LXXXV.—The case of abortive conceptions,	. 26
CHAP. LXXXVIIf they have ever lived, they must of course have died, and therefore shall have a	. 20,
share in the resurrection of the dead,	- 269
CHAP. LXXXVII.—The case of monstrous births,	269
CHAP. LXXXVIII.—The material of the body never perishes,	269
CHAP. LXXXIX.—But this material may be differently arranged in the resurrection body,	- 26
CHAP. XC If there be differences and inequalities among the bodies of those who rise again, there	- 50
	. 266
	, 266
CHAP. XCII.—The resurrection of the lost,	. 266
CHAP. XCIII.—Both the first and the second deaths are the consequence of sin. Punishment is pro-	•
portioned to guilt,	26
CHAP. XCIV.—The saints shall know more fully in the next world the benefits they have received by grace,	267
CHAP, XCV.—God's judgments shall then be explained,	, 267
CHAP, XCVI.—The omnipotent God does well even in the permission of evil,	267
CHAP, XCVII.—In what sense does the Apostle say that "God will have all men to be saved," when,	,,
as a matter of fact, all are not saved?	. 267
CHAP, XCVIII.—Predestination to eternal life is wholly of God's free grace,	, 268
CHAP. XCIX.—As God's mercy is free, so His judgments are just, and cannot be gainsaid,	. 268
CHAP. C.—The will of God is never defeated, though much is done that is contrary to His will,	, 269
CHAP. CI.—The will of God, which is always good, is sometimes fulfilled through the evil will of man,	269
CHAP. CII.—The will of the omnipotent God is never defeated, and is never evil,	. 270
CHAP. CIII.—Interpretation of the expression in—I Tim. II. 4: "Who will have all men to be saved,"	. 270
CHAP. CIV.—God, foreknowing the sin of the first man, ordered His own purposes accordingly	. 271
CHAP. CV.—Man was so created as to be able to choose either good or evil: in the future life, the choice	,.
of evil will be impossible.	. 271
CHAP. CVI.—The grace of God was necessary to man's salvation before the fall as well as after it.	. 271
CHAP. CVII.—Eternal life, though the reward of good works, is itself the gift of God,	. 271
CHAP. CVIII.—A mediator was necessary to reconcile us to God; and unless this mediator had been God,	/-
he could not have been our Redeemer.	004
HE SAME UP, MATE DECAU ON INCREMENTAL 4 & A A A A A A A A A A A A A A A A A A	+ 277

CONTENTS.

	PAGE
CHAY. CIX - The state of the woul during the interval between death and the resurrection,	
	- 272
Citar CX1 -After the resurrection there shall be two distinct Kingdoms, one of eternal happiness, the	, .
other of eternal misery,	. 221
CHAP CXII There is no ground in Scripture for the opinion of those who deny the eternity of future	,,
punishments, . i	999
Citar, CXIII - The death of the wicked shall be eternal in the same sense as the life of the saints,	. 273
CHAP. CXIV Flaving dealt with faith, we now come to speak of hope. Everything that perfams to	
hope is embraced in the Lord's Prayer	- 273
CHAP. CAV The seven petitions of the Lord's Prayer, according to Matthew,	- 27A
CHAP. CXVILuke expresses the substance of these seven petitions more briefly in five	
CHAP, CXVIILove, which is greater than faith and hope, is shed abroad in our hearts by the Holy	
Ghost,	- 274
CHAP. CNVIII -The four stages of the Christian's life, and the four corresponding stages of the	
Church's history,	. 975
CHAP CVIX.—The grace of regeneration washes away all past sin and all original guilt,	
CHAP. CNX - Death cannot injure those who have received the grace of regeneration,	- 275
CHAP. CXXI.—Love is the end of all the commandments, and God Humself is love,	. 275
CHAP. CXXII.—Conclusion.	

THE ENCHIRIDION.

ADDRESSED TO LAURENTIUS:

BEING A TREATISE ON FAITH, HOPE AND LOVE.

ARGUMENT.

LAURENTIUS HAVING ASKED AUGUSTIN TO FURNISH HIM WITH A HANDROOK OF CHRISTIAN DOC-TRING, CONTAINING IN BRIEF COMPASS ANSWERS TO SEVERAL QUESTIONS WHICH HE HAD PROPOSED, AUGUSTIN SHOWS HIM THAT THESE QUESTIONS CAN BE FULLY ANSWERED BY ANY ONE WHO KNOWS THE PROPER OBJECTS OF PAITH, HOPE, AND LOVE. HE THEN PROCEEDS, IN THE FIRST PART OF THE WORK (CHAP. IX .- CXIII.), TO EXPOUND THE OBJECTS OF PAITH, TAKING AS HIS TEXT THE APOSILES' CREED; AND IN THE COURSE OF THIS EXPOSITION, NE-SIDES REFUTING DIVERS HERDSIES, HE THROWS OUT MANY OBSERVATIONS ON THE CONDUCT OF LIFE. THE SECOND PART OF THE WORK (CHAP, CXIV,-CXVI,) TREATS OF THE OBJECTS OF HOPE, AND CONSISTS OF A VERY BRIEF EXPOSITION OF THE SEVERAL PETITIONS IN THE LORD'S PRAYER. THE THIRD AND CONCLUDING PART (CHAP. CXVII, CXXII) TRPATS OF THE OBJECTS OF LOVE, SHOWING THE PRE-EMINENCE OF THIS GRACE IN THE GOSPEL SYSTEM, THAT IT IS THE END OF THE COMMANDMENT AND THE FULFILLING OF THE LAW, AND THAT GOD HIMSELF IS LOVE.

TRUE WISDOM FOR LAURENTIUS.

I CANNOT express, my beloved son Laurentius, the delight with which I witness your progress in knowledge, and the earnest desire I have that you should be a wise man; not one of those of whom it is said, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" but one of those of whom it is said, "The multitude of the wise is the welfare of the world," and such as the apostles wishes those to become, whom he tells," I would have you wise unto that which is good, and simple concerning evil."1 Now, just as no one can exist of himself, so no one

CHAP. 1 .- THE AUTHOR DESIRES THE GIFT OF can be wise of himself, but only by the enlightening influence of Him of whom it is written," All wisdom cometh from the Lord."

> CHAP, 2. THE FEAR OF GOD IS MAN'S TRUE WISDOM.

> The true wisdom of man is piety. You find this in the book of holy Job. For we read there what wisdom itself has said to man: "Behald, the fear of the Lord [pietas], that is wisdom."3 If you ask further what is meant in that place by fields, the Greek calls it more definitely benothera, that is, the worship of God. The Greeks sometimes call mety coeffice. which signifies right worship. though this, of course, reters specially to the worship of God. But when we are defining

^{* 2} Cor. i. 20. 2 Wind. vi. 24. [Greek text, ver 25. vlifder gehöft gurupt obspec.—P. S.]

in what man's true wisdom consists, the most intellectual perception, to see or to foresee the convenient word to use is that which dis- things in question, finctly expresses the fear of God, And can you, who are anxious that I should treat of CHAP. 5.—BRIEF ANSWERS TO THESE QUESTIONS. great matters in tew words, wish for a briefer form of expression? Or perhaps you are with the first elements of that faith which anxious that this expression should itself be worketh by love, it endeavors by purity of briefly explained, and that I should untold in life to attain unto signt, where the pure and a sport discourse the proper mode of wor- perfect in teart know that unspeakal it beauty, shipping God?

FAITH, HOPE, AND LOVE.

Now if I should answer, that God is to be worshipped with faith, hope, and love, you will at once say that this answer is too brief, and will ask me briefly to enfold the objects of each of these three graces, viz, what we are Jesus Christ."

Nor are we to deny that this to believe, what we are to hope for, and what we are to love And when I have done this, Lectuse it may be supposed that some heretics you will have an answer to all the questions you asked in your letter. If you have kept a copy of your letter, you can easily turn it up and read it over again, if you have not, you will have no difficulty in recalling it when I refresh your memory.

CHAP. 4. - THE QUESTIONS PROPOUNDED BY LAURENTIUS.

You are anxious, you say, that I should write a sort of handbook for you, which you migat always keep beside you, containing answers to the questions you put, viz.: what ought to be man's chief end in life; what he ougat, in view of the various herestes, chiefly to avoid; to what extent religion is supported by reason; what there is in reason that lends no support to faith, when faith stands alone; what is the starting-point, what the goal, of religion; what is the sum of the whole body of doctrine; what is the sure and proper foundation of the catholic faith. Now, undoubtedly, you will know the answers to all tuese questions, if you know thorougily the proper objects of faith, hope, and love, these must be the chief, may, the exclusive objects of pursuit in religion. He who speaks against these is either a total stranger to the name of Corist, or is a heretic. These are to be defended by reason, which must have its starting-point either in the bodily senses or in the intuitions of the mind. And what we have neither had experience of through our boddy senses, nor have been able to reach through the intellect, must undoubtedly be believed on the testimony of those witnesses by whom the Scriptures, justly called divine, read? What can be briefer to hear or to by whom the Scriptures, justly called divine, were written; and who by divine assistance were enabled, either through bodily sense or

Moreover, when the mind has been imbued the full vision of watch is supreme tapponess, Here surely is an answer to your question as CHAP. 3 .- GOD IS TO BE WORSHIPPED THROUGH to what is the starting-point, and want the goal : we begin in faith, and are made perfect This also is the sum of the whole by sight. body of doctrine. But the sure and proper toundation of the catholic faith is Christ. "For other foundation," says the apostie, is the proper foundation of the catholic faith, hold thus in common with us. For if we caretally consider the things that pertain to Christ, we shall find that, among those heretics who call themselves Christians, Christ is present in name only; in deed and in truth He is not among them. But to show the would occupy us too long, for we should require to go over all the heresies which have existed, which do exist, or which could exist, under the Christian name, and to snow that this is true in the case of each, -a discussion which would occupy so many volumes as to be all but interminable.

CHAP 6. - CONTROVERSY OUT OF PLACE IN A HANDBOOK LIKE THE PRESENT.

Now you ask of me a handbook, that is, one that can be carried in the hand, not one to load your shelves. To return, then, to the three graces through which, as I have said, God should be worshipped-faith, hope, and love, to state what are the true and proper objects of each of these is easy. But to defend this true doctrine against the assaults of those who hold an opposite opinion, requires much fuller and more elaborate instruction And the true way to obtain this instruction is not to have a short treatise put into one's aands, but to have a great real kindled in one's

CHAP 7 .- THE CREED AND THE CORD'S PRAYER DIMAND THE EXERCISE OF FAITH, HOPE, AND

For you have the Creed and the Lord's

When, as the result of sin, the human rice had a beginning, and was not currial, and he was greating under a heavy load of misery, believes the same both of other men and and was in urgent need of the divine compass other things. Many of our beacts in regard son, one of the propiets, automating the to religious matters, again, have reference time of Gold's grave, declared " And it shall not merely to other men, but to angels also, come to pass, that whosoever shall call on the But hope has for its object only what is good, name of the Lord small be delivered "1 only what is luture, and only what affects the Hence the Lord's Prayer. But the apostle, man wao entertains the hope. For these reawen, for the purpose of commending this sons, tuen, faith must be distinguished from sery grace, he had quoted this prophetic tess hope, not merely as a matter of verbal protanony, immediately added: "How then shall pricty, but because they are essentially differloved 3". Hence the Creed. In these two we believe or what we hope for, is all that is you have those three graces exemplated, to the common to faith and hope. In the Epistle faith the two last cannot exist, and therefore (and eminent detenders of the catholic tarth we may say that faith also provs. Warrale have used the definition as a standard) "the it is written "How shall they call on Him in evidence of things not seen."5 Although, whom they have not believed?"

OF FAITH, HOPS, AND LOVE.

not an object of faita? It is tre that a thing hence it does not follow that an object of faith which is not an object of hope may be beheved. What true Christian, for example, does not believe in the pinis ment of the wicked. And yet such an one does not hope things which are not seen. Concerning hope, for it. And the man who believes that punds a segain, the apostle says. "Hope that is seen samples in horror from the prospect, is more properly said to tear than to love. And these two states of mind the port carefully dis-tinguishes, when he says: "Permit the fearful to have hope." Another poet, who is usually much superior to this one, makes a wrong use of the word, waen he says; "If I have been able to hope for so great "T e devils also believe, and tremble." "that a gr ef as this." And some grammarians take this case as an example of impropricty of speech, saying, "He said therare to nope instead of timere [to fear]". Accordingly, Letn may have for its object evil as "faith that worketh by love;" and this cerwell as good; for both good and evil are believed, and the faith that believes them is not evil, but good. Faith, moreover, is concorned with the post, the present, and the future, all three. We believe, for example, that, 9 what we are to believe. believe that He is satting at the right hand of God, -a state of things which is present; we believe that He will come to judge the quick and the dead, an event of the future. Again, faith applies both to one's own circumstances and those of others. Every one, are to believe in regard to religion, it is not

should any one say that he believes, that is, has grounded his faith, not on words, nor on CHAP. 8, - 110 DISTINCTION DETWEEN PAITH WITHESSES, not on any reasoning whatever, but AND HOPP, AND THE MUTUAL DEPLACEMENT On the direct evidence of his own senses, he would not be guilty of such an impropriety of Again, can anything be hoped for which is speech as to be justly liable to the criticism. "You now, therefore you and not believe." And is not an object of sight. But it is better that we should use the word "faith" as the 's not luge; for west a man seeth, why doth he yet hope for? But if we hope for that we section, then do we with patience wait for it "" When, tuen, we believe that good is about to come, that is not any clse but to hope for it. Now what shall I say of love? Without it, both profits nothing, and in its absence, hope is, they, having neither hope nor love, but beteving that what we love and hope for is about to come, are in terror. And so the Apostle Paul approves and commends the tainly cannot exist without hope. Wherefore there is no love wit jout nope, no hope without love, and neither love nor hope without faith.

> REGARD TO NATURE II IN NOT NECESSARY FOR THE CHRISTIAN TO KNOW MORE THAN THAT THE GOODNESS OF THE CREATOR IS THE CAUSE OF ALL THINGS.

When, then, the question is asked what we for example, believes that his own existence necessary to probe into the nature of things,

ure, tracking some things by the aid of human anywhere else. conjecture, searching into others with the aids of history and experience, have not found out all things; and even their boasted discoveries are oftener mere guesses than certain knowledge. It is enough for the Christian to believe that the only cause of all created things, or invisible, is the goodness of the Creator, the one true God; and that nothing exists but Himself that does not derive its existence from Him; and that He is the Trinity-to wit, the Father, and the Son begotten of the Father, and the Holy Spirit proceeding from the same Father, but one and the same Spirit of Father and Son.

MADE ALL THINGS GOOD.

By the Trinity, thus supremely and equally and unchangeably good, all things were created; and these are not supremely and equally and unchangeably good, but yet they are good, even taken separately. Taken as a good, even taken separately whole, however, they are very good, because their ensemble constitutes the universe in all its wonderful order and beauty.

CHAP. 11. -WHAT IS CALLED EVIL IN THE UNI-VERSE IS BUT THE ABSENCE OF GOOD.

And in the universe, even that which is called evil, when it is regulated and put in its own place, only enhances our admiration of the good; for we enjoy and value the good more when we compare it with the evil. For the being Himself supremely good, would never permit the existence of anything evil among His works, if He were not so omnipotent and

as was done by those whom the Greeks call that does not mean that the evils which were thysice; nor need we be in alarm lest the present-namely, the diseases and wounds-Christian should be ignorant of the force and go away from the body and dwell elsewhere: number of the elements,—the motion, and they altogether cease to exist; for the wound order, and eclipses of the heavenly bodies; or disease is not a substance, but a detect in the form of the heavens; the species and the the fleshly substance, the flesh itself being a natures of animals, plants, stones, fountains, substance, and therefore something good, of rivers, mountains; about chronology and dis- which those evils-that is, privations of the tances; the signs of coming storms; and a good which we call health-are accidents. thousand other things which those philoso- Just in the same way, what are called vices in phers either have found out, or think they the soul are nothing but privations of natural have found out. For even these men them- good. And when they are cured, they are not selves, endowed though they are with so much transferred elsewhere; when they cease to genius, burning with zeal, abounding in leis- exist in the healthy soul, they cannot exist

> CHAP. 12.-ALL BRINGS WERE MADE GOOD, BUT NOT BEING MADE PERFECTLY GOOD, ARE LIABLE TO CORRUPTION.

All things that exist, therefore, seeing that whether heavenly or earthly, whether visible the Creator of them all is supremely good, are themselves good. But because they are not, like their Creator, supremely and unchangeably good, their good may be diminisned and increased. But for good to be di-4 minished is an evil, although, however much it may be diminished, it is necessary, if the being is to continue, that some good should remain to constitute the being. For however small or of whatever kind the being may be. CHAP, 10. - THE SUPREMELY GOOD CREATOR the good which makes it a being cannot be destroyed without destroying the being itself. An uncorrupted nature is justly held in esteem. But if, still further, it be incorruptible, It is undoubtedly considered of still higher value. When it is corrupted, however, its corruption is an evil, because it is deprived of some sort of good. For if it be deprived of no good, it receives no injury; but it does receive injury, therefore it is deprived Therefore, so long as a being is in of good process of corruption, there is in it some good of which it is being deprived; and if a part of the being should remain which cannot be corrupted, this will certainly be an incorruptible being, and accordingly the process of corruption will result in the manifestation of this great good. But if it do not cease to be corrupted, neither can it cease to possess good Almighty God, who, as even the heathen ac- of which corruption may deprive it. But if knowledge, has supreme power over all things, it should be thoroughly and completely consumed by corruption, there will then be good left, because there will be no being. Wherefore corruption can consume the good 4 good that He can bring good even out of evil. only by consuming the being. Every being, For what is that which we call evil but the absence of good? In the bodies of animals, not be corrupted; a little good, if it can; but disease and wounds mean nothing but the ab- in any case, only the foolish or ign count will sence of health; for when a cure is effected, deny that it is a good. And if it be wholly

lett in which it can dwell.

CHAP 13 -THERE CAN BE NO EVIL WHERE THERE IS NO GOOD; AND AN IAGE MAN IS AN EVIL GOOD.

call evil, it tacre be nothing good. But a the same place deformed and beautiful. And good which is wholly without evil is a perfect this rule is found to hold in regard to many, good. A good, on the other hand, which indeed nearly all, contraries, that they cancontains evil is a faulty or imperfect good; not exist at the same time in any one thing, a being, is good, when we say that a faulty good, or in anything that is not good. Good, Peacept sometaing which is good. And al- evil. And these two contraries are so far Anough this, waen stated, seems to be a con-co-existent, that if good did not exist in what tradiction, yet the strutness of reasoning is evil, neither could evil exist; because cornot because he is a man that he is an evil, or was good in it could corruption do it harm, because he is wicked that he is a good; but that he is a good because he is a man, and an evil because he is wicked. Whoever, then, says, "To be a man is an evil," or, "To be wieked is a good," falls under the propietic denunciation. "Wor unto them that call evil good, and good evil " For he condemns the work of God, which is the man, and praises the defect of man, which is the wickedness. Therefore every being, even if it be a defective one, in so far as it is a being is good, and in so far as it is defective is evil.

CHAP. 14. - 600D AND EVIL ARE AN EXCEP-TION TO THE RULE THAT CONTRARY ATTRI-BUTES CANNOT BE PREDICATED OF THE SAME SUBJECT FAIL SPRINGS UP IN WHAT IS GOOD, AND CANNOT EXIST EXCEPT IN WHAT IS GOOD.

Accordingly, in the case of these contraries

sconsumed by corruption, then the corruption which we call good and evil, the rule of the itself must couse to exist, as there is no being logicians, taat two contraries cannot be predicated at the same time of the same bring, does not hold. No weather is at the same time dark and bright, no food or drink is at the same time sweet and latter; no body is at the same time and in the same place black Accordingly, there is nothing of what we and write, none is at the same time and in and there can be no evil where there is no But although no one can doubt that good and good. From all this we arrive at the curious evil are contraries, not only can they exist at result: that since every being, so far as it is the same time, but evil cannot exist without being is an evil being, we just seem to say however, can exist without evil. For a min that weat is good is evil, and that nothing but or an angel can exist without being wicked; what is good can be evil, seeing that every but nothing can be wicked except a man or an being is good, and that no evil can exist ex- angel, and so far as he is a man or an angel, cept in a being. Nothing, then, can be evil he is good; so fir as he is wicked, he is an leaves us no escape from the conclusion. We ruption could not have either a place to dwell must, nowever, beware of incurring the in, or a source to spring from, if there were prophetic condemnation: "Woe unto them nothing that could be corrupted; and nothing that call cyil good, and good evil, that put can be corrupted except waat is good, for darkness for light, and light for darkness, corruption is nothing else but the distruction that pit bitter for sweet, and sweet for bit-jof good. From what is good, then, evils arose, ter." And yet our Lord says: "An evil man and except in what is good they do not exist; out of the evil treasure of his heart bringeth nor was there any other source from which forth that watch is evil." Now, what is an any evil nature could arise. For if there evil man but an evil being? for a man is a were, then, in so far as this was a being, it being. Now, if a man is a good thing be- was certainly a good: and a being which was cause he is a being, what is an evil man but incorruptible would be a great good; and even an evil good? Yet, when we accurately dis- one which was corruptible must be to some tinguish these two things, we find that it is extent a good, for only by corrupting what

> CHAP, 15. THE PRECEDING ARGUMENT IS IN NO WISE INCONSISTENT WITH THE SAVING OF OUR LORD; "A GOOD TREE CANNOT BRING FORTH EVIL PRUIT."

> But when we say that evil springs out of good, let it not be thought that this contradats our Lord's saying. "A good tree cannot bring forth evil fruit." For, as He who is the Truth says, you cannot gather grapes of thorns, because grapes do not grow on thorns. But we see that on good soil both vines and thorns may be grown. And in the same way, just as an evil tree cannot bring forth good fruit, so an evil will cannot produce good works. But from the nature of man, which is good, may spring either a good or an evil will. And certainly there was at first no source from which an evil will could spring, except

eitner kind of trees.

GOOD AND EVIL

Now, in view of these considerations, when we are pleased with that line of Maro, " Happy the man who has attained to the knowledge of the causes of things," " we should not suppose that it is necessary to happiness to know the causes of the great physical convulsions, causes which lie hid in the most secret recesses of nature's kingdom, "whence comes the earthquake whose force makes the deep seas to swell and burst their barriers, and again to return upon tuemselves and settle down, But we ought to know the causes of good and evil as far as man may in this life know them, in order to avoid the mistakes and troubles of which this life is so full. For our aim most always be to reach that state of happiness in which no trouble shall distress us, and no error m slead us. If we must know the causes of pays cal convulsions, there are none waich it concerns us more to know than those which affect our own nealth. But seeing that, in our ignorance of these, we are fain to resort to physicians, it would seem that we might bear with considerable patience our ignorance of the secrets that he hid in the earth and heavens

CHAP. 17. -THE NATURE OF PRROR. ALL FRROK IS NOT BURTFUL, THOUGH IT IS MAN'S DUTY AS YAR AS POSSIBLE TO AVOID IT,

For although we ought with the greatest possible care to avoid error, not only in great but even in little things, and although we cannot err except through agnorance, it does not follow that, if a man is ignorant of a thing, he must forthwith fall into error. That is rather

the nature of angel or of man, which was good. of error. But it is a point of very great impor-And our Lord Himself clearly shows that in tance what the subject is in regard to which a the very same place where He speaks about man makes a mistake. For on one and the tae tree and its fruit. For He says, "before same sulject we rightly prefer an instructed make the tree good, and his fruit good; or man to an ignorant one, and a man wao is else make the tree corrupt, and his fruit cor- not in error to one who is. In the case of rupt," ! clearly enough warning us that evil cuterent subjects, however, - that is, wier, fruits do not grow on a good tree, nor good one man knows one thing, and another a differfrom on an evil tree; but that nevertheress entiting, and when what the former knows is the ground itself, by which He meant time useful, and what the latter knows is not so usewhom He was then addressing, might grow ful, or is actually hurtful, -who would not, in regard to the things the fatter knows, prefer the ignorance of the former to the ki owledge CHAP. 16 -IT IS NOT ESSENTIAL TO MAN'S of the latter? For there are points on with HAPPINESS THAT HE SHOULD KNOW THE ignorance is better than knowledge. And in CAUSES OF PHYSICAL CONVERSIONS; BUT IT the same way, it has sometimes been an ad-18, THAT HE SHOULD KNOW THE CAUSES OF vant. go to depart from the right way, - in travelling, however, not in morals. It has happened to myself to take the wrong road where two ways met, so that I did not pass by the place where an armed band of Donatists lay in wait for me. Yet l'arrived at the place whither I was bent, though by a roundal-out route; and when I heard of the ambush, I congratulated myself on my mistake, and give thanks to God for it. Now, who word not rather be the traveller who made a mutake like this, than the histowayman was made no mistake? And herce, pernaps, it is that the prince of poets puts these words into the mouth of a lover in misery; * " How I am undone, how I have been carried away by an evil error!" for there is an error wine. is good, as it not merely does no harm, but produces some actual advantage. But ween we look more closely into the nature of truth, and consider that to err is just to take the false for the true, and the true for the false. or to hold what is certain as uncertain, and what is uncertain as certain, and that error in the soul is indeous and repulsive just in proportion as it appears fair and plausible when we utter it, or assent to it, saying, "Yea, yea; Nay, nay,"-surely this life that we live is wretched indeed, if only on this account, that sometimes, in order to preserve d, it is necessary to fall into error. God forbid that such should be that other life, where truth itself is the life of the soul, where no one deceives, and no one is deceived. But here men deceive and are deceived, and they are more to be pitied when they lead others astray than when they are themselves led astray by putting trust in liars. Yet so much does a rational soul shrink from what is false, and so the fate of the man who thinks he knows what earnestly does it struggle against error, that he does not know. For he accepts what is even those who love to deceive are most unfalse as if it were true, and that is the essence willing to be deceived. For the har does not

A Matt. 2 . To. # Apr. # Apr.

^{3 15}cd

think that he errs, but that he leads another may be true in fact, has one thought in his who trusts him into error. And certainly he heart and another on his lips; and that is the does not err in regard to the matter about very essence of lying. But when we come which he lies, if he himself knows the truth; to consider truth and falsehood in respect to but he is deceived in this, that he thinks his the subjects spoken of, the point on which he does him no harm, whereas every sin is one deceives or is deceived becomes a matter more burtful to the sinner than to the sinned of the utmost importance against.

TELE A LIE; FUT LIES DIFFER VERY MUCH IN GUILT, ACCORDING TO THE INTENTION AND THE SUBJECT.

But here arises a very difficult and very intricate question, about which I once wrote a one man should say of some one who is dead large book, finding it necessary to give it an that he is still alive, knowing this to be unanswer. The question is this: whether at any true; and that another man should, being detime it can become the duty of a good man ceived, believe that Christ shall at the end of to tell a he? For some go so far as to contend that there are occasions on which it is a good and pious work to commit perjury even, and to say what is false about matters that re- ceived like the latter? and would it not be a late to the wors'up of God, and about the very seems certain that every he is a sin, though it makes agreat difference with what intention and on what subject one lies. For the sin of CHAP, 19 -MEN'S FREORS VARY VERY MUCH the man who tells a lie to help another is not so bemous as that of the man who tells a be to injure another; and the man who by his lying pats a triveller on the wrong road, does not do so much harm as the man who by fulse or misleading representations distorts the whole course of a life. No one, of course, is to be condemned as a liar who says what is false, believing it to be true, because such an one does not consciously deceive, but rather is himself deceived. And, on the same principle, a man is not to be accused of lying, though he may sometimes be open to the charge of rashness, if through carelessness he takes up what is false and holds it as true; but, on the other hand, the man who says what is true, believing it to be false, is, so far as his own consciousness is concerned, a har. For in saying what he does not believe, he says what to his own conscience is false, even though it should in fact he true; nor is the man in any sense free from lying who with his mouth speaks the truth without knowing it, but in his heart wills to tell a he. And, therefore, not looking at the matter spoken of, but solely at the intention of the speaker, the man who unwittingly says what is faise, thinking all the time that it is true, is a better man than the one who unwittingly says what is true, but in his conscience intends to deceive. For the former does not think one thing and say another; but the latter, though his statements

For although, as far as a man's own conscience is concerned, it is a greater evil to deceive than to be de-CHAP. 18 -IT IS NEVER ALLOWABLE TO ceived, nevertheless it is a far less evil to tell a lie in regard to matters that do not relate to religion, than to be led into error in regard to matters the knowledge and belief of which are essential to the right worship of God. To illustrate this by example: suppose that some time (make the time as long as you please) die; would it not be incomparably better to lie like the former, than to be demuch less evil to lead some man into the nature of God Himself. To me, however, it former error, than to be led by any man into the latter?

> IN THE MAGNETUDE OF THE EVILS THEY PRO-DUCE; BUT YET EVERY ERROR IS IN ITSELF AN EVIL.

In some things, then, it is a great evil to be deceived; in some it is a small evil; in some no evil at all; and in some it is an actand advantage. It is to his grievous injury that a man is deceived when he does not beheve what leads to eternal life, or believes what leads to eternal death. It is a small evil for a man to be deceived, when, by taking falsehood for truth, he brings upon himself temporal annovances; for the patience of the believer will turn even these to a good use, as when, for example, taking a had man for a good, he receives injury from him. But one who believes a bad man to be good, and yet suffers no injury, is nothing the worse for being deceived, nor does he fall under the prophetic denuncuition: "Woe to those who call evil good !" For we are to understand that this is spoken not about evil men, but about the things that make men evil. Hence the man who calls adultery good, falls justly under that prophetic denunciation. But the man who calls the adulterer good, thinking him to be chaste, and not knowing him to be an adulterer, fails into no error in regard to the nature of good and evil, but only makes a mistake as to the secrets of human conduct. He calls

the man good on the ground of believing him the case of twins (hence our great poet calls ing the mistake tung to sufter no ulterior injury in conseman whom we think good inflicts no damage upon us. In the same way, it is one thing to t unk that we are on the right road when we are not; it is another thing when this mistake of ours, which is an evil, leads to some good,

CHAP. 20 -EVERY ERROR IS NOT A SIN. AN EXAMINATION OF THE OPINION OF THE ACA-DEMIC PHILOSOPHERS, THAT TO AVOID ERROR WE SHOULD IN ALL CASES SUSPEND BELLEF.

I am not sure whether mistakes such as the following,-when one forms a good opinion of a bad man, not knowing what sort of man he is; or when, instead of the ordinary perceptions through the bodily senses, other appearances of a similar kind present themseives, which we perceive in the spirit, but think we perceive in the body, or perceive in the body, but think we perceive in the spirit (such a mistake as the Apostle Peter made when the angel suddenly freed him from his chains and imprisonment, and he thought he saw a vision'); or when, in the case of sensible objects themselves, we mistake rough for smooth, or bitter for sweet, or think that putrid matter has a good smell; or when we mistake the passing of a carriage for thunder; or mistake one man for another, the two being very much alike, as often happens in

to be want is undoubtedly good; he calls the adulterer evil, and the pure man good; and he calls t us man good, not knowing him to be called sins. Nor do I now undertake be an adulterer, but believing him to be pure to solve a very knotty question, which per-Further, if by making a mistake one escape plexed those very acute thinkers, the Acadeath, as I have said above once happened to demic philosophers; whether a wise man me, one even derives some advantage from ought to give his assent to anything, seeing one's mistake. But when I assert that in cer- that he may fall into error by assenting to tain cases a man may be decrived without any falsehood: for all things, as they assert, are injury to himself, or even with some advanceither unknown or uncertain. Now I wrote tage to himself, I do not mean that the mis- three volumes shortly after my conversion, to take in itself is no evil, or is in any sense a remove out of my way the objections which good; I refer only to the evil that is avoided, he, as it were, on the very threshold of faith. or the advantage that is gained, through mak. And assuredly it was necessary at the very For the mistake, considered outset to remove this utter despair of reachin itself, is an evil: a great evil if it concern ing truth, which seems to be strengthened by a great matter, a small evil if it concern a tae arguments of these philosophers. Now small matter, but yet always an evil. For in their eyes every error is regarded as a sin, who that is of sound mind can deny that it is and they think that error can only be avoided an evil to receive what is false as if it were by entirely suspending belief. For they say true, and to reject what is true as if it were that the man who assents to what is unjectfalse, or to hold what is uncertain as certain, tain falls into error; and they strive by the and what is certain as uncertain? But it is most acute, but most audacious arguments. one thing to think a man good when he is to show that, even though a man's opinion really bad, which is a mistake; it is another should by chance be true, yet that there is ao certainty of its truth, owing to the impossiquence of the mistake, supposing that the bad bility of distinguishing truth from falsehood. But with us, "the just shall live by faith."3 Now, if assent be taken away, faith goes too; for without assent there can be no belief. And there are truths, whether we know them or not, which must be believed if we would such as saving us from an ambush of wicked attain to a happy life, that is, to eternal life. But I am not sure whether one ought to argue with men who not only do not know that there is an eternal life before them, but do not know whether they are living at the present moment; nay, say that they do not know what it is impossible they can be ignorant of. For it is impossible that any one should be ignocant that he is alive, seeing that if he be not alive it is impossible for him to be ignorant; for not knowledge merely, but ignorance too, can be an attribute only of the living. But, forsooth, they think that by not acknowledging that they are alive they avoid error, when even their very error proves that they are alive, since one who is not alive cannot err. As, then, it is not only true, but certain, that we are alive, so there are many other things both true and certain; and God forbid that it should ever be called wisdom, and not the height of folly, to refuse assent to these.

> CHAP. 21. FRROR, THOUGH NOT ALWAYS A SIN, IS ALWAYS AN EVIL.

But as to those matters in regard to which

Acta sa. p.

^{*} Virgil, AK# 31 392. 1 Roth 1 17.

our belief or dishelief, and indeed their truth the purpose of deception, and not for its apor supposed truth or falsity, are of no impointed end, is a sin. Nor are we to suppose mistake in such matters is not to be looked do service to another. Fer it is possible to on as a sin, or at least as a very small and do this by their also, as when we steal from a trifling sin. In short, a mistake in matters rich man who never feels the loss, to give to of this kind, whatever its nature and magni- a poor man who is sensibly benefited by what tude, does not relate to the way of approach be gets. And the same can be said of adulto God, which is the faith of Christ that tery also, when, for instance, some woman children was no deviation from this way; nor purify herself by repentance; but yet no one did the Apostle Peter deviate from this way, will assert that on this account such an adulamong which he was moving from the visionary objects of a dream; nor did the patriarch
Jacob deviate from this way, when he beheved
ned that they have attained a very high that his son, who was really alive, had been standard of goodness who never lie except to slain by a beast.3 In the case of these and save a man from injury; but in the case of other false impressions of the same kind, we men who have reached this standard, it is not leave the way that leads us to Him. But yet to be reckoned among the evils of this life. of laudation, especially among the heirs of which is so far made subject to vanity, that the new covenant, to whom it is said; "Let we receive what is false as if it were true, re- your communication be, Yea, yea; Nay, nay; ject what is true as if it were false, and cling for whatsoever is more than these cometh of to what is uncertain as if it were certain. And evil." And it is on account of this evil, although they do not trench upon that true which never ceases to creep in while we retain and certain faith through which we reach eternal blessedness, yet they have much to themselves say, "Forgive us our debts." do with that misery in which we are now livtng. And assuredly, if we were now in the CHAP. 23.—SUMMARY OF THE RESULTS OF enjoyment of the true and perfect happiness that les before us, we should not be subject to any deception through any sense, whether of body or of mind.

CITAL 22. -- A LIE IS NOT ALLOWABLE, EVEN TO SAVE ANOTHER FROM INJURY.

But every lie must be called a sin, because not only when a man knows the truth, but and deceived, it is his duty to say what he thinks in his heart, whether it be true, or whether he only think it to be true. But every liar says the opposite of what he thinks in his heart, with purpose to deceive. Now it is evident that speech was given to man, not and afterwards in the case of man. that men might therewith deceive one another, but that one man might make known his CHAP, 24.—THE SECONDARY CAUSES OF EVIL thoughts to another. To use speech, then, for

portunce whatever, so far as attaining the that there is any lie that is not a sin, because kingdom of God is concerned: to make a it is sometimes possible, by telling a lie, to "worketh by love." For the "mistake appears likely to die of love unless we consent pleasing to parents" in the case of the twin to her wishes, while if she lived she might when, thinking that he saw a vision, he so tery is not a sin. And if we justly place so mistook one thing for another, that, till the high a value upon chastity, what offense have angel who delivered him had departed from we taken at truth, that, while no prospect of him, he did not distinguish the real objects advantage to another will lead us to violate the are indeed deceived, but our faith in God re- the deceit, but their good intention, that is mains secure. We go astray, but we do not justly praised, and sometimes even rewarded. It is quite enough that the deception should these errors, though they are not sinful, are be pardoned, without its being made an object this mortal vesture, that the co-heirs of Christ

THE PRECEDING DISCUSSION.

As it is right that we should know the causes of good and evil, so much of them at least as will suffice for the way that leads us to the kingdom, where there will be life without the snadow of death, truth without any alloy of error, and happiness unbroken by any sorrow, I have discussed these subjects with the brevity waich my limited space deeven when, as a man may be, he is mistaken manded. And I think there cannot now be any doubt, that the only cause of any good that we enjoy is the goodness of God, and that the only cause of evil is the falling away from the unchangeable good of a being made good but changeable, first in the case of an angel,

ARE IGNORANCE AND LUST.

This is the first evil that befell the intelli-

Galla 6 Figure annual 33-

⁴ Acts ad. y-tt.

gent creation that is, its first privation of men, for that all have sinned." By "the good. Following upon this crept in, and i ow world" the apostle, of course, means in this even in opposition to man's will, ignorance of duty, and lust after what is hurtful; and these brought in their train error and suffering, which, when they are felt to be imminent, produce that shrinking of the mind which is called fear. Further, when the mind attains the objects of its desire, however hurtful or rather than superfluity, flows every form of misery that besets a rational nature.

CHAP. 25.-GOD'S JUDGMENTS UPON FALLEN MEN AND ANGELS. THE DEATH OF THE BODY IS MAN'S PECULIAR PUNISHMENT.

And yet such a nature, in the midst of all its evils, could not lose the craving after happiness. Now the evils I have mentioned are common to all who for their wickedness have been justly condemned by God, whether they be men or angels. But there is one form of punishment peculiar to man -the death of the body. God had threatened him with this punisament of death if he should sin, ' leaving him indeed to the freedom of his own will, but yet commanding his obedience under pain of death; and He placed him amid the happiness of Eden, as it were in a protected nook of life, with the intention that, if he preserved his righteousness, he should thence ascend to a better place.

CHAP, 26 -THROUGH ADAM'S SIN HIS WHOLF POSTERITY WERE COLDS PIED, AND WERE BORN UNDER THE PENALTY OF DEATH, WHICH HE HAD INCURRED.

Thence, after his sin, he was driven into exile, and by his sin the whole race of which he was the root was corrupted in him, and thereby subjected to the penalty of death. And so it happens that all descended from him, and from the woman who had led him into sin, and was condemned at the same time with him, being the obspring of carnal lost on which the same punishment of disobedionce was visited, -were tainted with the original sin, and were by it drawn through divers errors and sufferings into that last and endless punishment which they suffer in common with CHAP. 28 .- WHEN THE REBELLIOLS STATES the fallen angels, their corrupters and masters, and the partakers of their doom. And thus "by one man sin entered into the world, and death by sin; and so death passed upon all

place the whole human race.

CHAP. 27. THE STATE OF MISERY TO WHICH ADAM'S SIN REDUCED MANKIND, AND THE RESTORATION EFFECTED THROUGH THE MERCY OF GOD.

Thus, then, matters stood. The whole empty they may be, error prevents it from mass of the human race was under condemperceiving their true nature, or its perceptions nation, was lying steeped and wailowing in are overborne by a diseased appetite, and so misery, and was being tossed from one form it is puffed up with a fortish for From these of evil to another, and, having joined the facfountains of evil, which spring out of defect tion of the fallen angels, was paying the wellmerited penalty of taat implous rebelion For whatever the wicked freely do through blind and unbridled lust, and whatever they suffer against their will in the way of open punishment, this all evidently pertains to the just wrath of God. But the goodness of the Creator never fails either to supply life and vital power to the wicked angels (without which their existence would soon come to an end); or, in the case of mankind, who spring from a condemned and corropt stock, to impart form and life to their seed, to tas nontheir members, and tarough the various sesons of their life, and in the different parts of the earth, to quicken their senses, and bestow upon them the nounshment they need For He judged it better to bring good out of evil, than not to permit any evil to exist. And if He had determined that in the case of men, as in the case of the fallen angels, there should be no restoration to happiness. would it not have been quite just, that the being who rebelled against God, who in the abuse of his freedom sparned and transgressed the command of his Creator when he could so easily have kept it, who defaced in himself the image of his Creator by stubbornly turning away from His light, who by an eval use of his free-will broke away from is wholesome bondage to the Creator's laws, would it not have been just that such a being s could have been wholly and to all eternity described by God, and left to sifter the everlisting punisament he had so rollly carned? Certainly so God would have done, had He been only just and not also merciful, and bad-He not designed that H s unmerited mercy should shine forth the more brightly in contrast with the unworthiness of its objects.

> WERE CAST OUT, THE REST REMAINED IN THE ENJOYMENT OF ETERNAL HAPPINESS WITH

Whilst some of the angels, then, in their

¹ Cieta is 17

r Ram w 11

pride and impiety rebelled against God, and CRAP. 30. -MEN ARE NOT SAVED BY GOOD were cast down from their heavenly abode into the lowest darkness, the remaining nomber dwelt with God in eternal and unchanging purity and happiness. For all were not spring from one angel who had fallen and been condemned, so that they were not all, like men, involved by one original sin in the bonds of an inacrited guilt, and so made subject to the penalty water one had incurred; but waen he, who afterwards became the devil, was with his associates in crime explied in pride, and by that very exaltation was with them cast down, the rest remained steadfast in prety and obedience to their Lord, and obtained, what before they had not enjoyed, a sure and certain knowledge of their eternal safety, and freedom from the possibility of falling.

CHAP 29. - THE RESTORED PART OF HUMANITY SHALL, IN ACCORDANCE WITH THE PROMISES OF GOD, SUCCEED TO THE PLACE WHICH THE REBELLIOUS ANGELS LOST,

And so it pleased God, the Creator and Lask, can the bond-slave possess, except when Governor of the universe, that, since the it pleases him to sin? For he is freely in whole body of the angels had not fallen into relellion, the part of them which had fallen should remain in perdition eternally, and that the of ur part, which had in the rebell on remained steadfastly loyal, should rejoice in the sure and certain knowledge of taker eternal happiness; but that, on the other hard, mankird, was constituted the remainder of the intelligent creation, i wing perished without obedient to the will of God. But whence exception under sin, both original and actual, and the consequent punishments, should be in part restored, and should the up the gap which the rebellion and fall of the devise had which the rebellion and fall of the devise had some shall make you free, ye shall be free in-left in the company of the angels. For this deed? And before this redemption is is the promise to the saints, that at the resurre tion they shall be equal to the angels of God, And thus the Jerusalem which is above, which is the mother of us all, the city of God, shall not be spoiled of any of the number of her c tizens, shall perhaps reign over even a more abandant population. do not know the number extrer of the saints or of the device; but we know that the culdren of the body mother who was called barren on earth's all succeed to the place of the fallen angels, and shall dwell for ever in that percetal abode from which they tell. But the number of the citizens, whether as it now is or as it shall be, is present to the thoughts of the great Creator, who calls those things which are not as though they were," and ordereth all things in measure, and number, and weight.

WORKS, NOR BY THE FREE DETERMINATION OF THEIR OWN WILL, BUT BY THE GRACE OF GOD THROUGH FAITH.

But this part of the human race to which God has promised pardon and a share in His eternal kingdom, can they be restored tarongh the ment of their own works? God forbid, For what good work can a lost man perform, except so far as he has been delivered from perdition? Can they do anything by the free determination of their own will? Again I say, God forbid. For it was by the evil use . of his free-will that man destroyed both it and himself. For, as a man who kills himself must, of course, be alive when he kills himself, but after he has killed himself ceases to live, and cannot restore himself to life; so, when man by his own free-will sinned, then sin being victorious over him, the freedom of his will was lost. " For of whom a man is overcome, of the same is he brought in bondage."4 This is the judgment of the Apostle Peter. And as it is certainly true, what kind of liberty, bondage who does with pleasure the will of his master. Accordingly, he who is the servant of sin is free to sin. And hence he will not be free to do right, until, being freed from sin, he shall begin to be the servant of righteousness. And this is true liberty, for he has pleasure in the righteous deed; and it is at the same time a holy bondage, for he is comes this liberty to do right to the man who is in bondage and sold under sin, except he he redeemed by Him who has said, "If the wrought in a man, when he is not yet free to do what is right, how can he talk of the freecom of his will and his good works, except he be inflated by that foolish pride of boasting which the apostle restrains when he says, By grace are ye saved, through faith,"6

CHAP. 31 -FAITH ITSELF IS THE GIFT OF GOD; AND COOD WORKS WILL NOT BE WANTING IN THOSE WHO BELIEVE.

And lest men should arrogate to themselves the merit of their own faith at least, not understanding that this too is the gift of God, t us same apostle, who says in another place that he had "obtained mercy of the Lord to be faithful,"7 here also adds: " and that not

still lingering in his heart.

BOTH TO WILL AND TO DO.

And further, should any one be inclined to boast, not indeed of his works, but of the freedom of his will, as if the first merit belonged to him, this very liberty of good action being given to him as a reward, he had earned, let him listen to this same preacher of grace, when he says: " For it is God which workern in you, both to will and to do of His own good pleasure; "4 and in another place; "So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."5 Now as, undoubtedry, if a man is of the age to use-bis reason, he cannot be-Leve, hope, love, unless he will to do so, nor obtain the prize of the high cailing of God unless be voluntarily run for it; in what sense is it "not of him that willeth, nor of him that runneth, but of God that showeth mercy," except that, as it is written, "the preparation of the neart is from the Lord?" Otherwise, if it is said, "It is not of him that willeth, showeth mercy," because it is of both, that is, both of the will of man and of the mercy of God, so that we are to understand the saying, "It is not of hun that willeth, nor of him that runneth, but of God that showeth mercy," as if it meant the will of man alone is not sufficient, if the mercy of God go not with it, -then it will follow that the mercy of Godalone is not sufficient, if the will of man go not with it; and therefore, if we may rightly say, "it is not of man that willeth, but of God that showeth mercy," because the will of

of yourselves; it is the gift of God: not of man by itself is not enough, why may we not works, lest any man should boast," And also rightly put it in the converse way: "It lest it should be thought that good works will is not of God that showeth mercy, but of man be wanting in those who believe, he adds that willeth, because the mercy of God by further: "For we are His workmanship, itself does not suffice? Surely, it no Coriscreated in Christ Jesus unto good works, tian will dare to say this, "It is not of God watch God hath before ordained that we that showeth mercy, but of man that willeth," should walk in them." We shall be made lest he should openly contradict the apostle, truly free, then, when God fashions us, that it follows that the true interpretation of the is, forms and creates us anew, not as men-saying, "It is not of him that willeth, nor of for He has done that already-but as good him that runneth, but of God that showeth men, which His grace is now doing, that we mercy," is that the whole work belongs to may be a new creation in Christ Jesus, ac- God, who both makes the will of man rightcording as it is said: "Create in me a clean cous, and thus prepares it for assistance, and heart, O God."3 For God had already created assists it when it is prepared. For the man's his heart, so far as the physical structure of rigateousness of will precedes many of God's the human heart is concerned; but the psalm- gitts, but not all; and it must itself be inist prays for the renewal of the life which was cluded among those which it does not precede. We read in Holy Scripture, both that God's mercy "shall meet me, " and that His mercy "shall follow me." It goes before THE CIPT OF COD, YOR GOD WORKLIN IN LS the unwilling to make him willing; it follows the willing to make his will effectual. Why are we taught to pray for our enemies, who are plainly unwilling to lead a holy life, unless that God may work willingness in them . And why are we ourselves taught to ask that we may receive," unless that He who has created in us the wish, may Himself satisfy the wish? We pray, then, for our enemies, that the mercy of God may prevent them, as it has prevented us: we pray for ourselves that Hamercy may follow us.

> CHAP 33 .- MEN, BRING BY NATURE THE CHIL-DRIN OF WRATH, NEEDED A MEDIATOR. IN WHAT SENSE GOD IS SAID TO BE ANGRY,

And so the human race was lying under a just condemnation, and all men were the children of wrath. Of which wrath it is written: "All our days are passed away in Thy wrath; we spend our years as a tile that is told." Of waich wrath also Job says. "Man that is born of a woman is of few days, nor of him that runneth, but of God that and full of trouble." 18 Of which wrath also the Lord Jesus says: "He that believeth on the Son hath everlasting life: and he that beheveth not the Son shall not see life; but the wrath of God abideth on him." He does not say it will come, but it "abideth on him." For every man is born with it; wherefore the apostle says; "We were by nature the children of wrath, even as others "4 Now, as men were lying under this wrath by reason of their original sin, and as this original sin was the

¹ F ph 10 C 30 3 F s 1 c c c 2 R cm 15 10

^{*} Figh or and 4 Fl to 17 C Prov. avs. s.

⁷ Prox to.
7 Matt v 44
1 Prox e.
1 Prox e.
1 Prox e.
1 Prox e.
1 To both at 1
1 To both and the second article ted by the author to Chest, were real spoken by John the Laptitt.
4 Eph st. 1

sacrifices of the law and the prophets were with respect and affection, Volusianus.3 types, should take away this wrath. Where-fore the apostic says: "For if, when we were CHAP, 35 —HEN'S CHRIST, BUING THE ONLY SON enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Now is both God and man; God before all worlds; when God is said to be angry, we do not attri- man in our world. God, because the World of bute to Him such a disturbed feeling as exists. in the mind of an angry man; but we call His just displeasure against sin by the name "anger," a word transferred by analogy from Wherefore, so far as He is God, He and the human emotions. But our being reconciled to God through a Mediator, and receiving the Holy Spirit, so that we who were enemies are made sons (" For as many as are led by the Spirit of God, they are the sons of God ""). this is the grace of God through Jesus Christ unites both natures in His own identity, and our Lord,

CHAP, 34 -THE INEFFABLE MYSTERY OF THE BIRTH OF CHRIST THE MEDIATOR THROUGH THE VIRGIN MARY.

Now of this Mediator it would occupy too much space to say anything at all worthy of Him; and, indeed, to say what is worthy of Him is not in the power of man. For who will explain in consistent words this single statement, that "the Word was made flesh, and dwelt among us," so that we may believe on the only Son of God the Father Almighty, born of the Holy Guost and the Virgin Mary? The meaning of the Word being made fles i, is not that the divine nature was changed into flesh, but that the divine nature assumed our flesh. And by "flesh" we are here to under-stand "man," the part being put for the whole, as when it is said: "By the deeds of the law shall no flesh be justified," a that is, no man. For we must believe that no pirt was wanting in that human nature which He put on, save that it was a nature wholly free from every taint of sin, -not such a nature as is conceived between the two sexes through carnal lust, which is born in sin, and whose guilt is washed away in regeneration; but such as it behoved a virgin to bring forth, when the mother's faith, not her lust, was the condition of conception. And if her virginity had been marred even in bringing Him torth, He would not have been born of a virgin; and it would be false (which God forbid) that He was born of the Virgin Mary, as is believed

more heavy and deadly in proportion to the imitation of His mother, daily brings forth number and magnitude of the actual sins members of His body, and yet remains a which were added to it, there was need for a virgin. Read, it you please, my letter on Mediator, that is, for a reconciler, who, by the virginity of the holy Mary which I sent the offering of one sacrifice, of which all the to that eminent man, whose name I mention

OF GOD, IS AT THE SAME TIME MAN.

Wherefore Christ Jesus, the Son of God, God (for "the Word was God "4); and man. because in His one person the Word was joined with a body and a rational soul, Father are one; so far as He is man, the Father is greater than He. For when He was the only Son of God, not by grace, but by nature, that He might be also full of grace, He became the Son of man; and He Himself both natures constitute one Christ; because, "being in the form of God, He thought it not robbery to be," what He was by nature, "equal with God." But He made Himself of no reputation, and took upon Himself the form of a servant, not losing or lessening the form of God. And, accordingly, He was both made less and remained equal, being both in one, as has been said; but He was one of these as Word, and the other as man. As Word, He is equal with the Father; as man, less than the Entier. One Son of God, and at the same time Son of man; one Son of man, and at the same time Son of God: not two Sons of God, God and man, but one Son of God: God without beginning; man with a beginning, our Lord Jesus Christ.

CHAP, 36. THE GRACE OF GOD IS CLEARLY AND REMARKABLY DISPLAYED IN RAISING THE MAN CHRIST JESUS TO THE DIGNITY OF THE SON OF GOD.

Now here the grace of God is displayed with the greatest power and clearness. For what merit had the human nature in the man Christ earned, that it should in this unparalleled way be taken up into the unity of the person of the only Son of God? What goodness of will, what goodness of desire and intention, what good works, had gone before, which made this man worthy to become one person with God? Had He been a man previously to this, and had He earned this unwas born of the Virgin Mary, as is believed precedented reward, that He should be and declared by the whole Church, which, in thought worthy to become God? Assuredly

^{*} Rom. vbf. 14.

honestly might behold a clear manifestation of the Holy Ghost. of the power of God's free grace, and might understand that they are justified from their CHAP, 38 -JESTS CHRIST, ACCORDING TO THE sus by the same grace which made the man Christ Jesus free from the possibility of sin 30 And so the angel, when he announced to | Christ's mother the coming birth, saluted her taus: " Had, thou that art full of grace;" and cause she was to be the mother of her Lord, the Father, full of grace and truth."1 When "full of grace;" when he says, "the glory of the only-begotten of the Father," this is by grace, but by nature, by grace took our humanity upon Him, and so united it with His own person that He Himself became also the Son of man.

CLEARLY MANIFESTED IN THIS, THAT THE

announced should be, seeing she knew not a

may; from the very moment that He began to man, the angel answered, "The Holy Ghost be man. He was nothing else than the Son of shall come upon thee, and the power of the God, the only Son of God, the Word who Highest shall overshadow thee: therefore also was made flesh, and therefore He was God; that holy thing which shall be born of thee so that just as each individual man unites in shall be called the Son of God,"4 And when one person a body and a rational soul, so Joseph was minded to put her away, suspect-Christ in one person unites the Word and ing her of adultery, as he knew she was not man. Now wherefore was this unheard of with child by himself, he was told by the glory conterred on human nature, a glory angel, "Fear not to take unto thee Mary waich, as there was no antecedent merit, was tay wife; for that which is conceived in her of course wholly of grace,-except that here is of the Holy Ghost :"3 that is, what thou those who looked at the matter soberly and suspectest to be begotten of another man is

> FLESH, WAS NOT BORN OF THE HOLY SPIRIT IN SUCH A SENSE THAT THE HOLY SEIRL IS HIS PATHER.

Nevertheless, are we on this account to say shortly afterwards, "Thou hast found grace that the Holy Ghost is the father of the min with God." Now she was said to be full of Word, so God the Holy Spirit begat the man, and that these two natures constitute the one nay, of the Lord of all flesh. But, speaking of Courst; and that as the Word He is the Son of Courst H mself, the evangelist John, after saying. "The Word was made flesh, and dwelt among us," adds, "and we beheld His glory as of the only-begotten of Who will dare to say so? Nor is it necessary to show by reasoning how many other absurd-Christ; and that as the Word He is the Son to show by reasoning how many other absurdhe says, "The Word was made flesh," this is thes flow from this supposition, when it is itself so absurd that no believer's cars car-bear to hear it. Hence, as we confess, "Our Lord Jesus Christ, who of God is God, and "full of trith." For the Truth Himself, as man was born of the Holy Ghost and of who was the only-begotten of the Father, not the Virgin Mary, baying both natures, the the Virgin Mary, having both natures, the divine and the human, is the only Son of God the Fither Almighty, from whom proceedeth the Holy Spirit. "Now in what sense do we say that Christ was born of the Holy Spirit, CHAP. 37 -THE SAME GRACE IS FURTHER If the Holy Spirit did not beget Him? Is it that He made Him, since our Lord Jesus Christ, though as God "all things were made EIRTH OF CHRIST ACCORDING TO THE PLESH by Him, "7 yet as man was Himself made; as For the same Jesus Christ who is the only-begotten, that is, the only Son of God, our that created thing which the Virgin conceived Lord, was born of the Holy Guost and of the and brought forth, though it was united only Virgin Mary. And we know that the Holy to the person of the Son, was made by the Spirit is the gift of God, the gift being Him- whole Trinity (for the works of the Trinity self indeed equal to the Giver. And there- are not separable), why should the Holy fore the Holy Spirit also is God, not inferior Spirit alone be mentioned as having made it? to the Father and the Son. The fact, there- Or is it that, when one of the Three is menfore, that the nativity of Christ in His human moned as the author of any work, the whole nature was by the Holy Spirit, is another, Trinity is to be understood as working? clear manifestation of grace. For when the That is true, and can be proved by exam-Virgin asked the angel how this which he had ples. But we need not dwell longer on this

there exist thougher are eighly to wrent' A. V.)
there exist thou has found for or with God, "A. V.),
then is

That the transform a form of the Apostles Creed anciently in use in the Latin Church.

From 1 3.

be right to say that it is the Son of God, or man was at the same time Soa of God, and the that it was born of God; we would say that it very person who was Son of God was at the was created, or made, or framed, or ordered same time Son of man; and in the adoption by Him, or whatever form of expression we of His human nature into the divine, the can properly use. Here, then, when we grace itself became in a way so natural to the make contession that Carist was born of the man, as to leave no room for the entrance of Have Chost and of the Virgin Mary, it is sin. Wherefore this grace is signified by the difficult to explain how it is that He is not the Holy Spirit; for He, though in His own nat-Son of the Holy Guest and is the Son of the ure God, may also be called the gift of God. Virgin Mary, when He was born both of H.m. And to explain all this sufficiently, if indeed and of her. It is clear beyond a doubt that it could be done at all, would require a very He was not born of the Hory Spirit as His lengthened discussion, father, in the same sense that He was born of the Virgin as His mother.

CHAP. 39. - NOT EVERYTHING THAT IS BORN OF ANOTHER IS TO BE CALLED A SON OF THAT DIMER

which it is born, just as it does not follow that all who are called a man's sons were born of him, for some sons are adopted. And some the kingdom are prepared for the kingdom.

CHAP. 40. -CHRIST'S BIRTH THROUGH THE HOLY SPIRIT MANIFESTS TO US THE GRACE OF GOD.

And, therefore, as one thing may be born of another, and yet not in such a way as to be its son, and as not every one who is called a son was born of aim whose son he is called, it is clear that this arrangement by which Christ was born of the Holy Spirit, but not as His son, and of the Virgin Mary as her son, is intended as a manifestation of the grace of God. For it was by this grace that, Hours

solution. For the puzzle is, in what sense a man, without any antecedent merit, was at it is said, "born of the Holy Ghost," when the very commencement of His existence as He is in no sense the Son of the Holy Ghost? min, so united in one person with the Word For though God made this world, it would not of God, that the very person who was Son of

CHAP. 41. -CHRIST, WHO WAS HIMSELF FREE FROM SIN, WAS MADE SIN FOR US, THAT WE MIGHT HE RECONCILED 10 GOD.

Begotten and conceived, then, without any indulgence of carn d last, and therefore bring-We need not therefore take for granted, ing with Him no original sin, and by the that whatever is born of a thing is fortawith grace of God joined and united in a wonderto be declared the son of that thing. For, to ful and unspeakable way in one person with pass over the fact that a son is born of a man the Word, the Only-begotten of the Father, in a different sense from that in which a hair a son by nature, not by grace, and therefore or a louse is born of him, neither of these having no sin of His own, nevertheless, on being a son; to pass over this, I say, as too account of the likeness of sinful flesh in which mean an illustration for a subject of so much. He came, He was caded sin, that He might importance: it is certain that those who are be sacrificed to wash away sin, For, under born of water and of the Holy Spirit cumof the Old Covenant, sacrifices for sin were with propriety be called sons of the witer, called sins. And He, of whom all these sacthough they are called sons of God the rifices were types and shadows, was Himself Father, and of the Cource their mother. In truly made sin. Hence the apostle, after the same way, then, He who was born of the saying. "We pray you in Christ's stead, be Holy Spirit is the Son of God the Father, ye reconciled to God," forthwith adds: "for not or the Holy Spirit. For what I have said. He hath made Him to be sin for us who knew of the hair and the other things is sufficient 'no sin; that we might be made the rightto show us that not everything which is born cousness of God in Him. " He does not of another can be called the son of that of say, as some incorrect copies read, "He who knew no sin did sin for us," as if Christ had Hunself sinned for our sakes; but he says, "Him who knew no sin," that is, Carist, men are called sons of hell, not as being born. God, to whom we are to be reconciled, "hath of hell, but as prepared for it, as the sons of made to be sin for us," that is, bath mode Him a sacrifice for our sins, by waich we might be reconciled to God. He, then, being made sin, just as we are made righteonsness. (our righteourness being not our own, but God's, not in ourselves, but in Him); He being made sin, not His own, but ours, not in Himself, but in us, showed, by the I keness of sinful flesh in which He was crucified, that though sin was not in Him, yet that in a certain sense He died to sin, by dying in the flesh which was the likeness of sin; and that although He Himself had never lived the old

in sin.

CHAP 42 -THE SACRAMENT OF BAPTISM IN- the plural in place of the singular. DICATES OUR DEATH WITH CHRIST TO SIN, NESS OF LIFE.

And tais is the meaning of the great sacraever may be the age of the body?

CHAP 43,-BAPTISM AND THE GRACE WHICH IT TYPIFIES ARE OPEN TO ALL, BOTH INFANTS AND

For from the infant newly born to the old man bent with age, as there is none shut out from baptism, so there is none who in baptism. does not die to sin. But infants die only to original sin; those who are older die also to all the sins which their evil lives have added to the sin which they brought with them.

CHAP. 44.- IN SPEAKING OF SIN, THE SINGU-LAR NUMBER IS OFTEN PUT FOR THE PLUKAL, AND THE PLURAL FOR THE SINGULAR.

But even these latter are frequently said to die to sm, though undoubtedly they die not to one sin, but to all the numerous actual sins they have committed in thought, word, or fill its belly with the armed soldier," though in the case here referred to there were many soldiers concerned. And we read in our own Seriptures: " Pray to the Lord, that He take away the serpent from us." He does not ing from many; and so in other cases. say that infants are baptized for the remission of sins, instead of saying for the remission of sin, this is the converse figure of Evodus: "They have made them," Moses

lite of sin, yet by His resurrection He typified says, "gods of gold," though they had made our new life springing up out of the old death only one call, of which they said. "These be tay gods, O Israel, watch brought thee up out of the land of Egypt," 1- here, too, putting

THE WORKS OF ST. AUGUSTIN

AND OUR RESURRECTION WITH HIM TO NEW- CHAP, 45. -- IN ADAM'S FIRST SIN, MANY KINDS OF SIN WERK INVOLVED.

However, even in that one sin, which "by ment of haptism which is solemnized among one man entered into the world, and so passed us, that all who attain to this grace should upon all men," and on account of which me die to sin, as He is said to have died to sin, fants are baptized, a number of distinct sins because He died in the flesh, which is the may be observed, if it be analyzed as it were likeness of sin; and rising from the font re- into its separate elements. For there is in it generate, as He arose alive from the grave, pride, because man chose to be under his own should begin a new life in the Spirit, what- dominion, rather than under the dominion of God; and blasphemy, because he did not believe God; and murder, for he broug a death upon himself; and spiritual fornication, for the purity of the human soul was corrupted by the seducing blandishments of the serpent; and theft, for man turned to his own use the food he had been forbulden to touch, and avarice, for he had a craving for more than should have been sufficient for him; and whatever other sin can be discovered on careful reflection to be involved in this one admitted sin.

> CHAP, 46 .- IT IS PROBABLE THAT, CHILDREN ARE INVOLVED IN THE GUILT NOT ONLY OF THE FIRST PAIR, BUT OF THEIR OWN IMMEDIATE PARENTS.

And it is said, with much appearance of probability, that infants are involved in the guit of the sins not only of the first pair, but of their own immediate parents. For that deed: for the singular number is often put divine judgment, "I shall visit the iniquit es for the plural, as when the poet says, "They of the fathers upon the children," r certainly applies to them before they come under the new covenant by regeneration. And it was this new covenant that was prophesied of, when it was said by Ezckiel, that the sons should not bear the iniquity of the fatners, and that say serpents, though the people were suffer- it should no longer be a proverb in Israel. "The fathers have eaten sour grapes, and the When, on the other hand, the original sin is children's teeth are set on edge." Here heexpressed in the plural number, as when we the necessity that each man should be born again, that he might be freed from the sin in which he was born. For the sins committed afterwards can be cured by penitence, as we speech, by which the plural number is put in see is the case after haptism. And therefore place of the singular; as in the Gospel it is the new birth would not have been appointed said of the death of Herod, "for they are only that the first birth was sinful, so sinful dead which sought the young cluld's life," that even one who was legitimately born in instead of saying, "he is dead." And in wedlock says: "I was shapen in iniquities, that even one who was legitimately born in

t l terim par armati milite compant. Vinoni, La n > c thum and 7 therpents, A and R V i, 3 Mait in so.

SER NAME & STREET WAY.

and in sins did my mother conceive me." CHAP, 49, -CHRIST WAS NOT REGENERATED IN He did not say in mignific, or in sin, though te m gat have said so correctly; but he prelerred to say "iniquities" and "sins," because a trat one sin waich passed upon all men, and watch was so great that human nature was by it made subject to inevitable death, many sins, as I snowed above, may be distraminated; and further, because there are or ier sins of the immediate parents, which, though they have not the same effect in producing a change of nature, yet subject the calldrep to guid unless the divine grace and mercy interpose to rescue them.

CHAP 47. -- IT IS DIFFICULT TO DECIDE WRE-THERE THE SINS OF A MAN'S OTHER PROGENI-TORS ARE IMPUTED TO BIM.

But about the sins of the other progenitors who intervene between Adam and a man's own parents, a question may very well be Whether every one who is born is raised. involved in all their accumulated evil acts, in all their multiplied original guilt, so that the later he is born, so much the worse is his condition; or whether God threatens to visit the imquity of the fathers upon the children unto the third and fourth generations, because in by Joan, not that any iniquity of His might His mercy He does not extend His wrath against the sins of the progenitors further than that, lest those who do not obtain the grace of regeneration might be crushed down under too deavy a burden if they were compelled to bear as original guilt all the sins of all their progenitors from the very beginning of the human race, and to pay the penalty due to them; or whether any other solution of this great question may or may not be found in Scripture by a more diligent search and a more careful interpretation, I dare not rashly athem.

CHAP, 48 -THE GUILT OF THE FIRST SIN IS SO GREAT THAT IT CAN BE WASHED AWAY ONLY IN THE BLOOD OF THE MEDIATOR, JESUS

Nevertheless, that one sin, admitted into a place where such perfect happiness reigned, was of so beinous a character, that in one man the whole human face was originally, and as one may say, radically, condemned; and it cannot be pardoned and blotted out except through the one Mediator between God and men, the man Christ Jesus, who only has had power to be so born as not to need a second birth.

THE BAPTISM OF JOHN, BUT SUBMITTED LA IT TO GIVE US AN EXAMITE OF HUMBLITY, JUST AS HE SUBMITTED TO DEATH, NOT AS THE PUNISHMENT OF SIN, BUT TO TAKE AWAY THE SIN OF THE WORLD,

Now, those who were baptized in the baptism of John, by whom Christ was Himself haptized, were not regenerated; but they were prepared through the ministry of His forerunner, who cried, "Prepare ye the way of toe Lord," ! for Him in whom only they could be regenerated. For His baptism is not with water only, as was that of John, but with the Holy Ghost also; 4 so that whoever believes in Carist is regenerated by that Spirit, of whom Christ being generated, He did not need regeneration. Whence that announcement of the Father which was heard after His baptism, "Tais day have I begotten Thee," 1 referred not to that one day of time on which He was baptized, but to the one day of an unchangeable eternity, so as to show that this man was one in person with the Only-begotten. For when a day neither begins with the close of yesterday, nor ends with the beginning of to-morrow, it is an eternal to-day. Therefore He asked to be baptized in water be washed away, but that He might manifest the depth of His humility. For baptism found in Him nothing to wash away, as death found in Him nothing to punish; so that it was in the strictest justice, and not by the mere violence of power, that the devil was crushed and conquered for, as he had most unjustly put Christ to death, though there was no sin in Him to deserve death, it was most just that through Christ he should lose his hold of those who by sin were justly subject to the bondage in which he held them. Both of these, then, that is, both baptism and death, were submitted to by Him, not through a pitiable necessity, but of His own free pity for us, and as part of an arrangement by which, as one man brought sin into the world, that is, upon the whole human race, so one man was to take away the sin of the world.

CHAP. 50 .- CHRIST TOOK AWAY NOT ONLY THE ONE ORIGINAL SIN, BUT ALL THE OTHER SINS THAT HAVE BUEN ADDED TO IT.

With this difference: the first man brought one sin into the world, but this man took away not only that one sin, but all that He found added to it. Hence the apostle says:

[&]quot; Ps. ft. 5 (The A. V. has the singular, "insquity " and "em")

That in, 17-15 I Mart ist y A Mart in it 5 Pr n is Heb 2 C. v C. I is by a nustake that Augustan quotes these words as pronounced at our Lord a haptism.

"And not as it was by one that sinned, so is His death?" If, then, the fact that we were

CHRIST ARE FREED FROM CONDEMNATION.

But what he says a little after, "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life," shows clearly enough that there is no one born of Adam but is subject to condemnation, and that no one, unless he he new born in Christ, is treed from condemnation,

CHAP, 52.—IN BAPTISM, WHICH IS THE SIMILI-CHRIST, ALL, BOTH INFANTS AND ADULTS, NESS OF LIFE.

For he had said previously, "But where sin abounded, grace did much more abound."

And therefore he proposes to himself the question, whether it would be right to continue in sin for the sake of the consequent abounding grace. But he answers, "God forbid;" and adds, "How shall we, that are dead to sin, hive any longer therein?" Then, to show that we are dead to sin, hive any longer therein? "Then, to show that we are dead to sin, his are dead to to show that we are dead to sin, "Know ye not," he says, "that so many of us as were baptized into Jesus Christ, were baptized into

the gift: for the judgment was by one to con- baptized into the death of Christ proves that demnation, but the free gift is of many we are dead to sin, it follows that even mothenses unto justification." For it is evi- fants who are baptized into Christ the to sin. dent that the one sin which we bring with us being baptized into His death. For there is by nature would, even if it stood alone, bring | no exception made: "So many of its as were ns under condemnation; but the free gift jus- baptized into Jesus Cirist, were baptized into tifies man from many offenses, for each man, His death." And this is said to prove that in addition to the one sin which, in common we are dead to sin. Now, to what sin do inwith all his kind, he brings with him by nature, fants die in their regeneration but that sin has committed many sins that are strictly his which they bring with them at birth? And therefore to these also applies what follows: "Therefore we are buried with Him by bap-CHAP \$1. -ALL MEN BORN OF ADAM ARE UNDER tism into death; that, like as Christ has CONDEMNATION, AND ONLY IF NEW BORN IN Ta sed up from the dead by the glory of the Father, even so we also should walk in new-For if we have been planted toness of life gether in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For ae that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over TUDE OF THE DUATH AND RESURBECTION OF Him. For in that He died, He died unto sin once; but in that He liveth, He liveth DIE TO SIN THAT THEY MAY WALK IN NEW- unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." And after he has said as much about the Now he had commenced with proving that we condemnation through one man, and the free must not continue in sin that grace may gift through one man, as he deemed sufficient abound, and had said: " How shall we that for that part of his epistle, the apostle goes on are dead to sin live any longer therein?" to speak of the great mystery of holy haptism. And to show that we are dead to sin, he in the cross of Christ, and to clearly explain added: "Know ye not, that so many of us to us that baptism in Christ is nothing else as were baptized into Jesus Christ, were bapthan a similitude of the death of Christ, and tized into His death?" And so he concludes that the death of Christ on the cross is noth- this whole passage just as he began it. For ing but a similatede of the pardon of sin: so he has brought in the death of Christ in such that just as real as is His death, so real is the a way as to imply that Christ Himself also remission of our sins; and just as real as is died to sin. To what sin did He die if the His resurrection, so real is our justification, to the flesh, in which there was not sin, but He says: "What shall we say, then? Shall the likeness of sin, and which was therefore we continue in sin, that grace may abound?" 1 called by the name of sin? To those who are

> SUBRECTION, ASCENSION, AND SITTING DOWN AT THE RIGHT HAND OF GOD, ARE IMAGES OF THE CHRISTIAN LIFE.

All the events, then, of Christ's crucificion,

⁷ Rom x 13. 4 Rom v 20. \$ Rom 12 1 12

sitting down at the right hand of the Father, stood when we consider that it is the judgwere so ordered, that the life which the Caris- ment of God which separates the good from tion leads here might be modelled upon them, the evil, and sets the good at His right hand, not merely in a mystical sense, but in reality, that they may be delivered from evil, and For in reference to His crucifixion it is said: not destroyed with the wicked, and it is for "They that are Christ's have crucified the this reason that the Psalmist cried, "Judge flesh, with the affections and lusts." And me, O God," and then added, as if in explanin reference to His burial: "We are buried ation, "and distinguish my cause from that of with Him by baptism into death." In ref- an ungodly nation." erence to His resurrection: "That, like as Christ was raised up from the dead by the CHAP. 56.—THE HOLY SPIRIT AND THE CHURCH. glory of the Father, even so we also should THE CHURCH IS THE TEMPLE OF GOD. walk in newness of life." And in reference to His ascension into heaven and sitting down at the right hand of the Father: "If ve then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your attection on things above, not on things on the earth, For ye are dead, and your life is hid with Christ in God."4

AT THE END OF THE WORLD.

But what we believe as to Christ's action in the future, when He snall come from heaven to judge the quick and the dead, has no bear ing upon the life which we now lead here; for it forms no part of what He did upon earth, but is part of what He shall do at the end of And it is to this that the apostle the world refers in what immediately follows the passage quoted above: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."5

CHAP 55 THE EXPRESSION, "CHRIST SHALL JUDGS THE QUICK AND THE DEAD," MAY BE UNIO KSTOOD IN EITHER OF TWO SENSES.

and the dead," may be interpreted in two happiness; and (as it is bound to do) it renways: either we may understand by the ders assistance to the part which is still wanvet have died, but whom He shall find alive shall be one in the fellowship of eternity, and in the flesh, and by the "dead" those who now they are one in the bonds of love, the whole have departed from the body, or who shall having been ordained for the worship of the have departed before His coming; or we may one God. Wherefore, neither the whole understand the "quick" to mean the rightcous, and the "dead" the unrightcous; for be worshipped instead of God, nor to be God the righteous shall be judged as well as others. to any one who belongs to the temple of God in a bad sense, as, for example, "They that who were created by the uncreated God. have done evil unto the resurrection of judg- And therefore the Holy Spirit, if a creature,

of His burial, of His resurrection the third "Save me, O God, by Thy name, and judge day, of His ascension into heaven, of His me by Thy strength "7 This is easily under-

And now, having spoken of Jesus Christ, the only Son of God, our Lord, with the brevity suitable to a confession of our faith, we go on to say that we believe also in the Holy Ghost,-thus completing the Trinity which constitutes the Godhead. Then we mention the Holy Church. And thus we are made to understand that the intelligent creation, which constitutes the free Jerusalem, ought to be CHAP 54 -CHRIST'S SECOND COMING DOES NOT subordinate in the order of speech to the BYLONG TO THE PAST, BUT WILL TAKE PLACE Creator, the Supreme Trinity: for all that is said of the man Christ Jesus has reference, of course, to the unity of the person of the Only-begotten. Therefore the true order of the Creed demanded that the Churca should be made subordinate to the Trinity, as the house to Him who dwells in it, the temple to God who occupies it, and the city to its builder. And we are here to understand the whole Church, not that part of it only which wanders as a stranger on the earth, praising the name of God from the rising of the sun to the going down of the same, and singing a new song of deliverance from its old captivity; but that part also which has always from its creation remained steadfast to God in heaven, and has never experienced the misery consequent upon a fall. This part is made Now the expression, "to judge the quick up of the holy angels, who enjoy uninterrupted "quick" those who at His advent shall not dering among strangers; for these two parts Now the judgment of God is sometimes taken | —that temple which is built up of the saints ment;" sometimes in a good sense, as, could not be the Creator, but would be a part

The tree control of Plead my cause against an anguelly nation,"
A.V. vost iv so,

says in another place: "Know ye not that minions, or principalities, or powers." as proof of this, "and that the Spirit of God out either sensation or intelligence, dwelleth in you." God, then, dwells in His temple: not the Holy Spirit only, but the CHAP. 59.—THE BODIES ASSUMED BY ANGELS Father also, and the Son, who says of His own body, through which He was made Head of the Church upon earth ("that in all things He might have the pre-eminence): "1 " Destroy this temple, and in three days I will raise it up."4 The temple of God, then, that is, of the Supreme Trinity as a whole, is the Holy Church, embracing in its full extent both heaven and earth.

CHAP. 57 .- THE CONDITION OF THE CHURCH IN HEAVEN.

judgment?";

OF THE ORGANIZATION OF THE ANGELIC SOCIETY.

premely happy society in heaven; what the differences of rank are, which explain the fact that while all are called by the general name angels, as we read in the Epistle to the Hebrews, "but to wnich of the augels said God at any time, Sit on my right hand?" (this form of expression being evidently designed to embrace all the angels without exception),

of the intelligent creation. He would simply we yet find that there are some called arch-be the nightest creature, and therefore would angels; and whether the archangels are the not be mentioned in the Creed before the same as those called hosts, so that the expres-Churca, for He Himself would belong to the sion, "Praise ye Him, all His angels: praise Church, to that part of it which is in the ye Him, all His hosts," is the same as if it heavens. And He would not have a temple, had been said, "Praise ye Him, all His for He Himself would be part of a temple, angels: praise ye Him, all His archangels;" Now He has a temple, of which the apostle and what are the various significations of those says: "Know ye not that your body is the four names under which the apostle seems to temple of the Holy Gnost, waich is in you, embrace the whole heavenly company without which we have of God?" Of which body he exception, "whether they be thrones, or doyour bodies are the members of Christ?", those who are able answer these questions, if How, then, is He not God, seeing that He they can also prove their answers to be true; has a temple? and how can He be less than but as for me, I confess my ignorance. I am Christ, whose members are His temple? Nor not even certain upon this point: whether the has He one temple, and God another, seeing sun, and the moon, and all the stars, do not that the same apostle says: "Know ye not form part of this same society, though many that we are the temple of God?" and adds, consider them merely luminous bodies, with-

> RAISE A VERY DIFFICULT, AND NOT VERY USEFUL, SUBJECT OF DISCUSSION.

Further, who will tell with what sort of bodies it was that the angels appeared to men, making themselves not only visible, but tangible; and again, how it is that, not through material hodies, but by spiritual power, they present visions not to the bodily eyes, but to the spiritual eyes of the mind, or speak something not into the ear from without, but from within the soul of the man, they themselves being stationed there too, as it is written in But of that part of the Church which is in the prophet, "And the angel that spake in heaven what can we say, except that no wicked me said unto me "" (he does not say, " that one is found in it, and that no one has fallen spake to me," but "that spake in me"); or from it, or shall ever fall from it, since the appear to men in sleep, and make communitime that 'God spared not the angels that cations through dreams, as we read in the sinned," as the Apostle Peter writes, "but Gospel, "Behold, the angel of the Lord ap-cast them down to hell, and delivered them peared onto him in a dream, saying "" For into chains of darkness, to be reserved unto these methods of communication seem to imply that the angels have not tangible bodies, and make it a very difficult question to solve CHAP, 58 .- WE HAVE NO CERTAIN KNOWLEDGE how the patriarchs washed their feet," and how it was that Jacob wrestled with the angel in a way so unmistakeably material." To ask Now, what the organization is of that suexercise for the intellect, if the discussion be kept within proper bounds, and if we avoid the error of supposing ourselves to know what we do not know. For what is the necessity for affirming, or denying, or defining with accuracy on these subjects, and others like them, when we may without blame be entirely ignorant of them?

¹ a tor vs. sq. 1 a tor an ab 3 to a ad 7 a Pet s. 4

o Pa colver 2 1 host, R V) or Col 1 sh (1 Zech 2 p or The angel that taked sold me, A V) at Matt 4 so. White a xind q, are 2 4 tech areas aq. 85-

CHAP 60 -IT IS NORE NECESSARY TO BE ABLE CHAP, 62. -BY THE SACRIFICE OF CHRIST ALL TO DETECT THE WILES OF SATAN WHEN HE TRANSFORMS HIMSELF INTO AN ANGEL OF LIGHT.

of discrimination and judgment when Satan truth their happiness consists, know how transforms nimself into an angel of light," lest great a number of the human race are to supby his wifes he should lead us astray into plement their ranks, and fill up the full tale hurtful courses. For, while he only deterves of their citizenship. Wherefore the apostle the boddly senses, and does not pervert the says, that "all things are gathered together mud from that true and sound judgment in one in Christ, both which are in acaven watch enables a man to lead a life of taith, and which are on earth."3 The things which there is no danger to religion; or if, feigning are in heaven are gathered together when immself to be good, he does or says the things tast befit good angels, and we believe him to be good, the error is not one that is hurtful things which are on earth are gathered toor dangerous to Caristian faith. But when, gether, when those who are predestined to through these means, which are alien to his eternal life are redeemed from their old cornature, he goes on to lead us into courses of ruption. And thus, through that single sacrihis own, then great wate itulness is necessary to detect, and refuse to follow, him. But how many men are fit to evade all his deadly wifes, unless God restrains and watches over them? Ine very difficulty of the matter, however, is useful in this respect, that it prevents men from trusting in taemselves or in one another, and leads all to place their confidence in God And certainly no pious man can doubt that this is most expedient for us.

CHAP. 61 -THE CHURCH ON RARTH HAS BEEN REDEEMED FROM SIN BY THE BLOOD OF A MEDIATOR.

This part of the Church, then, which is made up of the holy angels and the hosts of God, shall become known to us in its true nature, when, at the end of the world, we shall be united with it in the common possession of everlasting happiness. But the other part, which, separated from it, wanders as a stranger on the earth, is better known to us, both because we belong to it, and because it is composed of men, and we too are men This section of the Church has been redeemed from all sin by the blood of a Mediator who had no sin, and its song is: "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all." Now it was not for the angels that Cor.st died. Yet what was done for the rethe gaps waich the great apostasy left in the angelic host are filled up.

THINGS ARE RESTORED, AND PEACE IS MADE BETWEEN EARTH AND HEAVEN.

And, of course, the holy angels, taught by It is more necessary to use all our powers God, in the eternal contemplation of whose what was lost therefrom in the fall of the angels is restored from among men; and the hee in which the Mediator was offered up, the one sacrifice of which the many victims under the law were types, heavenly things are brought into peace with cartaly things, and earthly things with heavenly. Wherefore, as the same apostle says: "For it pleased the Father that in Him should all fullness dwell: and, having made peace through the blood of His cross, by Him to reconcile all things to Himself: by Him, I say, whether they be things in earth, or things in heaven."4

> CHAP. 63. - THE PEACE OF GOD, WHICH REIGN-ETH IN HEAVEN, PASSETH ALL UNDERSTAND.

This peace, as Scripture saith, "passeth all understanding,"s and cannot be known by us until we have come into the full possession of it. For in what sense are heavenly taings reconciled, except they be reconciled to us. viz. by coming into harmony with us? For in heaven there is unbroken peace, both between all the intelligent creatures that exist there, and between these and their Creator. And tors peace, as is said, passeth all understanding; but this, of course, means our understanding, not that of those who always behold the face of their Father. We now, however great may be our human understanding, know but in part, and see through a glass darkly. But when we shall be equal unto demption of man through His death was in a the angels of God? then we shall see face to sense done for the angels, because the enmity face, as they do; and we shall have as great which sin had put between men and the holy peace towards them as they have towards us, angels is removed, and triendship is restored because we shall love them as much as we are between them, and by the redemption of man loved by them. And so their peace shall be known to us: for our own peace shall be like to theirs, and as great as theirs, nor shall it

then pass our understanding. But the peace CHAP, 65 -COD PARDONS SINS, BUT ON CONDIof God, the peace which He cherisheth towards us, shall undoubtedly pass not our understanding only, but theirs as well. And this must be so: for every rational creature which is happy derives its happiness from Him; He does not derive His from it. And in this view it is better to interpret "all" in the passage, "The peace of God passeth all understanding," as admitting of no exception even in favor of the understanding of the holy angels: the only exception that can be made is that of God Himself For, of course, His peace does not pass His own understanding.

CHAP. 64. -- PARDON OF SIN EXTENDS OVER THE WHOLE MORTAL LIFE OF THE SAINTS, WHICH, THOUGH FREE PROM CRIME, IS NOT FREE FROM SIN.

But the angels even now are at peace with us when our sins are pardoned. Hence, in the order of the Creed, after the mention of the Holy Church is placed the remission of sins. For it is by this that the Church on lost again. For, setting aside the grace of baptism, which is given as an antidote to original sin, so that what our birth imposes to eternal life. upon us, our new birth relieves us from (this grace, however, takes away all the actual sins CHAP 66.-THE PARDON OF SIN HAS REFERalso that have been committed in thought, word, and deed); setting aside, then, this great act of favor, whence commences man's restoration, and in which all our guilt, both original and actual, is washed away, the rest of our life from the time that we have the use of reason provides constant occasion for the remission of sins, however great may be our advance in righteousness. For the sons of are in conflict with death. And although it is truly said of them, "As many as are led by the Spirit of God, they are the sons of God," yet they are led by the Spirit of God, and as the sons of God advance towards God under this drawback, that they are led also by their own spirit, weighted as it is by the corruptible body; and that, as the sons of men, under the influence of human affections, they fall back to their old level, and so sin. There is a difference, however. For although every crime is a sin, every sin is not a crime. long as they remain in this mortal body, may be found without crime; but, as the Apostle we deceive ourselves, and the truth is not in us. 15 2

TION OF PUNITURCE, CERTAIN TIMES FOR WIRCH HAVE BEEN FIXED BY THE LAW OF THE CHURCH.

But even crimes themselves, however great, may be remitted in the Holy Church; and the mercy of God is never to be despaired of by men who truly repent, each according to the measure of his sin. And in the act of repentance, where a crime has been committed of such a nature as to cut off the sinner from the body of Christ, we are not to take account so much of the measure of time as of the measure of sorrow; for a broken and a contrite heart God doth not despise. But as the grief of one heart is frequently hid from another, and is not made known to others by words or other signs, when it is manifest to Him of whom it is said, "My groaning is not aid from Thee,"3 those who govern the Church have rightly appointed times of penitence, that the Church in which the sins are remitted may be satisfied; and outside the earth stands: it is through this that weat had Church sins are not remitted. For the Church been lost, and was found, is saved from being alone has received the pledge of the Holy Spirit, without which there is no remission of sms-such, at least, as brings the pardoned

ENCE CRIEFLY TO THE FUTURE JUDGMENT,

Now the pardon of sin has reference chiefly to the future judgment. For, as far as this life is concerned, the saying of Scripture holds good: "A heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things." So that we see even infants, after baptism and regen-God, as long as they live in this body of death, eration, suffering from the infliction of divers evils; and thus we are given to understand, that all that is set forth in the sacraments of salvation refers rather to the hope of future good, than to the retaining or attaining of present blessings. For many sins seem in this world to be overlooked and visited with no punishment, whose punishment is reserved for the future (for it is not in vain that the day when Christ shall come as Judge of quick and dead is peculiarly named the day of judg. ment); just as, on the other hand, many sins are punished in this life, which nevertheless And so we say that the life of holy men, as are pardoned, and shall bring down no punishment in the future life. Accordingly, in reference to certain temporal punishments, John says, "If we say that we have no sin, which in this life are visited upon sinners, the apostle, addressing those whose sins are

blotted out, and not reserved for the final, of their faith in Christ, how can it be true that judgment, says: "For if we would judge our- they shall not inherit the kingdom of God? seives, we should not be judged. But when we are midged, we are chastened of the Lord, CHAP, 68. - THE TRUE SENSE OF THE PASSAGE that we should not be condemned with the world."

AND CANNOT SAVE A MAN.

It is believed, moreover, by some, that menwho do not abandon the name of Christ, and and precious stones, but wood, hay, and who have been haptized in the Church by His stubble (for it is these who, it is said, shall baptism, and who have never been cut off be saved, yet so as by fire, the merit of the from the Church by any schism or heresy, foundation saving them?), must be so interthough they should live in the grossest sin, preted as not to conflict with the plain stateand never eitner wash it away in penitence nor ments quoted above. Now wood, hay, and redeem it by almsgiving, but persevere in it persistently to the last day of their lives, shall he saved by fire: that is, that although they shall suffer a punishment by fire, lasting for a selves, that they cannot be lost without grief time proportionate to the magnitude of their of mind. And though this grief burns, yet crimes and misdeeds, they shall not be punished with everlasting fire. But those who believe this, and yet are Catholics, seem to me to be led astray by a kind of benevolent feeling natural to humanity. For Holy Scripture, when consulted, gives a very different If, however, in time of temptation, he prefer to answer. I have written a book on this sub- hold by temporal and earthly things rather ject, entitled Of Faith and Works, in which, to the best of my ability, God assisting me, I have shown from Scripture, that the faith waich saves us is that which the Apostle Paul clearly enough describes when he says: "For apostle speaks in this place must be such a in Jesus Christ neither circumcision availeta anything, nor uncircumcision, but faith which that is, both the man who builds upon the worketh by love." But if it worketh evil, and not good, then without doubt, as the Apostic James says, "it is dead, being alone."? The same apostle says again, "Waat doth it profit, my brethren, though a man say are hath faita, and have not works? Can faith save bim?"4 And further, if a wicked man shall be saved by fire on account of his faith alone, and if this is what the blessed Apostle Paul means when he says, "But he himself shall be saved, yet so as by fire; "5 then faith without works can save a man, and what his fellow-apostle James says proveth the potter's vessels; and the furnace must be false. And that must be false which Paul himself says in another place: "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."4 For if those who persevere in these wicked other "caring for the things that are of the courses shall nevertheless be saved on account

(I COR. III. 11-15) ABOUT THOSE WHO ARE SAVED, YET SO AS BY FIRE.

But as these most plain and unmistakeable CHAP. 67 -FAITH WITHOUT WORKS IS DEAD, declarations of the apostles cannot be false, that obscure saying about those who build upon the foundation, Carist, not gold, silver, stubble may, without incongruity, be understood to signify such an attachment to worldly things, however lawful these may be in themif Christ hold the place of foundation in the heart,—that is, if nothing be preferred to Him, and if the man, though burning with grief. is yet more willing to lose the things he loves so much than to lose Christ, -he is saved by fire. than by Christ, he has not Christ as his foundation; for he puts earthly things in the first place, and in a building nothing comes before the foundation. Again, the fire of which the fire as both men are made to pass through. foundation, gold, silver, precious stones, and the man who builds wood, hay, stubble. For he immediately adds: "The fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."* The fire then shall prove, not the work of one of them only, but of both. Now the trial of adversity is a kind of fire which is plainly spoken of in another place: "The furnace of adversity just men." And this fire does in the course of this life act exactly in the way the apostle says. If it come into contact with two believers, one "caring for the things that belong to the Lord, how he may please the Lord," " that is, building upon Corist the foundation, gold, silver, precious stones; the

^{2 1} C 2 2 32 32 32 3 Jas. 11 7 (500 R V) 5 6 Lot 11. 15

^{*} Gal. v. 6. 4 (85 h 46. 6 (Cor. v), 9, 10,

^{2.4} Cos we have between much and resourceton, but, as in vertal fire in the state between much and resourceton, but, as in vertal, the fire of the day of judgment. It's j

for the fire of the day of judgment.

Fire a said, 5, it c

1 Cor, vo. 32

Tor, vo. 33. [See K.V]

world, how he may please his wife,"" that is, He may blot out ains that are already combuilding upon the same foundation wood, mitted, if we do not neglect to make proper hay, stubble, -the work of the former is not satisfaction. burned, because he has not given his love to things whose loss can cause him grief; but CHAP. 71. -THE DAILY PRAYER OF THE BEthe work of the latter is burned, because things, that are enjoyed with desire cannot be lost without pain. But since, by our supposition, even the latter prefers to lose these things rather than to lose Christ, and since he does not desert Christ out of fear of losing them, though he is grieved when he does lose them, he is saved, but it is so as by hie; because the grief for what he loved and has lost burns him. But it does not subvert nor consume him; for he is protected by his immoveable; and incorruptible foundation.

CHAP, 60. - IT IS NOT IMPOSSIBLE THAT SOME BELIEVERS MAY PASS THROUGH A PURGATO-RIAL FIRE IN THE FUTURE TIPE.

And it is not impossible that something of the same kind may take place even after this life. It is a matter that may be inquired into, and either ascertained or left doubtful, whether some believers shall pass through a kind of purgatorial fire, and in proportion as they have loved with more or less devotion the goods that perish, he less or more quickly delivered from it. This cannot, however, be the case of any of those of whom it is said, that they "shall not inherit the kingdom of God," unless after suitable repentance their sins be forgiven them. When I say "suitable," I mean that they are not to be unfruitful in almsgiving; for Holy Scripture lays so much stress on this virtue, that our Lord tells us beforehand, that He will ascribe no merit to those on His right hand but that they abound in it, and no defect to those on His left hand but their want of it, when He shall say to the former, "Come, ye blessed of my Father, inherit the kingdom," and to the latter, "Depart from me, ye cursed, into everlasting fire."

CHAP, 70. - ALMSGIVING WILL NOT ATONE FOR SIN UNLESS THE LIFE BE CHANGED.

We must beware, however, lest any one should suppose that gross sins, such as are committed by those who shall not inherit the kingdom of God, may be daily perpetrated, and daily atoned for by almsgiving. The life must be changed for the better; and almsgiving must be used to propitiate God for past sins, not to purchase impunity for the commission of such sins in the future. For He has given no man license to sin,3 although in His mercy

HEVER MAKES SATISFACTION FOR THE TRIVIAL SINS THAT DAILY STAIN HIS LIFE.

Now the daily prayer of the believer makes satisfaction for those daily sins of a momentary and trivial kind which are necessary incidents of this life. For he can say, "Our Father which art in heaven," seeing that to such a Father he is now born again of water and of the Spirit. 5 And this prayer certainly takes away the very small sins of daily life. It takes away also those which at one time made the life of the believer very wicked, but which, now that he is changed for the better by repentance, he has given up, provided that as truly as he says, "Forgive us our debts" (for there is no want of debts to be forgiven). so truly does he say, "as we forgive our debtors;" that is, provided he does what he says he does; for to forgive a man who asks for pardon, is really to give alms.

CHAP, 72. - THERE ARE MANY KINDS OF AIMS. THE GIVING OF WHICH ASSISTS TO PROCURE PARDON FOR OUR SINS.

And on this principle of interpretation, our Lord's saying, "Give alms of such things as ye have, and, behold, all things are clean un-to you," applies to every useful act that a man does in mercy. Not only, then, the man who gives food to the hungry, drink to the thirsty, clothing to the naked, hospitality to the stranger, shelter to the fugitive, who visits the sick and the imprisoned, ransoms the captive, assists the weak, leads the blind, comforts the sorrowful, heals the sick, puts the wanderer on the right path, gives advice to the perplexed, and supplies the wants of the needy,-not this man only, but the man who pardons the sinner also gives alms; and the man who corrects with blows, or restrains by any kind of discipline one over whom he has power, and who at the same time forgives from the heart the sin by which he was injured, or prays that it may be forgiven, is also a giver of aims, not only in that he forgives, or prays for forgiveness for the sin, but also in that he rebukes and corrects the sinner: for in this, too, he shows mercy. Now much good is bestowed upon unwilling recipients, when their advantage and not their pleasure is consulted; and they themselves

while their true friends are those whom they given of God. For the Train cannot lie, take for their enemies, and to whom in their And what reader or hearer of the Gospel can blindness they return evil for good. (A have failed to notice, that the same person to procure the pardon of our sins,

CHAP, 73. - THE GREATEST OF ALL ALMS IS TO but if ye forgive not men their trespasses, FNEMIES.

But none of those is greater than to forgive from the heart a sin toat has been commatted against us. For it is a comparatively small thing to wish well to, or even to do good to, a man who has done no evil to you It is a much higher thing, and is the result of the most exacted goodness, to love your enemy, and always to wish well to, and when you have the opportunity, to do good to, the man who wishes you ill, and, when he can, does you harm. This is to obey the com-mand of God: "Love your enemies, do good to them that hate you, and pray for them which persecute you." But seeing that this is a frame of mind only reached by the perfect sons of God, and that though every believer ought to strive after it, and hy prayer to God and earnest struggling with himself endeavor to bring his soul up to this standard, yet a degree of goodness so high can hardly belong to so great a multitude as we believe are heard when they use this petition, "Forgive us our debts, as we forgive our debtors;" in view of all this, it cannot be doubted that the implied undertaking is fulfilled if a man, though he has not yet attained to loving his enemy, yet, when asked by one who has sinned against him to forgive him his sin, does forgive him from his heart. For he certainly desires to be aimself forgiven when he prays, "as we forgive our debtors," that is, Forgive us our debts when we beg forgiveness, as we forgive our debtors when they beg forgiveness from us.

CHAP, 74 -GOD DOES NOT PARDON THE SINS OF THOSE WHO DO NOT YROM THE BEART FOR-GIVE OTHERS.

Now, he who asks forgiveness of the man against whom he has sinned, being moved by his sin to ask forgiveness, cannot be counted an enemy in such a sense that it should be as difficult to love him now as it was when he was engaged in active hostility. And the man was does not from his heart forgive him who repents of his sin, and asks forgiveness,

frequently prove to be their own enemies, need not suppose that his own sins are for-Christian, indeed, is not permitted to return who said, "I am the Trut i," taught us also evil even for evil ') And thus there are many this form of prayer; and in order to impress kinds of alms, by giving of which we assist this particular petition deeply upon our minds, said, "For if ye forgive men their trespasses, your heavenly Fatner will also forgive you; PORCHE OUR DEBTORS AND TO LOVE OUR neither will your Father forgive your trespasses"24 The man whom the thunder of this warning does not awaken is not asleep, but dead; and yet so powerful is that voice, that it can awaken even the dead.

> CHAP, 75.—THE WICKED AND THE UNBELIEVING ARE NOT MADE CLEAN BY THE CIVING OF ALMS, EXCLUTETHEY BE BORN AGAIN.

Assuredly, then, those who live in gross wickedness, and take no care to reform their lives and manners, and yet amid all their crimes and vices do not cease to give frequent alms, in vain take comfort to themselves from the saying of our Lord: "Give aims of such things as ye have; and, behold, all things are clean unto you." For they do not understand how far this saying reaches. But that they may understand tois, let them hear what He says - For we read in the Gospel as follows; "And as He spake, a certain Pharisee besought Him to dine with him; and He went in, and sat down to meat, And waen the Paarisee saw it, he marvelled that He had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you." Are we to understand this as meaning that to the Pharisees who have not the faith of Christ all things are clean, if only they give alms in the way these men count almsgiving, even though they have never believed in Carist, nor been born again of water and of the Spirit? But the fact is, that all are unclean who are not made clean by the faith of Christ, according to the expression, "purifying their hearts by faith;" and that the apostle says, "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." How, then, could all things be clean to the Phansees, even though they gave

^{*} Rom. 80 17 , Matt. V 44.

² Mattey 44

³ John riv 6, 4 Matt vf 14, 15, 2 I the x 37-41, [See R. V] 2 T t 1 15, Stuken 41. ZACTSAS 9.

and, behold, all things are clean unto you,"

ought, should begin with himself, and give to himself first. For almsgiving is a work of mercy; and most truly is it said, "To have mercy on tay soul is pleasing to God,200 And be pleasing to God, who is justly displeased the tithes. with that which we brought with us when we were born. This is our first alms, which we CHAP, 77, -if we would give alms to our. give to ourselves when, through the mercy of a pitying God, we had that we are ourselves wretched, and confess the justice of His judgment by which we are made wretched, of which the apostle says, "The judgment was by one to condemnation;" and praise the greatness of His love, of which the same preamer of grace says, "God commendeto His love toward us, in that, while we were yet sinners, Christ died for us:"3 and thus. judging truly of our own misery, and loving God with the love which He has Himself bestowed, we lead a holy and virtuous life. But the Pharisees, while they gave as alms the tithe of all their fruits, even the most insignificant, passed over judgment and the love of God, and so did not commence their almsgiving at home, and extend their pity to themselves in the first instance. And it is in reference to this order of love that it is said, "Love thy neighbor as thyself "4 When, then, our Lord had rebuked them because they made themselves clean on the outside, but within were full of ravening and wickedness. He advised them, in the exercise of that charity which each man owes to himself in the CHAP. 78. - WHAT SINS ARE TRIVIAL AND WHAT first instance, to make clean the inward parts. "But rather," He says, "give alms of such things as ye have; and, behold, all things are clean unto you "5 Then, to show what it was that He advised, and what they took no pains to do, and to show that He did not overlook or forget their almsgiving, "But woe unto you, Pharisees!" He says; as if He meant to say: I indeed advise you to give alms which shall make all things clean unto you; "but woe unto you! for ye tithe mint, and rue, and all manner of herbs;" as if He meant to say: I know these alms of yours,

aims, if they were not believers? And how and ve need not think that I am now admoncould they be believers if they were not will-ishing you in respect of such things; "and ing to have faith in Christ, and to be born pass over judgment and the love of God," an again of His grace? And yet what they heard alms by which ye might have been made clean is true: "Give alms of such things as ye have; from all inward impurity, so that even the bodies which ye are now washing would have been clean to you, For this is the import of CHAP. 76 -TO GIVE ALMS ARIGHT, WE SHOULD " all things," both inward and outward things. BIGHN WITH OURSELVES, AND HAVE PITY UPON as we read in another place: "Cleanse first OUR OWN SOULS.

that which is within, that the outside may be clean also." But lest He might appear to despise the alms which they were giving out of the fruits of the earth, He says: "These ought ye to have done," referring to judgment and the love of God, "and not to leave for this end are we born again, that we should the other undone," referring to the giving of

> SELVES, WE MUST FLEE INIQUITY; FOR HE WHO LOVETH INIQUITY HATETH HIS SOUL.

Those, then, who think that they can by giving alms, however profuse, whether in money or in kind, purchase for themselves the privilege of persisting with impunity in their monstrous crimes and hideous vices. need not thus deceive themselves. For not only do they commit these sins, but they love them so much that they would like to go on forever committing them, if only they could do so with impunity. Now, he who loveth iniquity hateth his own soul;7 and he who nateth his own soul is not merciful but cruel towards it. For in loving it according to the world, he hateth it according to God. But if he desired to give alms to it which should make all things clean unto him, he would hate it according to the world, and love it according to God. Now no one gives alms unless he receive what he gives from one who is not in want of it. Therefore it is said. "His mercy shall meet me."

BEINOUS IS A MATTER FOR GOD'S JUDGMENT

Now, what sins are trivial and what hemous is not a matter to be decided by man's judgment, but by the judgment of God. For it is plain that the apostles themselves have given an indulgence in the case of certain sins: take, for example, what the Apostle Paul says to those who are married: "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer: and come together again, that

^{*} Feelus tex 84. 4 Lake 8, 27

[#] Rom, v 16 5 Luke xt. 42.

² Rom v. 1 sth A V) sth A V) sth A V)

Satan tempt you not for your incontinency." Church, other brethren adjudicating, and only Now it is possible that it might not have been sternly forbids them to be carried outside the considered a sin to have intercourse with a Church, it is manifest that here again an insponse, not with a view to the procreation of dulgence is extended to the infirmities of the children, which is the great blessing of mar- weak. It is in view, then, of these sins, and riage, but for the sake of carnal pleasure, and others of the same sort, and of others again to save the incontinent from being led by their more trifling still, which consist of offenses in weakness into the deadly sin of formication, words and thought (as the Apostle James conor adultery, or another form of uncleanness fesses, "In many things we offend all"), which it is shameful even to name, and into that we need to pray every day and often to which it is possible that they might be drawn the Lord, saying, "Forgive us our delits," by lost under the temptation of Satan. It is and to add in truth and sincertly, "as we possible, I say, that this might not have been forgive our debtors. considered a sin, but the apostle not added "But I speak this by permission, and not of Chap. 79.—sins which appear very trifling, commandment" Who, then, can deny that ARE SOMETIMES IN REALITY VERY SERIOUS. it is a sin, when confessedly it is only by apostolic authority that permission is granted considered very trilling, if the Scriptures did to those who do it? Another case of the same not show that they are really very serious. kind is where he says: "Dare any of you, having a matter against another, go to law before the unjust, and not before the hell-fire, did not He who is the Truth say so? saints?"3 And shortly afterwards: "If then To the wound, however, He immediately ye have judgments of things pertaining to applies the cure, giving a rule for reconciliathis life, set them to judge who are least tion with one's offended brother: "Thereesteemed in the Church. I speak to your fore, if thou bring thy gift to the altar, and shame. Is it so, that there is not a wise man there rememberest that thy brother hath among you? no, not one that shall be able to ought against thee; leave there thy gift before judge between his brethren? But brother the altar, and go thy way: first he reconciled goeth to law with brother, and that before the to thy brother, and then come and offer thy unbelievers." Now it might have been sup- gift." Again, who would suppose that it posed in this case that it is not a sin to have was so great a sin to observe days, and a quarrel with another, that the only sin is in months, and times, and years, as those do wishing to have it adjudicated upon outside who are anxious or unwilling to begin anythe Church, had not the apostle immediately thing on certain days, or in certain months added: "Now therefore there is utterly a or years, because the vain doctrines of men fault among you, because ye go to law with lead them to think such times lucky or un-one another." And lest any one should lucky, had we not the means of estimating excuse himself by saying that he had a just the greatness of the evil from the fear excause, and was suffering wrong, and that he pressed by the apostle, who says to such men, only wished the sentence of the judges to re-move his wrong, the apostle immediately an-upon you labor in vain "?" ticipates such thoughts and excuses, and says: "Way do ye not rather take wrong? Why do ye not rather suffer yourselves to be de-frauded?" Thus bringing us back to our Lord's saying, "If any man will sue thee at the law, and take away thy coat, let him have detestable they may be, are looked upon as thy cloak also; "6 and again, "Of him that trivial, or as not sins at all, when men get taketh away thy goods, ask them not again."? Therefore our Lord has forbidden His fol- that such sins are not only not concealed, but lowers to go to law with other men about are boasted of, and published far and wide; worldly affa rs. And carrying out this princi- and thus, as it is written, "The wicked boastple, the apostle here declares that to do so is eth of his heart's desire, and blesseth the standing, he grants his permission to have iquity of this kind is in Scripture called a cry.

Agoin, there are some sins which would be For who would suppose that the man who says to his brother, "Thou fool," is in danger of

ABLE, SEEM TRIVIAL WHEN WE ARE AC-CUSTOMED TO THEM.

Add to this, that sins, however great and accustomed to them; and so far does this go, "altogether a fault." But when, notwith- covetous, whom the Lord abhorreth "" Insuch cases between brethren decided in the You have an instance in the prophet Isaiah, - in the case of the evil vineyard: "He looked

^{*}I Cor vil 6 ["Concession," R V]

4 x Cor v 400, S x Cor vs. 7 4 fes is 2 [See R V.]

7 Luke vs po.

⁹ Matt v 22, 23.

as those of Sodom and Gomorrah, are now so infirmity. openly and habitually practised, that not only dire we not excommunicate a layman, we Chap. 82.—The MURCY of GOD IS NECESSARY dare not even degrade a clergyman, for the commission of them. So that when, a few years ago, I was expounding the Epistle to of the Church there is sufficient reason for its the Galatans, in commenting on that very place where the apostle says, "I am afraid of you, lest I have bestowed labor upon you in "I was compelled to exclaim, "Woe to the sins of men! for it is only when we are not accustomed to them that we shrink from tence. Wherefore the mercy of God is necesthem; when once we are accustomed to them, sary not only when a man repents, but even though the Hood of the Son of God was to lead him to repent. How else explain what poured out to wash them away, though they the apostle says of certain persons: "if God are so great that the kingdom of God is wholly shut against them, constant familiarity leads to the toleration of them all, and habitual toleration leads to the practice of many of them. And grant, O Lord, that we may not come to practise all that we have not the power to hinder." But I shall see whether the extravagance of grief did not betray me into rashness of speech,

CHAP. 81 .- THERE ARE TWO CAUSES OF SIN, IGNORANCE AND WEAKNESS; AND WE NEED DIVINE HELP TO OVERCOME BOILL.

said before in other places of my works we do not yet know our duty, or we do not ively to this one point. perform the duty that we know. The former Now against these it is our duty to struggle; but we shall certainly be beaten in the fight, unless we are helped by God, not only to see make the love of righteousness stronger in us which, leads us with our eyes open into known sm In the latter case we are not only sinners, for we are so even when we err through ignorance, but we are also transgressors of the both those who have been born and those who law; for we leave undone what we know we ought to do, and we do what we know we those who shall die—shall be raised again, no ought not to do. Wherefore not only ought Christian ought to have the shadow of a doubt. we to pray for pardon when we have sinned,

for judgment, but behold oppression; for saying, "Forgive us our debts, as we forgive righteousness, but behold a cry." Whence our debtors; but we origin to pray for guidalso the expression in Genesis: "The cry of ance, that we may be kept from sinning, say-Sodom and Gomorrah is great," because in ing, "and lead as not into temptation." And these cities crimes were not only not panished, we are to pray to Him of whom the Psalmist but were openly committed, as if under the pro- Says, "The Lord is my light and my salvatection of the law. And so in our own times: tion: "I my light, for He removes my igmany forms of sin, though not just the same norance; my salvation, for He takes away my

TO TRUE REPENTANCE.

Now even penance itself, when by the law being gone through, is frequently evaded through infirmity; for shame is the fear of losing pleasure when the good opinion of men gives more pleasure than the righteousness which leads a man to humble himself in peniperadventure will give them repentance"? And before Peter wept bitterly, we are told by the evangelist, "The Lord turned, and looked upon him."

CHAP, 83. - THE MAN WHO DESPISE THE MERCY OF GOD IS GUILTY OF THE SIX AGAINST THE HOLY GHOST.

Now the man who, not believing that sins are remitted in the Church, despises this great gift of God's mercy, and persists to the last day of his life in his obstinacy of heart, is guilty of the unpardonable sin against the I shall now say this, which I have often Holy Guest, in whom Carist lorgives sins, But this difficult question I have discussed as There are two causes that lead to sin: either clearly as I could in a hook devoted exclus-

is the sin of ignorance, the latter of weakness. Chap. 84. - THE RESURRECTION OF THE BODY GIVES RISE TO NUMEROUS QUESTIONS.

Now, as to the resurrection of the body, -not a resurrection such as some have had, our duty, but also, when we clearly see it, to who came back to life for a time and died again, but a resurrection to eternal life, as the than the love of earthly things, the eager body of Christ Himself rose again, - I do not longing after which, or the fear of losing see how I can discuss the matter briefly, and at the same time give a satisfactory answer to all the questions that are ordinarily raised about it. Yet that the hodies of all men shall be born, both those who have died and

CHAP. 85 .- THE LANK OF ABORTIVE CONCEP- brought by most trustworthy brethren who TIONS.

Hence in the first place arises a question. about abortive conceptions, which have indeed been born in the mother's womb, but not so born that they could be born again, For if we shall decide that these are to rise again, we cannot object to any conclusion that may be drawn in regard to those which are fully formed. Now who is there that is not rather disposed to think that unformed abortions perish, like seeds that have never fruetified? But who will dare to deny, though he may not dare to affirm, that at the resurrection every defect in the form shall be supplied, and that thus the perfection which time each separately shall possess all the members would have brought shall not be wanting, any more than the blemishes which time did bring shall be present: so that the nature shall CHAP, 88,-THE MATERIAL OF THE BODY NEVER neither want anything suitable and in harmony with it that length of days would have added, nor be debased by the presence of anything of an opposite kind that length of days has added; but that what is not yet complete shall be completed, just as what has been injured shall be renewed.

CHAP 86. -- IF THEY HAVE RVER LIVED, THEY MUST OF COURSE HAVE DIED, AND THEREFORE SHALL HAVE A SHARK IN THE RESURRECTION OF THE DEAD.

And therefore the following question may be very carefully inquired into and discussed by learned men, though I do not know whether it is in man's power to resolve it: At what time the infint begins to live in the womb whether life exists in a latent form before it manifests itself in the motions of the hying being. To deny that the young who are cut out limb by limb from the womb, lest if they were left there dead the mother should die too, have never been alive, seems too andacious. Now, from the time that a man begins to live, from that time it is possible for him to die. And if he die, wheresoever death may overtake him, I cannot discover on what principle he can be demed an interest in the resurrection of the dead.

CHAP. 87. - THE CASE OF MONSTROUS BIRTHS.

We are not justified in affirming even of monstrosities, which are born and live, however quickly they may die, that they shall not rise again, nor that they shall rise again in their deformity, and not rather with an amended and perfected body. God forbid that the double-limbed man who was lately the ferome, in his Epitel's to related. "Or because in our limes born in the East, of whom an account was and two feet, does it necessarily follow that all men are surborn of

had seen him, -- an account which the preshyter Jerome, of blessed memory, left in writing; '-God forbid, I say, that we should think that at the resurrection there shall be one man with double limbs, and not two distinct men, as would have been the case had twins been born. And so other births, which, because they have either a superfluity or a defect, or because they are very much deformed, are called monstrosities, shall at the resurrection be restored to the normal shape of man; and so each single soul shall possess its own body; and no bodies shall conere together even though they were born in cohesion, but which constitute a complete human body.

PERISHES

Nor does the earthly material out of which men's inortal bodies are created ever perish; but though it may crumble into dust and ashes, or be dissolved into vapors and exhalations, though it may be transformed into the substance of other bodies, or dispersed into the elements, though it should become food for beasts or men, and be changed into their flesh, it returns in a moment of time to that human soul which animated it at the first, and which caused it to become man, and to live and grow.

CHAP, 89. - BUT THIS MATERIAL MAY BE DIF-FERENTLY ARRANGED IN THE RESURRECTION

And this earthly material, which when the soul leaves it becomes a corpse, shall not at the resurrection be so restored as that the parts into which it is separated, and which under various forms and appearances become parts of other things (though they shall all return to the same body from which they were separated), must necessarily return to the same parts of the body in which they were originally situated. For otherwise, to suppose that the hair recovers all that our frequent clippings and shavings have taken away from it, and the nails all that we have so often pared off, presents to the imagination such a picture of ugliness and deformity, as to make the resurrection of the body all but incredible. But just as if a statue of some soluble metal were either melted by fire, or broken into dust, or reduced to a shapeless mass,

store our body, using up the whole material take its place in another part of the body, the great Artist taking careful heed that nothing shall be unbecoming or out of place.

CHAP, GO, -- IF THERE BE DIFFERENCES AND IN-EQUALIFIES AMONG THE BODIES OF THOSE WHO RISE AGAIN, THERE SHALL BE NOTHING OFFENSIVE OR DISPROPORTIONATE IN ANY.

Nor does it necessarily follow that there shall be differences of stature among those who rise again, because they were of different statures during life; nor is it certain that the lean shall rise again in their former leanness, and the fat in their former fatness. But if it is part of the Creator's design that each should preserve his own peculiarities of feature, and retain a recognizable likeness to his former self, while in regard to other bodily advantages all should be equal, then the material of which each is composed may be so modified that none of it shall be lost, and that any defect may be supplied by Him who can create at His will out of nothing. But if in the bodies of those who rise again there shall be a well-ordered inequality, such as there is in the voices that make up a full harmony, then the material of each man's body shall be so dealt with that it shall form a man fit for the assemblies of the angels, and one who shall bring nothing among them to jar upon their sensibilities. And assuredly nothing that is unseemly shall be there; but whatever shall be there shall be graceful and becoming: for if anything is not seemly, neither shall it be,

CHAP, 91,-THE BODIES OF THE SAINTS SHALL AT THE RESURRECTION BE SPIRITUAL BODIES,

The bodies of the saints, then, shall rise again free from every defect, from every blemish, as from all corruption, weight, and impediment. For their ease of movement shall be as complete as their happiness. Whence their bodies have been called spiritual, though

and a sculptor wished to restore it from undoubtedly they shall be bodies and not the same quantity of metal, it would make spirits. For just as now the body is called no difference to the completeness of the animate, though it is a body, and not a soul work what part of the statue any given par[anima], so then the body shall be called ticle of the material was put into, as long spiritual, though it shall be a body, not a as the restored statue contained all the maspirit. Hence, as far as regards the corrupterial of the original one; so God, the Artificer | tion which now weighs down the soul, and the of marvellous and unspeakable power, shall vices which urge the flesh to lust against the with marvellous and unspeakable rapidity re- spirit, it shall not then be flesh, but body; for there are bodies which are called celestia. of which it originally consisted. Nor will it Wherefore it is said, "Flesh and blood canaffect the completeness of its restoration not inherit the kingdom of God;" and, as if whether hairs return to hairs, and nails to in explanation of this, "neither doth corrupnails, or whether the part of these that had tron mnerit incorruption." What the apostic penshed be changed into flesh, and called to first called "flesh and blood," he afterwards calls "corruption;" and what he first called "the kingdom of God," he afterwards calls "incorruption." But as far as regards the substance, even then it shall be flesh. For even after the resurrection the body of Chr.st was called flesh 4. The a postle, however, says; "It is sown a natural body; it is raised a spiritual body;"5 because so perfect shall then be the harmony between flesh and spirit, the spirit keeping alive the subjugated flesh without the need of any nourishment, that no part of our nature shall be in discord with another; but as we shall be free from enemies without, so we shall not have ourselves for enemies within.

CHAP. 92. -THE RESURRECTION OF THE LOST.

But as for those who, out of the mass of perdition caused by the first man's sin, are not redeemed through the one Mediator between God and man, they too shall rise again, each with his own body, but only to be punished with the devil and his angels. Now, whether they shall rise again with all their diseases and determities of body, bringing with them the diseased and deformed limbs which they possessed here, it would be labor lost to inquire. For we need not weary ourselves speculating about their health or their beauty, which are matters uncertain, when their eternal damnation is a matter of certainty. Nor need we inquire in what sense their body shall be incorruptible, if it be susceptible of pain; or in what sense corruptible, if it be free from the possibility of death. For there is no true life except where there is happiness in life. and no true incorruption except where health is unbroken by any pain. When, however, the unhappy are not permitted to die, then, if I may so speak, death itself dies not; and where pain without intermission afflicts the

^{* +} Cor sv 44 [See R V]

* * Cor sv. 50
* * Cor sv. 66-

e Wied in 15 , tink v. 27. 4 Luke anev. 39.

soul, and never comes to an end, corruption long ago in sackcloth and ashes." 1 itself is not completed. This is called in Holy soredly there was no injustice in God's not Scripture "the second death."

PUNISHED NY IS PROPORTIONED TO GUILT.

And neither the first death, which takes place when the soul is compelled to leave the body, nor the second death, watch takes place when the soul is not permitted to leave the suffering body, would have been inflicted on man had no one sinned. And, of course, the mildest punishment of all will fall upon those who have added no actual sin, to the original sin they brought with them; and as for the rest who have added such actual sins, the punisoment of each will be the more tolerable in the next world, according as his iniquity has been less in this world.

CHAP. 94. THE SAINTS SHALL KNOW MORE FULLY IN THE NEXT WORLD THE BENEFITS THEY HAVE RECEIVED BY GRACE.

Thus, when reprobate angels and men are left to endure everlasting punishment, the saints shall know more fully the benefits they have received by grace. Then, in contemplation of the actual facts, they shall see more clearly the meaning of the expression in the ists, is a good. For if it were not a good that psalms, "I will sing of mercy and judgment;" for it is only of unmerited mercy that any is redeemed, and only in well-merited judgment out doubt can as easily refuse to permit what that any is condemned.

CHAP. 95. -GOD'S JUDGWENTS SHALL THEN BE Very first sentence of our creed is endangered. EXPLAINED.

Then shall be made clear much that is now dark. For example, when of two infants, whose cases seem in all respects alike, one is by the mercy of God chosen to Himself, and the other is by His justice abandoned (wherein the one who is chosen may recognize what was of justice due to himself, had not mercy intervened); why, of these two, the one should have been chosen rather than the other, is to us an insoluble problem. And again, why miracles were not wrought in the presence of men who would have repented at the working of the miracles, while they were wrought in the presence of others who, it was known, as a matter of fact, not all, nor even a mawould not repent. For our Lord says most jority, are saved: so that it would seem that distinctly: "Woe unto thee, Chorazin! woe what God wills is not done, man's will interunto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented saved, the ordinary answer is: "Because men

willing that they should be saved, though they could have been saved had He so willed it. CHAP 93 - BUTH THE VIEST AND THE SECOND Then shall be seen in the clearest light of wis-DEATHS ARE THE CONSEQUENCE OF SIN. dom what with the pious is now a faith, though it is not yet a matter of certain knowledge, how sure, how unchangeable, and how effectual is the will of God; how many things He can do which He does not will to do, though willing nothing which He cannot perform; and how true is the song of the psalmist, "But our God is in the heavens; He hath done whatsoever He hath pleased." 4 And this certainly is not true, if God has ever willed anything that He has not performed; and, still worse, if it was the will of man that himdered the Omnipotent from doing what He pleased. Nothing, therefore, happens but by the will of the Omnipotent, He either permitting it to be done, or Himself doing it.

> CHAP, 96. - THE OMNIPOTENT GOD DOES WELL RVEN IN THIS PURMISSION OF EVIL.

> Nor can we doubt that God does well even in the permission of what is evil. For He permits it only in the justice of His judgment. And surely all that is just is good. Although, therefore, evil, in so far as it is evil, is not a good; yet the fact that evil as well as good exevil should exist, its existence would not be permitted by the omnipotent Good, who with-He does not wish, as bring about what He does wish. And if we do not believe this, the wherein we profess to believe in God the Father Almighty. For He is not truly called Almighty if He cannot do whatsoever He pleases, or if the power of His almighty will is hindered by the will of any creature whatsoever.

> CHAP. 97.-IN WHAT SENSE DOES THE APOSTLE SAY THAT " GOD WILL HAVE ALL MEN TO BE SAVED," WHEN, AS A MATTER OF FACT, ALL ARE NOT SAVED?

> Hence we must inquire in what sense is said. of God what the apostle has mostly traly said: "Who will have all men to be saved," For, fering with, and hindering the will of God, When we ask the reason why all men are not

themselves are not willing." This, indeed, sence of any merit or dement, from good or will of men, and when the weakest stood in no unrighteousness in God's doing this, and the way with their want of will, the will of the says: "For He saith to Moses, I will have strongest could not be carried out. And mercy on whom I will have mercy, and I will where is that omnipotence which hath done have compassion on whom I will have com-God willed to gather together the conldren of that God was unrighteous, either in inflicting rather, Jerusalem was not willing that her chil- in extending mercy to the unworthy? Then dren should be gathered together? But even ne draws his conch sion: "So then it is not of though she was unwilling, He gathered to- him that willeth, nor of him that ranneth, but get ier as many of her children as He wis ied: of God that showeth mercy."? Thus both and will others and do them not; but " He account of any works of their own, but bein earth."

IS WHOLLY OF GOD'S FREE GRACE.

blasphemous as to say that God cannot change the evil wills of men, whichever, whenever, and wheresoever He chooses, and direct them to what is good? But when He does this, He does it of mercy; when He does it not, it is of justice that He does it not; womb of Rebecca, "who being not yet born, neither having done any good or evil, that the purpose of God according to election might Lord. stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the CHAP. 99 .- 48 GOD'S MERCY IS FREE, SO HIS younger." 3 And in reference to this matter he quotes another propoetic testimony: " Jacob have I loved, but Esau have I hated. But perceiving how what he had said might affect those who could not penetrate by their understanding the depth of this grace: "What shall we say then?" he says: "Is there unrighteousness with God? God forbid." For it seems unjust that, in the ab-

cannot be said of infants, for it is not in their evil works, God should love the one and hate power either to will or not to will. But if we the other. Now, if the apostle had wished as could attribute to their will the cuildish move- to understand that there were future good ments they make at baptism, when they make works of the one, and evil works of the other. all the resistance they can, we should say that which of course God foreknew, he would never even they are not willing to be saved. Our have said, "not of works," but, "of future Lord says plainly, however, in the Gospel, works," and in that way would have solved when upbraiding the improus city: "How the difficulty, or rather there would then have often would I have gathered thy children to- been no difficulty to solve. As it is, however, gether, even as a nen gathereth her chickens after answering, "God forbid;" that is, God under ner wangs, and ye would not "" as if forbid that there should be unrighteousness the will of God had been overcome by the with God; he goes on to prove that there is all that it pleased on earth and in heaven, if passion," Now, who but a fool would think Jerusalem, and did not accomplish it? or penal justice on those who had earned it, or for He does not will some things and do them, the twins were born children of wrath, not on hath done all that He pleased in heaven and cause they were bound in the fetters of that original condemnation which came through Adam. But Hewno said, "I will have mercy CHAP. 98 .- PREDESTINATION TO ETERNAL LIFE On whom I will have mercy," loved Jacob of His undeserved grace, and hated Esau of His TAnd, moreover, who will be so foolish and deserved judgment. And as this judgment was due to both, the former learnt from the case of the latter that the fact of the same punishment not falling upon himself gave him no room to glory in any merit of his own. but only in the riches of the divine grace: because "it is not of him that willeth, nor of him that runneth, but of God that showeth for "He hath mercy on whom He will have mercy, and whom He will He hardeneth." And indeed the whole face, and, if I may use the expression, every lineatrating the grace of God, in connection with ment of the countenance of Scripture conveys which he had just spoken of the twins in the by a very profound analogy this wholesome warning to every one who looks carefully into it, that he who glories should glory in the

> JUDGMEN IS ARE JUST, AND CANNOT BE GAIN-SAID.

Now after commending the mercy of God, saying, "So it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," that he might commend His justice also (for the man who does not obtain mercy finds, not iniquity, but justice, there being no iniquity with God), he immediately adds:

^{*}Rom is (5, Ft seem 19. It comp if Cor 1)?

^{*} Rom. in. in. [See R 1]

for this same purpose have I raised thee up, glorieth might glory in the Lord. I that I might show my power in thee, and that my name might be declared throughout all CHAP, 100,—THE WILL OF GOD IS NEVER DE-the earth." And then he draws a conclusion FEATED, THOUGH MUCH IS DONE THAT IS that applies to both, that is, both to His mercy and His justice: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." "He hath mercy" of His great goodness, " He hardenwithout any injustice; so that neither can be that is pardoned glory in any ment of his own, nor he that is condemned complain of anything but his own demerit. For it is grace alone that separates the redeemed from the lost, all having been involved in one common perdition through their common origin. Now if any one, on hearing this, should say, "Why doth He yet find fault? for who hath resisted His will?" as if a man ought not to be blamed for being bad, because God hath mercy on whom He will have mercy, and whom He will He hardeneth, God forbid that we should be ashamed to answer as we see the apostle answered: "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Way hast I nou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" 4 Now some foolish people think that in this place the apostle had no enswer to give; and for want of a reason to render, rebuked the presumption of his interrogator. But there is great weight in this saving: "Nay, but, O man, who art thou?" and in such a matter as this it suggests to a man in a single word the limits of his capacity, and at the same time does in feality convey an important reason. For if a man does not understand these matters, who is he that he should reply against God? And if he does understand them, he finds no further room for reply. For then he perceives that the whole numan race was condemned in its rebellious head by a divine judgment so just, that if not a single member of the race had been redeemed, no one could justly have quesredeemed in such a way as to show, by the mouth might be stopped of those who wish to is different from God's, than the want of filial

" For the scripture saith unto Prayoah, Even glory in their own merits, and that he that

CONTRARY TO HIS WILL.

These are the great works of the Lord, sought out according to all His pleasure, and so wisely sought out, that when the intelligent creation, both angelic and human, singed, doing not His will but their own, He used the very will of the creature which was working in opposition to the Creator's will as an instrument for carrying out His will, the supremely Good thus turning to good account even want is evil, to the condemnation of those whom in His justice He has predestined to punishment, and to the salvation of tuose whom in His mercy He has predestined to grace. For, as far as relates to their own consciousness, these creatures did what God wished not to be done: but in view of God's omnipotence, they could in no wise effect their purpose. l'or in the very fact that they acted in opposition to His will, His will concerning them was ful-filled. And hence it is that "the works of the Lord are great, sought out according to all His pleasure," because in a way unspeakably strange and wonderful, even what is done in opposition to His will does not defeat His will. For it would not be done did He not permit it (and of course His permission is not unwilling, but willing); nor would a Good Being permit evil to be done only that in His omnipotence He can turn evil into good.

CHAP, TOE, - THE WILL OF GOD, WHICH IS ALWAYS GOOD, IS SOMETIMES PETERLIED THROUGH THE EVIL WILL OF MAN.

Sometimes, however, a man in the goodness of his will desires something that God does not desire, even though God's will is also good, nay, muca more fully and more surely good (for His will never can be evil): for example, if a good son is anxious that his father should live, when it is God's good will that he should die. Again, it is possible for troned the justice of God; and that it was a man with evil will to desire what God wills right that those who are redeemed should be in His goodness: for example, if a bad son wishes his father to die, when this is also the greater number who are unredeemed and left will of God. It is plain that the former in their; ust condemnation, what the whole race wishes what God does not wish, and that the deserved, and whither the deserved judgment latter wishes what God does wish; and yet the of God would lead even the redeemed, did not filial love of the former is more in harmony His undeserved mercy interpose, so that every with the good will of God, though its desire

⁴ Rome to 17 En 16. 16.

⁵ Rom at 1) (Cor t pt APs (cs. 2)) (XX). The works of the Lord are great, sought out of ad them that have present there α ' (A. Y

affection of the latter, though its desire is the will have all men to be saved," as meaning suffer these evils for preaching the faith of we are to understand by "all men, struments of its accomplishment.

CHAP. 102. -THE WILL OF THE OMNIPOTENT GOD IS NEVER DEFEATED, AND IS NEVER EVIL. But however strong may be the purposes either of angels or of men, whether of good or bad, whether these purposes fall in with the will of God or run counter to it, the will of the Omnipotent is never defeated; and His will never can be evil; because even when it inflicts evil it is just, and what is just is certainly not evil. The omnipotent God, will, or in judgment hardeneth whom He will, is never unjust in what He does, never does anything except of His own free-will, and never wills anything that He does not perform.;

CHAP. 103. -- INTERPRETATION OF THE EXPRES-SION IN 1 TIM. II. 4. " WHO WILL HAVE ALL. MEN TO BE SAVED."

Accordingly, when we hear and read in Scripture that He " will have all men to be saved," although we know well that all men are not saved, we are not on that account to restrict the omnipotence of God, but are

same as God's. So necessary is it, in deter-that no man is saved unless God wills his salmining whether a man's desire is one to be approved or disapproved, to consider what it is vation He does not will, but that no man is proper for man, and what it is proper for God, saved apart from His will; and that, therefore, to desire, and what is in each case the real we should pray Him to will our salvation, motive of the will. For God accomplishes because if He will it, it must necessarily be some of His purposes, which of course are accomplished. And it was of prayer to God all good, through the evil desires of wicked that the apostle was speaking when he used men, for example, it was through the wicked, this expression. And on the same principle designs of the Jews, working out the good we interpret the expression in the Gospel: purpose of the Father, that Christ was slain; "The true light which lighteth every man and this event was so truly good, that when that cometh into the world?" * not that there the Apostle Peter expressed his unwillingness is no man who is not enhightened, but that no that it should take place, he was designated man is enlightened except by Him. Or, it Satan by Him who had come to be slain. I is said, "Wao will have ail men to be saved;" How good seemed the intentions of the pions not that there is no man whose salvation He believers who were unwilling that Paul should does not will (for how, then, explain the fact go up to Jerusalem lest the evils which Aga- that He was unwilling to work miracles in the bus had foretold should there befall him! I presence of some who, He said, would have And yet it was God's purpose that he should repented if He had worked them?), but that Christ, and thereby become a witness for man race in all its varieties of rank and eir-Christ. And this purpose of His, which was cumstances,-kings, subjects; noble, plebegood, God did not fulfill through the good ian, high, low, learned, and unlearned; the counsely of the Christians, but through the sound in body, the feeble, the clever, the dull, evil connsels of the Jews; so that those who the foolish, the rich, the poor, and those of opposed His purpose were more truly His middling circumstances; males, females, inservants than those who were the willing in- fants, boys, youths; young, middle-aged, and old men; of every tongue, of every fasaron, of all arts, of all professions, with all the innumerable differences of will and conscience, and woatever else there is that makes a distinction among men. For which of all these classes is there out of which God does not will that men should be saved in all nations through His only-begotten Son, our Lord, and therefore does save them; for the Omnipotent cannot will in vain, whatsoever He may will? Now the apostle had enjoined that prayers should be made for all men, and had especially adthen, whether in mercy He pitieth whom He will, or in judgment hardeneth whom He will, or in judgment hardeneth whom He will, thority," who might be supposed, in the pride and pomp of worldly station, to shrink from the humility of the Ciristian faith. Then saying, " For this is good and acceptable in the sight of God our Saviour," that is, that prayers should be made for such as these, he immediately adds, as if to remove any ground of despair, "Who will have all men to be saved, and to come unto the know-ledge of the truth." God, then, in His great condescension has judged it good to grant to the prayers of the humble the salvation of the exalted; and assuredly we have many examples of this. Our Lord, too, makes use of the same mode of speech in the Gospel, when rather to understand the Scripture, "Who He says to the Pharisces: "Ye tithe mint,

⁾ Matt av: 21-23.

² Acts 104, 10-11.

sees did not tithe what belonged to others. As, then, the soul even now finds it impos-nor all the herbs of all the inhabitants of sible to desire unhappiness, so in future it other lands. As, then, in this place we must shall be wholly impossible for it to desire sin. understand by "every herb," every kind of But God's arrangement was not to be broken, herbs, so in the former passage we may un- according to which He willed to show how derstand by "all men," every sort of men, good is a rational being who is able even to And we may interpret it in any other way we refrain from sin, and yet how much better is please, so long as we are not compelled to one who cannot sin at all; just as that was an believe that the omnipotent God has willed inferior sort of immortality, and yet it was anything to be done which was not done; for, immortality, when it was possible for man to setting aside all ambiguities, if "He hath avoid death, although there is reserved for done all that He pleased in heaven and in the future a more perfect immortality, when eartn," as the psalmist sings of Him, He it shall be impossible for man to die. certainly did not will to do anything that He hath not done.

CHAP. 104 -GOD, FOREKNOWING THE SIN OF THE FIRST MAN, ORDERED HIS OWN PURPOSES ACCORDINGLY.

BE IMPOSSIBLE.

willed the latter. But in the future life it by faith in Jesus Christ; so that the very will, shall be much freer when it shall be wholly says. " impossible for him to be the slave of sin. We should never think of blaming the will, or CHAP. 107 .- PTI RNAL LIFE, THOUGH THE REsaying that it was no will, or that it was not to be called free, when we so desire happiness, that not only do we shrink from misery, but

and rue, and every herb." For the Pharis find it utterly impossible to do otherwise.

CHAP, 106 -THE GRACE OF GOD WAS NECES. SARY TO MAN'S SALVATION BEFORE THE FALL AS WELL AS AFTER IT.

The former immortality man lost through the exercise of his free-will; the latter he Wherefore, God would have been willing to shall obtain through grace, whereas, if he preserve even the first man in that state of had not sinned, he should have obtained it by salvation in which he was created, and after desert. Even in that case, however, there he had begotten sons to remove him at a fit could have been no merit without grace; betime, without the intervention of death, to a cause, although the mere exercise of man's better place, where he should have been not free-will was sufficient to bring in sin, his freeonly free from sin, but free even from the de- will would not have sufficed for his maintensire of sinning, if He had foreseen that man ance in righteon-ness, unless God had aswould have the steadfast will to persist in the sisted it by imparting a portion of His unstate of innocence in which he was created, changeable goodness. Just as it is in man's But as He foresaw that man would make a power to die whenever he will (for, not to bad use of his free-will, that is, would sin, speak of other means, any one can put an God arranged His own designs rather with a end to himself by simple abstinence from view to do good to man even in his sinful- food), but the mere will cannot preserve life ness, that thus the good will of the Omnipo- in the absence of food and the other means tent might not be made void by the evil will of life; so man in paradise was able of his of man, but might be fulfilled in spite of it. I mere will, simply by abandoning righteousness, to destroy himself; but to have main-CHAP. 105. - MAN WAS SO CREATED AS TO BE gained a life of righteousness would have been ABLE TO CHOOSE EITHER GOOD OR EVIL. IN too much for his will, unless it had been sus-THE FUTURE LIFE, THE CHOICE OF EVIL WILL tained by the Creator's power. After the fall, however, a more abundant exercise of Now it was expedient that man should be God's mercy was required, because the will at first so created, as to have it in his power itself had to be freed from the bondage in both to will what was right and to will what which it was held by sin and death. And the was wrong; not without reward if he willed will owes its freedom in no degree to itself, the former, and not without punishment if he but solely to the grace of God which comes shall not be in his power to will evil; and yet through which we accept all the other gitts this will constitute no restriction on the free- of God which lead us on to His eternal gift, dom of his will. On the contrary, his will is itself prepared of the Lord, as the Scripture

> WARD OF GOOD WORKS, IS ITSELF THE GIFT OF GOD

Wherefore, even eternal life itself, which

^{*} Inke x: 42 ["All manner of herbs." A V]

* Pa cas 3 [Our Good is in the heavens? He hath done in from the Lord." A V]

* Whatmarver He hath pleased." A V.]

death," to show that death was not inflicted ing from the transcendent mystery of the undeservedly, but as the due recompense of person of the Mediator. sin. But a gift, unless it is wholly unearned, is not a gift at all, . We are to understand, Chap. 109,-THE STATE OF THE SOUL DURING then, that man's good deserts are themselves the gift of God, so that when these obtain the recompense of eternal life, it is simply grace given for grace. Man, therefore, was thus made uprig it that, though unable to remain in his uprightness without divine help, he resurrection, the soul dwells in a hidden recould of his own mere will depart from it. And whichever of these courses he had chosen, God's will would have been done, either by him, or concerning him. Therefore, as he chose to do his own will rather CHAP. 110. THE BENEFIT TO THE SOULS OF than God's, the will of God is fulfilled concerning him; for God, out of one and the same heap of perdition which constitutes the race of man, makes one vessel to honor, another to dishonor; to honor in mercy, to dishonor in judgment; 2 that no one may glory in man, and consequently not in himself,

CHAP. 108 .- A MEDIATOR WAS NECESSARY TO RECONCILE US TO GOD; AND UNLESS THIS MEDIATOR HAD BEEN GOD, HE COULD NOT HAVE BEEN OUR REDIEMER.

7 through the one Mediator between God and there is, on the other hand, a kind of life so begotten taking upon Himself the form of a earned while he lives in the body

is surely the reward of good works, the apos- deemer; that the devil might be subdued by tle calls the gift of God. "For the wages of the same nature which it was his boast to he says, "is death; but the gift of have deceived, and yet man not glorined, less God is eternal life through Jesus Christ our pride should again spring up; and, in fine, Lord," Wages (Hipensium) is paid as a re- with a view to all the advantages which the compense for military service; it is not a gift. I thoughtful can perceive and describe, or perwherefore he says, "the aware of sin is coive without being able to describe, as dow-

> THE INTERVAL BETWEEN DEATH AND THE RESURREG HON.

During the time, moreover, which intervenes between a man's death and the final treat, where it enjoys rest or suffers affliction just in proportion to the merit it has earned by the life which it led on earth.

THE DEAD FROM THE SACRAMENTS AND ALMS OF THEIR LIVING FRIENDS.

Nor can it be denied that the souls of the dead are benefited by the piety of their living friends, who offer the sacrifice of the Mediator, or give alms in the church on their behalf. But these services are of advantage only to those who during their lives have earned such merit, that services of this kind can help them. For there is a manner of life which is neither so good as not to require these services after death, nor so had test For we could not be redeemed, even such services are of no avail after death; men, the man Christ Jesus, if He were not good as not to require them; and again, one also God. Now when Adam was created, he, so had that when life is over they render no being a righteous man, had no need of a help. Therefore, it is in this life that all mediator. But when sin had placed a wide the merit or dement is acquired, which can gulf between God and the human race, it was either relieve or aggravate a man's sufferings expedient that a Mechator, who alone of the after this life. No one, then, need hope that human race was born, lived, and died without after he is dead he shall obtain merit with sin, should reconcile us to God, and procure God which he has neglected to secure here even for our bodies a resurrection to eternal. And accordingly it is plain that the services life, in order that the pride of man might be which the church celebrates for the dead are exposed and cured through the humility of in no way opposed to the apostle's words. God; that man might be shown how far he "For we most all appear before the judge had departed from God, when God became ment-seat of Christ; that every one may reincarnate to bring him back; that an example coive the things done in his body, according might be set to disobedient man in the life to that he hath done, whether it be good or of obedience of the God-Man; that the foun- bad;" of for the merit which renders such sertain of grace might be opened by the Only- vices as I speak of profitable to a man, is servant, a form which had no antecedent to every one that these services are profitable. merit; that an earnest of that resurrection of And why are they not profitable to all, except the body which is promised to the referenced because of the different kinds of lives that might be given in the resurrection of the Re- men lead in the body? When, then, sacri-

Comp Rom at 6. * Rom *1 73. 1 Rom 11 22

faces either of the altar or of alms are offered pity of God. Or, if the men we speak of inon behalt of all the hapt zed dead, they are sist that this passage applies to all mankind, thank-offerings for the very good, they are there is no reason why they should therefore propitiatory offerings for the not very bad, and suppose that there will be an end to the punin the case of the very bad, even though they ishment of those of whom it is said, "Tuese do not assist the dead, they are a species of shall go away into everlasting punishment;" consolation to the living. And where they for this shall end in the same manner and are probtable, their benefit consists either in at the same time as the happiness of those of obtaining a full remission of sins, or at least whom it is said, "but the righteous unto life in making the condemnation more tolerable.

CHAP. 111.-AFTER THE RESURRECTION THERE FTERNAL HAPPINESS, THE OTHER OF ETERNAL MISERY.

final, universal judgment has been completed, there shall be two kingdoms, each with its own distinct boundaries, the one Christ's, the other the devil's; the one consisting of the punishment, but in mitigating, or in granting good, the other of the bad, -both, however, them a respite from, their torments; for the consisting of angels and men. The former shall have no will, the latter no power, to sin, and neither shall have any power to choose death; but the former shall live truly and happily in eternal life, the latter shall drag a miserable existence in eternal death without the power of dying; for the life and the death shall both be without end. I But among the to have no share in that great goodness which former there shall be degrees of happiness, one being more pre-eminently happy than another; and among the latter there shall be degrees of misery, one being more endurably miserable than another.

CHAP. 112 .- THERE IS NO GROUND IN SCRIPT-URE FOR THE OPINION OF THOSE WHO DENY THE PTERNITY OF FUTURE PUNISHMENTS.

It is in vain, then, that some, indeed very many, make moin over the eternal punishment, and perpetual, unintermitted torments of the lost, and say they do not believe it shall be so; not, indeed, that they directly oppose themselves to Holy Scripture, but, at the suggestion of their own feelings, they soften down everything that seems hard, and give a milder turn to statements which they think are rather designed to terrify than to be received as literally true. For "Hath God," they say, "forgotten to be gracious? hath He in anger shut up His tender mercies?"!
Now, they read this in one of the holy psalms. But without doubt we are to understand it as spoken of those who are elsewhere called "vessels of mercy," because even they are freed from misery not on account of any merit of their own, but solely through the

2 Rem. 18, 21,

eternal." But let them suppose, if the thought gives them pleasure, that the pains of the damned are, at certain intervals, in some de-SHALL BE TWO DISTINCT KINGDOMS, ONE OF gree assuaged. For even in this case the wrath of God, that is, their condemnation (for it is this, and not any disturbed feeling in the mind of God that is called His wrath), abidl'After the resurrection, however, when the eth upon them; that is, His wrath, though it still remains, does not shut up His tender mercies; though His tender mercies are exhibited, not in putting an end to their eternal paalm does not say, "to put an end to His anger," or, "when His anger is passed by," but "in His anger." Now, if this anger stood alone, or if it existed in the smallest conceivable degree, yet to be lost out of the kingdom of God, to be an exile from the city of God, to be alienated from the life of God, God hath laid up for them that fear Him, and hath wrought out for them that trust in Him," would be a punishment so great, that, supposing it to be eternal, no torments that we know of, continued through as many ages as man's imagination can conceive, could be compared with it.

> CHAP, 113. - THE DEATH OF THE WICKED SHALL BE ETERNAL IN THE SAME SENSE AS THE LIFE OF THE SAINTS.

> This perpetual death of the wicked, then, that is, their alienation from the life of God, shall abide for ever, and shall be common to them all, whatever men, prompted by their human affections, may conjecture as to a varicty of punishments, or as to a mitigation or intermission of their woes; just as the eternal life of the saints shall abide for ever, and shall be common to them all, whatever grades of rank and honor there may be among those who shine with an harmonious effulgence.

CHAP. 114 -HAVING DEALT WITH FAITH, WE NOW COME TO SPEAK OF HOPE. EVERYTHING THAT PERTAINS TO HOPE IS EMBRACED IN THE LORD'S PRAYER.

Out of this confession of faith, which is

⁵ Matt xxv 46. 5 Pa 193006.

briefly comprehended in the Creed, and which, CHAP, 116, -LUKE EXPRESSES THE SUBSTANCE carnally understood, is milk for babes, but, [spiritually apprehended and studied, is meat for strong men, springs the good hope of behevers; and this is accompanied by a holy low. But of these matters, all of which are true objects of faith, those only pertain to hope watch are embraced in the Lord's trusteth in man" is the testimony of holy thew are to be understood. For God's name writ; and, consequently, this curse attaches also to the man who trusteth in himself. Therefore, except from God the Lord we ought to ask for nothing either that we hope to do well, or hope to obtain as a reward of our good works.

LORD'S PRAYER, ACCORDING TO MATTHEW.

Accordingly, in the Gospel according to Matthew the Lord's Prayer seems to embrace seven petitions, three of which ask for eternal blessings, and the remaining four for temporal; these latter, however, being necessary antecedents to the attainment of the eternal. For when we say, "Hallowed be Thy name: Thy kingdom come: Thy will be done in earth, as it is in heaven " (which some have interpreted, not unfairly, in body as well as in spirit), we ask for blessings that are to be enjoyed for ever; which are indeed begun in this world, and grow in us as we grow in grace, but in their perfect state, which is to be looked for in another life, shall be a possession for evermore. But when we "Give us this day our daily bread; and forgive us our debts, as we forgive our debt-ors; and lead us not into temptation, but we ask for blessings that have reference to the wants of this present life? In that eternal life, where we hope to live for ever, the hallowing of God's name, and His kingdom, and His will in our spirit and body, shall be brought to perfection, and shall endure to everlasting. But our daily bread is so called because there is here constant need for as much nourishment as the spirit and the flesh demand, whether we understand the expression spiritually, or carnally, or in both sen-It is here too that we need the forgiveses. ness that we ask, for it is here that we word, is the evil from which we desire dehverance; but in that other world there shall be none of these things.

OF THESE SEVEN PETITIONS MORE PRIEFLY IN FIVE.

But the Evangelist Luke in his version of the Lord's prayer embraces not seven, but five petitions; not, of coarse, that there is any discrepancy between the two evangelists, but that Luke indicates by his very brevity Prayer. For, "Cursed is the man that the mode in which the seven petitions of Matis hallowed in the spirit; and God's kingdom shall come in the resurrection of the loody. Luke, therefore, intending to show that the third petition is a sort of repetition of the first two, has chosen to indicate that by omitting the third altogether. Then he adds three others; one for daily bread, another for par-CHAP. 115 .- THE SEVEN PETITIONS OF THE don of sin, another for immunity from temptation. And what Mattnew puts as the last petition, "but deliver us from evil," Luke has omitted, to show us that it is embraced in the previous petition about temptation. Matthew, indeed, himself says, "but deliver," not "and deliver," as if to snow that the pentions are virtually one: do not this, but this; so that every man is to understand that he is delivered from evil in the very fact of his not being led into temptation.

> CHAP. 117.-LOVE, WHICH IS GREATER THAN FAITH AND HOPE, IS SHED ABROAD IN DUR HEARTS BY THE HOLY GHOST.

And now as to love, which the apostle declares to be greater than the other two graces. that is, than faith and hope, 5 the greater the measure in which it dwells in a man, the better is the man in whom it dwells. For when there is a question as to whether a man is deliver us from evil," who does not see that good, one does not ask what he believes, or what he hopes, but what he loves. For the man who loves aright no doubt believes and hopes aright; whereas the man who has not love believes in vain, even though his beliefs are true; and hopes in vain, even though the objects of his hope are a real part of true happiness; unless, indeed, he believes and hopes for this, that he may obtain by prayer the blessing of love. For, although it is not possible to hope without love, it may yet happen that a man does not love that which is necessary to the attainment of his hope; as, for example, if he hopes for eternal life (and commit the sins; here are the temptations who is there that does not desire this?) and word, is the evil from which we desire dethis is the true faith of Christ which the apos-

⁴⁾ These persons are estained in the A.V., but omated in the R.V., arrangeing to the oldest authorities $-P, \times$ 3.1 (OF Air 1).

² Matt. vi. 11-13. * Matt. vi. 9, 10. + Jer. avii. 5

tle speaks of, "which worketh by love;" of God's people been ordered according to and if there is anything that it does not yet. His pleasure who disposeth all things in num-embrace in its love, asks that it may receive, her, and measure, and weight. For the seeks that it may find, and knocks that it may church existed at first before the law; then be opened unto it. For faith obtains through under the law, which was given by Moses; prayer that which the law commands. For then under grace, which was first made maniwithout the gift of God, that is, without the fest in the coming of the Mediator. Not, Holy Spirit, through whom love is shed indeed, that this grace was absent previously, abroad in our hearts, 2 the law can command, but, in harmony with the arrangements of the but it cannot assist; and, moreover, it makes time, it was veiled and hidden. For none, a man a transgressor, for he can no longer even of the just men of old, could find salvaexcuse numself on the plea of ignorance, tion spart from the faith of Christ; nor un-Now carnal lust reigns where there is not the less He had been known to them could their love of God.

CHAP, 118, -THE FOUR STAGES OF THE CHRIS-TAIN'S LIFE, AND THE FOUR CORRESPONDING STAGES OF THE CHURCH'S RISTORY.

When, sunk in the darkest depths of ignorance, man lives according to the flesh, und sturbed by any struggle of reason or conscience, this is his first state. Afterwards, when through the law has come the knowledge of sin, and the Spirit of God has not yet interposed His aid, man, striving to live according to the law, is thwarted in his efforts and falls into conscious sin, and so, being overcome of sin, becomes its slave (" for of whom a man is overcome, of the same is he brought in bondage "4); and thus the effect produced by the knowledge of the commandment is this, that sin worketh in man all manner of concupiscence, and he is involved in the additional guilt of willful transgression, and that is fulfilled which is written: "The law entered that the offense might abound."5 regard to him, and inspires him with faith in God's help, and the Spirit of God begins to work in him, then the mightier power of love strives against the power of the flesh; and although there is still in the man's own nature a power that fights against him (for his disease is not completely cured), yet he lives the life ing: "" nor shall death return dominion over of the just by faith, and lives in righteous- him for whom Christ freely died. ness so far as he does not yield to evil lust, but conquers it by the love of holiness. This is the third state of a man of good hope; and he who by steadfast prety advances in this course, shall attain at last to peace, that peace which, after this life is over, shall be perfected in the repose of the spirit, and finally in the resurrection of the body. Of these four different stages the first is before the law, the second is under the law, the third is under grace, and the fourth is in full Thus, too, has the history and perfect peace.

ministry have been used to convey prophecies concerning Him to us, some more plain, and some more obscure.

CHAP, 119.- THE GRACE OF REGENERATION WASHES AWAY ALL PAST SIN AND ALL ORIGI-NAL GUILT,

Now in whichever of these four stages (as we may call them) the grace of regeneration finds any particular man, all his past sins are there and then pardoned, and the guilt which he contracted in his birth is removed in his new birth; and so true is it that " the wind bloweth where it listeth,"? that some have never known the second stage, that of slavery under the law, but have received the divine assistance as soon as they received the command-

CHAP, 120. - DEATH CANNOT INJURE THOSE WHO HAVE RECEIVED THE GRACE OF REGEN-ERATION.

But before a man can receive the com-This is man's second state. But if God has mandment, it is necessary that he should live according to the flesh. But if once he has received the grace of regeneration, death shall not injure him, even if he should forthwit i depart from this life; "for to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and the liv-

> CHAP, 121.-LOVE IS THE END OF ALL TID. COM-MANDMENTS, AND GOD HIMSELF IS LOVE.

> All the commandments of God, then, are embraced in love, of which the apostle says: "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." Thus the end of every commandment is charity, that is, every commandment has love for its aim. But whatever is done either through fear of

t feat v. f. d a Pet str bye

^{*} Matt vii. 7. \$ Kom, 5, 30.

³ Rom, v 5

⁶ Comp. Wind xt. 20.

^{*} John to \$

this voice: The end of the commandment is future world, when there shall be no list for charity, and God is love. Wherefore, all it to restrain and conquer? for that will be God's commandments, one of which is, "Thou shalt not commit adultery," and all those precepts which are not commandments but special counsels, one of which is, "It is good for a man not to touch a woman," are rightly carried out only when the motive principle of action is the love of God, and the this volume. And it is for yourself to judge love of our neighbor in God. And this applies both to the present and the future life, should use it as such. I, however, thinking mortal know not the hearts of mortal men, and loving you very much as one of the mem-But in the future life, the Lord "both will hers of His body, have, to the best of my

punishment or from some other carnal mo- hearts, and then shall every man have praise tive, and has not for its principle that love of God;" for every man shall love and praise which the Spirit of God sueds abroad in the in his neighbor the virtue which, that it may heart, is not done as it ought to be done, not be hid, the Lord Himself shall bring to however it may appear to men. For this light. Moreover, lust diminishes as love love embraces both the love of God and the grows, till the latter grows to such a height love of our neighbor, and "on these two that it can grow no higher here. For commandments hang all the law and the "greater love bath no man than this, that a prophets," we may add the Gospel and the man lay down his life for his friends." Who apostles. For it is from these that we hear then can tell how great love shall be in the

CHAP, 122. - CONCLUSION.

But now there must be an end at last to We love God now by faith, then we shall love that your seal in Christ ought not to be de-Him through sight. Now we love even our spised, and believing and hoping all good of the glibor by faith; for we who are ourselves you in dependence on our Redeemer's help, bring to light the hidden things of darkness, ability, written this book for you on Fath, and will make manifest the counsels of the Hope, and Love. May its value be equal to its length.

¹ Matt xxii 40, comp Roin v c 11 Tim v 5, 1 Joseph v 16 3 Comp. Matt. v 27 and Rom. and 9.

⁴ g Cor. vil. 1.

^{5 :} Cor. bv. s. 6 John wv. 13.

ST. AUGUSTIN:

ON

THE CATECHISING OF THE UNINSTRUCTED.

TRANSLATED BY

REV. S. D. F. SALMOND, D.D.,

PROYESSOR OF SYSTEMATIC THEOLOGY, FREE CHURCH COLLEGE, ABERDEEN.



•

.

INTRODUCTORY NOTICE.

In the fourteenth chapter of the second book of his Retractations, Augustin makes the following statement: "There is also a book of ours on the subject of the Catechising of the Uninstructed, [or, for Instructing the Unlearned, De Catechisandis Rudibus], that being, indeed, the express title by which it is designated. In this book, where I have said, Neither did the angel, who, in company with other spirits who were his satellites, forsook in pride the obedience of God, and became the devil, do any hurt to God, but to himself; for God knoweth how to dispose of souls that leave Him:' it would be more appropriate to say, 'spirits that leave Him,' inasmuch as the question dealt with angels. This book commences in these terms: 'You have requested me, brother Deogratias.'"

The composition so described in the passage cited is reviewed by Augustin in connection with other works which he had in hand about the year 400 A.D., and may therefore be taken to belong to that date. It has been conjectured that the person to whom it is addressed may perhaps be the same with the presbyter Deogratias, to whom, as we read in the epistle which now ranks as the hundred and second, Augustin wrote about the year 406, in reply to some questions of the pagans which were forwarded to him from Carthage.

The Benedictine editors introduce the treatise in the following terms: "At the request of a deacon of Carthage, Augustin undertakes the task of teaching the art of catechising; and in the first place, he gives certain injunctions, to the effect that this kind of duty may be discharged not only in a settled method and an apt order, but also without tediousness, and in a spirit of cheerfulness. Thereafter reducing his injunctions to practical use, he gives an example of what he means by delivering two set discourses, presenting parallels to each other, the one being somewhat lengthened and the other very brief, but both suitable for the instruction of any individual whose desire is to be a Christian."

[This treatise shows what was thought in the age of Saint Augustin to be the most needful instruction in religion. The Latin text: De Catechizandis Rudibus, is in the sixth vol. of the Benedictine edition, and in the handy ed. of C. MARRIOTT: S. Augustini Opuscula quædam, Oxford and London (Parker & Co.) 4th ed. 1885. An earlier and closer English Version by Rev. C. L. CORNISH, M. A., of Exeter College, Oxford, appeared in the Oxford "Library of the Fathers" (1847, pp. 187 sqq.,) under the title On Instructing the Unlearned. H. DE ROMESTIN reproduces the Oxford translation in the English version of Marriott's ed. of five treatises of St. Augustin, Oxford and London, 1885, pp. 1-71.—P. S.]



CONTENTS OF CATECHISING OF THE UNINSTRUCTED.

CHAP. I.—How Augustin writes in answer to a favor asked by a deacon of Carthage,
speaker; and what explanation is to be offered of that fact,
CHAP. III.—Of the full narration to be employed in catechising
CHAP. IV.—That the great reason for the advent of Christ was the commendation of love
CHAP. V.—That the person who comes for catechetical instruction is to be examined with respect to his views, on desiring to become a Christian,
views, on desiring to become a Christian,
CHAP. VIOf the way to commence the catechetical instruction, and of the narration of facts from the his-
and the small of the second second second second second second second second
tory of the world's creation on to the present times of the Church,
CHAP. VII.—Of the exposition of the Resurrection, the Judgment, and other subjects, which should follow
this parration,
CHAP. VIIIOf the method to be pursued in catechising those who have had a liberal education,
CHAP, IX.—Of the method in which grammarians and professional speakers are to be dealt with, 20
CHAP. X Of the attainment of cheerfulness in the duty of catechising, and of various causes producing
weariness in the catechumen,
CHAP. XI.—Of the remedy for the second source of weariness, , , , ,
CHAP, XII.—Of the remedy for the third source of weariness,
CHAP. XIII.—Of the remedy for the fourth source of weariness,
CHAP. XIV.—Of the remedy against the fifth and sixth sources of weariness,
CHAP, XV.—Of the method in which our address should be adapted to different classes of hearers, 20
CHAP. XVI.—A specimen of a catechetical address; and first, the case of a catechumen with worthy views, 20
CHAP. XVII.—The specimen of a catechetical discourse continued, in reference specially to the reproval of
false aims on the catechumen's part.
CHAP. XVIII.—Of what is to be believed on the subject of the creation of man and other objects, 30
CHAP, XIX,-Of the co-existence of good and evil in the Church, and their final separation, 30
CHAP. XXOf Israel's bondage in Egypt, their deliverance, and their passage through the Red Sea, 30
CHAP. XXI.—Of the Babylonish captivity, and the things signified thereby,
CHAP, XXII,—Of the six ages of the world.
CHAP. XXIII.—Of the mission of the Holy Ghost fifty days after Christ's Resurrection,
CHAP. XXIV.—Of the Church in its likeness to a vine sprouting and suffering pruning, 30
CHAP, XXV.—Of constancy in the faith of the Resurrection,
CHAP. XXVI.—Of the formal admission of the catechumen, and of the signs therein made use of, 31
CHAP. XXVII.—Of the prophocies of the Old Testament in their visible fulfillment in the Church 31

		•	•	
•				
-				
		•		
•				

THE CATECHISING OF THE UNINSTRUCTED:

IN ONE BOOK.

CHAP. 1. -- HOW AUGUSTIN WRITES IN ANSWER Lasteful even to yourself, not to speak of the THAGE.

1. You have requested me, brother Deogratias, to send you in writing something that you have been constrained by these which might be of service to you in the mistter of catechising the uninstructed. For you have informed me that in Carthage, where you hold the position of a deacon, persons, who have to be taught the Christian faith from its very rudiments, are frequently brought to you by reason of your enjoying the reputation of possessing a rich gift in catecrising, due at once to an intimate acquaintance with the faith, and to an attractive method of discourse; but that you almost always find yourself in a difficulty as to the manner in which a suitable declaration is to be made of the precise doctrine, the beinef of which constitutes us Caristians , regarding the point at which our statement of the same ought to commence, and the limit to which it should be allowed to proceed; and with respect to the question whether, when our narration is concluded, we ought to make use of any kind of exhortation, or simply specify those precepts in the observance of worch the person to whom we are discoursing may know the Christian life. and profession to be maintained. At the same time, you have made the confession and complaint that it has often befallen you that in the course of a lengthened and languid address you have become profitless and dis-

TO A FAVOR ASKED BY A DEACON OF CAR- learner whom you have been endeavoring to instruct by your utterance, and the other parties who have been present as hearers; and straits to put upon me the constraint of that love which I owe to you, so that I may not feel it a burdensome thing among all my engagements to write you something on this

subject.

2. As for myself then, if, in the exercise of those capacities which through the bounty of our Lord I am enabled to present, the same Lord requires me to offer any manner of aid to those whom He has made brethren to me, I feel constrained not only by that love and service which is due from me to you on the terms of familiar friendship, but also by that which I owe universally to my mother the Church, by no means to refuse the task, but rather to take it up with a prompt and devoted willingness. For the more extensively I desire to see the treasure of the Lord distributed, the more does it become my duty, if I ascertain that the stewards, who are my fellow-servants, find any difficulty in laying it out, to do all that lies in my power to the end that they may be able to accomplish easily and expeditiously what they sedulously and carnestly aim at.

CHAP, 2,-HOW IT OFTEN HAPPENS THAT A DISCOURSE WHICH GIVES PLEASURE TO THE BEARER IS DISTASTIFICE TO THE SPEAKER; AND WHAT EXPLANATION IS TO BE OFFIRED OF THAT PACT.

3. But as regards the idea thus privately entertained by yourself in such efforts, I

of the Oricest Library and H. de Romesta, translate the title On Instead that is a second 1 in the Second of the most of the second of the Sec

⁽or, west on the pape,) bern or estimate the Some editions give estimere or happy how to marcia a the thristian life and profession.

⁶ Permittani Dentembani

terance is slow, and occupies time, and is of a vastly different nature, so that, while this latter is moving on, the intellectual apprehensccret abodes. in a marvellous manner upon the memory, uttered by the voice,

would not have you to be disturbed by the and affects the look, all who have the indiconsideration that you have often appeared vidual within their view understand that he to yourself to be delivering a poor and weari- is angry. But, again, it is not in our power some discourse. For it may very well be the to bring out those impressions which the incase that the matter has not so presented it- tellectual apprehension stamps upon the self to the person whom you were trying to memory, and to hold them forth, as it were, instruct, but that what you were uttering to the perception of the hearers by means of seemed to you to be unworthy of the ears of the sound of the voice, in any manner parothers, simply because it was your own ear-nest desire that there should be something the look appears. For those former are better to listen to. Indeed with me, too, it within in the mind, while this latter is withis almost always the fact that my speech dis- out in the body. Wherefore we have to surpleases myself. For I am covetous of some- mise how far the sound of our mouth must be thing better, the possession of which I fre- from representing that stroke of the intelliquently enjoy within me before I commence gence, seeing that it does not correspond to body it forth in intelligible words; and even with the impression produced upon the then when my capacities of expression prove memory. Now, it is a common occurrence inferior to my inner apprehensions, I grieve with us that, in the ardent desire to effect over the malnifity which my tongue has be- what is of profit to our hearer, our aim is to trayed in answering to my heart. For it is my express ourselves to him exactly as our intelwish that he who hears me should have the lectual apprehension is at the time, when, same complete understanding of the subject in the very effort, we are failing in the abilwhich I have myself; and I perceive that I ity to speak; and then, because this does not fail to speak in a manner calculated to effect succeed with us, we are vexed, and we pine that, and that this arises mainly from the in weariness as if we were applying ourselves circumstance that the intellectual apprehen- to vain labors; and, as the result of this very sion diffuses itself through the mind with weariness, our discourse becomes itself more something like a rapid flash, whereas the ut-languid and pointless even than it was when it first induced such a sense of tediousness.

4. But ofttimes the earnestness of those who are desirous of hearing me shows me sion has already withdrawn itself within its that my utterance is not so trigid as it seems Yet, in consequence of its to myself to be. From the delight, too, having stamped certain impressions of itself which they exhibit, I gather that they derive some profit from it. And I occupy myself these prints endure with the brief pauses of sedulously with the endeavor not to fail in the syllables;" and as the outcome of these putting before them a service in which I persame impressions we form intelligible signs, I cove them to take in such good part what is which get the name of a certain language, put before them. Even, so, on your side either the Latin, or the Greek, or the Hebrew, also, the very fact that persons who require or some other. And these signs may be ob- to be instructed in the faite are brought so jects of thought, or they may also be actually frequently to you, ought to help you to unuttered by the voice. On the other hand, derstand that your discourse is not displeashowever, the impressions themselves are ing to others as it is displeasing to yourself; neither Latin, nor Greek, nor Hebrew, nor and you ought not to consider yourself unpeculiar to any other race whatsoever, but fruitful, simply because you do not succeed are made good in the mind just as looks are in setting forth in such a manner as you dein the body. For anger is designated by one sire the things which you discern; for, perword in Latin, by another in Greek, and by chance, you may be just as little able to disdifferent terms in other languages, according to their several diversities. But the look of the angry man is neither (peculiarly) Latin through a glass"? Neither is love itself of nor (peculiarly) Greek. Thus it is that when might sufficient to rend the darkness of the a person says Iratus sum, he is not under- flesh, and penetrate into that eternal calm stood by every nation, but only by the Latins; from which even things which pass away dewhereas, if the mood of his mind when it is rive the light in which they shine. But maskindling to wrath comes forth upon the face much as day by day the good are making advances towards the vision of that day, in-

t Verkie zomantibus, mo with ng mothe. Filos (mount — ayung so —e verung mornder. Filos extin a gradionisma nyth.

⁴¹ am angry

⁵ i Cor 2011, 13.

dependent of the rolling sky, and without present times of the Church. This does not the invasion of the night, "which eye hath imply, however, either that we ought to renot seen, nor ear heard, neither hata it en- peat by memory the entire Pentateuch, and tered into the heart of man," there is no the entire Books of Judges, and Kings, and greater reason why our discourse should be- Esdras, 3 and the entire Gospel and Acts of come valueless in our own estimate, when we the Apostles, if we have learned all these are engaged in teaching the uninstructed, word for word; or that we should put all the than this, -namely, that it is a delight to us matters which are contained in these volumes to discern in an extraordinary fashion, and into our own words, and in that manner una weariness to speak in an ordinary. And in fold and expound them as a whole. For reality we are listened to with much greater neither does the time admit of that, nor does satisfaction, indeed, when we ourselves also any necessity demand it. But what we ought have pleasure in the same work; for the to do is, to give a comprehensive statement thread of our address is attected by the very of all things, summanly and generally, so joy of which we ourselves are sensible, and that certain of the more wonderful facts may it proceeds from us with greater ease and be selected which are listened to with superior with more acceptance. Consequently, as re- gratification, and which have been ranked so gards those matters which are recommended remarkably among the exact turning-points as articles of belief, the task is not a difficult (of the history); that, instead of exhibiting one to lay down injunctions, with respect to them to view only in their wrappings, if we the points at which the narration should be may so speak, and then instantly snatching commenced and ended, or with respect to the them from our sight, we ought to dwell on method in which the nurration is to be varied, them for a certain space, and thus, as it were, so that at one time it may be briefer, at an- unfold them and open them out to vision, and other more lengthened, and yet at all times present them to the minds of the hearers as full and perfect; and, again, with respect to things to be examined and admired. But as the particular occasions on winen it may be for all other details, these should be passed right to use the shorter form, and those on over rapidly, and thus far introduced and which it will be proper to employ the longer, woven into the narrative. The effect of par-But as to the means by which all is to be suing this plan is, that the particular facts done, so that every one may have pleasure in which we wish to see specially commended to his work when he catechises (for the better attention obtain greater prominence in consehe succeeds in this the more attractive will quence of the others being made to yield to he be), that is what requires the greatest them; while, at the same time, neither does consideration. And yet we have not far to the learner, whose interest we are anxious to seek for the precept which will rule in this stimulate by our statement, come to these sphere. For if, in the matter of carnal means, subjects with a mind already exhausted, nor God loves a cheerful giver, how much more is confusion induced upon the memory of the so in that of the spiritual? But our security person whom we ought to be instructing by that this cheerfulness may be with us at the our teaching. seasonable hour, is something dependent upon 6. In all things, indeed, not only ought the mercy of Him who has given us such pre- our own eye to be kept fixed upon the end of cepts. Therefore, in accordance with my the commandment, which is "charity, out of understanding of what your own wish is, we a pure heart, and a good conscience, and faith shall discuss in the first place the subject of unfeigned," to which we should make all the method of narration, then that of the duty that we utter refer; but in like manner ought of delivering injunction and exhortation, and the gaze of the person whom we are instructafterwards that of the attainment of the said ing by our utterance to be moved toward the cheerfulness, so far as God may furnish us same, and guided in that direction. And, with the ideas.

CHAP. 3. -OF THE FULL NARRATION TO BE EM-PLOYED IN CATECHISING.

5. The narration is full when each person is catechised in the first instance from what

in truth, for no other reason were all those things which we read in the Holy Scriptures written, previous to the Lord's advent, but for this, -namely, that His advent might be pressed upon the attention, and that the

¹⁵ written in the text, "In the beginning God created the heaven and the earth," on to the extend the heaven and the earth," on to the extend the heaven and the earth," on to the extend the heaven and the earth, "on to the extend the heaven and the earth," on to the earth of the extended th

beforehand, that is to say, the people of God of fulfilling their course before Him, but throughout all nations; which Church is His rather were they made one with the same by body, wherewith also are united and num-reason of their obedience. For although the bered all the saints who lived in this world, hand may be put forward away before the even before His advent, and who believed head, still it has its connection beneath the then in His future coming, just as we believe head. Wherefore all things which were writin His past coming. For (to use an illustra- ten aforetime were written in order that we tion) Jacob, at the time when he was being might be taught thereby, and were our figborn, first put forth from the womb a hand, ures, and happened in a figure in the case of with which also he held the foot of the brother these men. Moreover they were written for who was taking priority of him in the act of our sakes, upon whom the end of the ages birth; and next indeed the head followed, has come, in and thereafter, at last, and as matter of course, the rest of the members: while, nevertheless CHAP, 4.-THAT THE GREAT REASON FOR THE the nead in point of dignity and power has i precedence, not only of those members which followed it then, but also of the very hand which anticipated it in the process of the birth, and is really the first, although not in the matter of the time of appearing, at least in the order of nature. And in an analogous manner, the Lord Jesus Christ, previous to His appearing in the flesh, and coming forth the Mediator between God and men, " " who is over all, God blessed for ever," sent before Him, in the person of the holy patriarchs wherewith, as by a hand. He gave token be-Him in their pride, using for that purpose the bonds of the law, as if they were His five fingers. For through five epochs of times? there was no cessation in the forete ling and prophesying of His own destined coming; and in a also to give the return of love. But it, exen manner consonant with this, he through whom the law was given wrote five books; and proud men, who were carnally minded, and sought to "establish their own righteousness," " were not filled with blessing by the open hand of Christ, but were debarred from such good by the hand compressed and closed; and therefore their feet were tied, and "they fell, while we are risen, and stand upright, "7 But although, as I have said, the Lord Christ did thus send before Him a certain portion of Hisbody, in the person of those holy men who came before Him as regards the time of birth, nevertheless He is Himself the Head of the body, the Church, and all these have been attached to that same body of which He is the head, in virtue of their believing in Him whom they announced prophetically. For they were

Church which was to be, should be intimated not sundered (from that body) in consequence

ADVENT OF CHRIST WAS THE COMMENDATION OF LOVE.

7. Moreover, what greater reason is apporent for the advent of the Lord than that God might show His love in us, commending a powerfully, maxmuch as "while we were yet sin iers, Christ thed for us ">" And fart iermore, this is with the intent that, inasmuch as coarity is "the end of the commandin a certain manner out of the womb of His ment," and "the fulfilling of the law," we secrecy, before the eyes of men as Man, also may love one another and by down our life for the brethren, even as He laid down H's life for us." And with regard to God Himself, its object is that, even if it were an and prophets, a certain portion of His body, irksome task to love Him, it may now at least wherewith, as by a hand, He gave token be-foretime of His own approaching birth, and seeing that "He first loved us," and "spired also supplanted the people who were prior to not His own only Son, but delivered Him up for us all." so For their is no mightier invitation to love than to anticipate in loving; and that soul is over hard which, supposing it unwilling indeed to give love, is nawfil ag in the case of criminal and sordid loves, we see how those who desire to be loved in return make it their special and absorbing business, by such proofs as are within their power. to render the strength of the love which they themselves bear plain and patent; if we also perceive how they affect to put forward on appearance of aistice in what they thus offer, such as may qualify them in some sort to demand that a response be made in all fairness to them on the part of those souls want they are laboring to beguile; if, further, their own passion burns more vehemently when they observe that the minds which they are eager to possess are also moved new by the same fire: if thus, I say, it happens at once that the soul which before was torpid is excited so soon as it feels itself to be loved, and that

^{*} Free say it 2 from a c 1 from a c 1 from a c 4 Reiling indefinations. No see some give implementaries = wherever is also fire might supplant, or 1 from parameters miss. 6 Rom, 2 p. 1 Ps. 22. 8.

• Col., 14

v Rom. vv 4. ** K m v 8, so. ** R m kill In. ** John sv 20, 29.

D 1 Tom 1 5 14 c | he co 25 16 Rom voc 32

the soul which was enkindled already becomes to the wardship and domination of proud the more inflamed so soon as it is made cog- powers which are unable to make him blessed. mizant of the return of its own love, it is evil as he had come more absolutely to despair dent that no greater reason is to be found of the possibility of his being an object of inwhy love should be either originated or en- terest to that power which wills not to be exlarged, than what appears in the occasion alted in wickedness, but is exalted in goodwhen one who as yet loves not at all comes to know himself to be the object of love, or when one who is already a lover either hopes that he may yet be loved in turn, or has by this time the evidence of a response to his affection. And if this holds good even in the case of base loves, how much more ' in (true) friendship? For what else have we carefully to give our friend cause to suppose either that we do not love him at all, or that we love him less than he loves us? If, indeed, he is led to entertain this belief, he will be cooler in gratified with the zealous attention' paid to to remembrance, given himself all the more unreservedly up

8. If, therefore, it was mainly for this purpose that Christ came, to wit, that man might learn how much God loves him; and that he might learn this, to the intent that he might be kindled to the love of Him by whom he was first loved, and might also love his neighbor at the command and showing of Him to attend to in this question touching the in- who became our neighbor, in that He loved juring of friendship than to this, namely, not man when, instead of being a neighbor to Him, he was sojourning far apart: if, again, all divine Scripture, which was written aforetime, was written with the view of presignifying the Lord's advent; and if whatever has that love in which men enjoy the interchange been committed to writing in times subseof intimacies one with another; and if he is quent to these, and established by divine aunot of that weak type of character to which thority, is a record of Christ, and admonishes such an offense to affection will serve as a us of love, it is manifest that on those two cause of freezing off from love altogether, he commandments of love to God and love to yet confines himself to that kind of affection in our neighbor's hang not only all the law and which he loves, not with the view of enjoyment the prophets, which at the time when the to himself, but with the idea of studying the Lord spoke to that effect were as yet the only good of others. But again it is worth our while Holy Scripture, but also all those books of to notice how, -although superiors also have the divine literature which have been written. the wish to be loved by their inferiors, and are at a later period for our health, and consigned Wherefore, in the Old them by such, and then selves cherish greater. Testament there is a veiling of the New, and affection towards these interiors the more they in the New Testament there is a revealing of become cognizant of that,-with what might the Old According to that veiling, carnal of love, nevertheless, the inferior kindles so men, understanding things in a carnal fashion, soon as he learns that he is beloved by his su- have been under the dominion, both then and perior. For there have we love in its more now, of a penal fear. According to this regrateful aspect, where it does not consume vealing, on the other hand, spiritual men,itself? in the drought of want, but flows forth among whom we reckon at once those then in the plenteousness of beneficence. For who knocked in piety and found even hidden the former type of love is of misery, the lat- things opened to them, and others now who ter of mercy. And furthermore, if the in- seek in no spirit of pride, lest even things unferior was despairing even of the possibility covered should be closed to them, -underof his being loved by his superior, he will now standing in a spiritual fashion, have been he inexpressibly moved to love if the supe-made free through the love wherewith they rior has of his own will condescended to show have been gifted. Consequently, inasmuch how much he loves this person who could as there is nothing more adverse to love than by no means be hold enough to promise him-envy, and as pride is the mother of envy, the self so great a good. But what is there su- same Lord Jesus Christ, God-man, is both a perior to God in the character of Judge? and manifestation of divine love towards us, and what more desperate than man in the char-, an example of human humility with us, to the acter of sinner?-than man, I ask, who had end that our great swelling might be cured by a greater counteracting remedy. For here is great misery, proud man! But there is greater mercy, a humble God! Take this love, therefore, as the end that is set before

Reaching quieves of we, if e which some new give planear white on argue is then we find purelies - with him much greater purity thou litt has ligad the seading and are they are for which rivolving the about the property of the with the attention, the course of the with the attention,

⁵ Estant zbure henre blix wittern ex witercordin

A Mat as 45 be which some sess have consents a have consents a have to wed, and many give consents a dedicated

you, to which you are to refer all that you or the hour at which it began. It is useful ing may hope, on hoping may love.

CHAP, 5. THAT THE PERSON WHO COMES FOR CATECHETICAL INSTRUCTION IS TO BE FX-AMINED WITH RESPECT TO HIS VIEWS, ON DE-SIRING TO BECOME A CHRISTIAN.

9. Moreover, it is on the gound of that very severity of God, by which the hearts of mortals are agitated with a most wholesome terror, that love is to be huilt up; so that, rejoicing that he is loved by Him whom he fears, man may have boldness to love Him in return, and yet at the same time be afraid to displease His love toward himself, even should be be able to do so with impunity. For certainly it very rarely happens, nav, I should rather say, never, that any one approaches us with the wish to become a Christian who has not been smitten with some sort of fear of God. For if it is in the expectation of some advantage from men whom he deems himself unlikely to please in any other way, or with the idea of escaping any disadvantage at the hands of men of whose displeasure or hostility he is seriously afraid, that a man wisnes to become a Christian, then his wish to become one is not so earnest as his desire to feigh one." For faith is not a matter of the body which does obeisance,3 but of the mind which be-But unmistakeably it is often the case that the mercy of God comes to be present through the ministry of the catechiser, so that, affected by the discourse, the man now wishes to become in reality that which he had made up his mind only to feigh. And so soon as he begins to have this manner of desire, we may judge him then to have made a genuine approach to us. It is true, indeed, body, comes to us in reality with his mind, 4 is a thing hidden from us. But, notwithstanding that, we ought to deal with him in such a manner that this wish may be made to CHAP. 6. -OF THE WAY TO COMMENCE THE arise within him, even should it not be there at present. For no such labor is lost, masmuch as, if there is any wish at all, it is assuredly strengthened by such action on our part, although we may be ignorant of the time

say, and, whatever you narrate, narrate it in certainly, if it can be done, to get from those such a manner that he to whom you are dis- who know the man some idea beforehand of coursing on hearing may believe, on believ- the state of mind in which he is, or of the causes which have induced him to come with the view of embracing religion. But if there is no other person available from whom we may gather such information, then, indeed, the man himself is to be interrogated, so that from what he says in reply we may draw the beginning of our discourse. Now if he has come with a false heart, desirous only of human advantages or thinking to escape disadvantages, he will certainly speak what is untrue. Nevertheless, the very untruth which he utters should be made the point from which we start. This should not be done, however, with the (open) intention of conf :ing his falsehood, as if that were a settled matter with you; but, taking it for granted that he has professed to have come with a purpose which is really worthy of approbation (whether that profession be true or false), it should rather he our aim to commend and praise such a purpose as that with which, in his reply, he has declared himself to have come. so that we may make him feel it a pleasure to be the kind of man actually that he wistes to seem to be. On the other hand, supposing him to have given a declaration of the views other than what ought to be before the mind of one who is to be instructed in it's Christian faith, then by reproving him with more than usual kindness and gentleness, as a person uninstructed and ignorant, by pointing out and commending, con isely and in a grave spirit the end of Christian doctrine in its genume reality, and by doing all tivs in such a manner as neither to anticipate the times of a narration, which should be given subsequently, nor to venture to impose that kind of statement upon a mind not previously set for it, you may bring him to dethat the precise time when a man, whom we sire that which, either in mistake or in disperceive to be present with us already in the simulation, he has not been desiring up to this stage.

> CATECHETICAL INSTRUCTION, AND OF THE NARRATION OF FACTS FROM THE HISTORY OF THE WORLD'S CREATION ON TO THE PRESENT TIMES OF THE CHURCH.

> to. But if it happens that his answer is to the effect that he has met with some divine warning, or with some divine terror, prompting him to become a Christian, this opens up the way most satisfactorily for a commencement to our discourse, by suggesting the greatness of God's interest in us. His thoughts,

the spear ecomponents the arrive adefended est.

The feet of paint are moderned the the age to be admit on the matters." Adopting the reading the least we we consider a consideration for reducing everal and others in tuning the admit a paint of the extension of the admit and the paint are tuning the and a paint of the mind in which a man comes in a matter field of in mind.

however, ought certainly to be turned away ought to be like the gold which binds together from this line of things, whether intractes or a row of gems, and yet does not interfere with dreams, and directed to the more solid path the choice symmetry of the ornament by any and the surer oracles of the Scriptures; so undue intrusion of itself. that he may also come to understand how mercifully that warning was administered to CHAP, 7 .- OF THE EXPOSITION OF THE RESURhim in advance,' previous to his giving him self to the Holy Scriptures. And assuredly it ought to be pointed out to him, that the Lord Himself would neither thus have ad monished nim and urged him on to become a Curistian, and to be incorporated into the Church, nor have taught him by such signs or revelations, had it not been His will that, for ms greater safety and security, he should enter upon a pathway already prepared in the Holy Scriptures, in which he should not seek after visible miracles, but learn the habit of hoping for things invisible, and in which also he should receive monitions not in sleep but in wakefulness. At this point the narration ought now to be commenced, which should start with the fact that God made all things very good,' and which should be continued, as we have said, on to the present times of the Church. This should be done in such a manner as to give, for each of the affairs and events which we relate, causes and reasons by which we may refer them severally to that end of love from which neither the eye of the man who is occupied in doing anything, nor that of the man who is engaged in speaking, ought to be turned away. For if, even in handling the fables of the poets, water are but fictitions creations and tungs devised for the pleasure of minds whose food is found in trifles, those grammarians who have the reputation and the name of being good do nevert ieless endeavor to bring their to bear upon some kind of (assumed) use, although that use itself may be only something. vain and grossly bent upon the coarse nutriment of this world; 4 how much more careful does it become us to be, not to let those genuine verities which we narrate, in consequence of any want of a well-considered account of their causes, be accepted either with a gratification which issues in no practical good, or, stal less, with a cupidity which may prove hurtful! At the same time, we are not to set forth these causes in such a manner as to leave the proper course of our parration, and let our heart and our tongue indulge in digressions into the knotty questions of more intricate discussion. But the simple truth of the explanation which we adduce?

RECTION, THE JUDGMENT, AND OTHER SUB-JECTS, WHICH MOULD POLLOW THIS NARRA-TION.

11. On the completion of this narration, the hope of the resurrection should be set forth, and, so far as the capacity and strength of the hearer will bear it, and so far also as the measure of time at our disposal will allow, we ought to handle our arguments against the vain scotlings of unbelievers on the subject of the resurrection of the body, as well as on that of the future judgment, with its goodness in relation to the good, its severity in relation to the evil, its truth in relation to all. And after the penalties of the improus have thus been declared with detestation and horror, then the kingdom of the righteous and faithful, and that supernal city and its joy, should form the next themes for our discourse. At this point, moreover, we ought to equip and animate the weakness of man in witastanding temptations and offenses, whether these emerge without or rise within the church itself; without, as in opposition to Gentiles, or Jews, or heretes; within, on the other hand, as in opposition to the chaff of the Lord's threshing-floor. It is not meant, however, that we are to dispute against each several type of perverse men, and that all their wrong opin ons are to be refuted by set arrays of argumentations: but, in a manner suitable to a limited allowance of time, we ought to show how all this was foretold, and to point out of what service temptations are in the training of the faithful, and what relief? there is in the example of the patience of God, who has resolved to permit them even to the end. But, again, whate he is being furnished against tiese (adversaries), whose perverse multitudes fill the churches so far as bodily presence is concerned, the precepts of a Christian and honorable manner of life should also be briefly and befittingly detailed at the same time, to the intent that he may neither allow himself to be easily led astray in this way, by any who are drunkards, covetous, fraudulent, gamesters, adulterers, fornicators, lovers of public spectacles, wearers of unholy charms. sorcerers, astrologers, or diviners practising

A Principal set 4 Gen 1 21

3 Read and windplatent but many sex give and referent and forther factors of the control of the control of the control of the Reading of the and afternational for which we also find the bases

edition eatimis who applied trade, etc., and addition eatimis the teath appredix of explanation. I be teath appredix of explanation performance of Medicina.

any sort of vain and wicked arts, and all case of one coming to you to receive cate acother parties of a similar character; nor to cal instruction who has contivated the field at let himself fancy that any such course may liberal studies, who has already made up as be followed with impunity on his part, simply mind to be a Christian, and win has betaken because he sees many who are called Chris- himself to you for the express purpose of betians loving these things, and engaging them- coming one. It can scarcely fail to be the selves with them, and defending them, and fact that a person of this character has already recommending them, and actually persuading acquired a considerable knowledge of our others to their use. For as to the end which Scriptures and literature; and, furnished with is appointed for those who persist in such a this, he may have come now simply with the mode of life, and as to the method in which view of being made a partaker in the sacrathey are to be borne with in the church itself, ments. For it is customary with men of this out of which they are destined to be separated class to inquite carefully into all things, in the end, -these are subjects in which the not at the very time when they are made learner ought to be instructed by means of Christians, but previous to that, and thus the testimonics of the divine books. He early also to communicate and reason, with any should also, however, be informed betorehand whom they can reach, on the subject of the that he will find in the church many good feelings of their own minds. Consequently Christians, most genuine citizens of the heav- a brief method of procedure should be enly jerusalem, if he sets about being such adopted with these, so as not to inculcate on himself. And, finally, he must be sedulously them, in an odious fashion,' things which warned against letting his hope rest on man, they know already, but to pass over thase For it is not a matter that can be easily with a light and modest tones. Thus we done, still the object with which the examples and that we therefore simply reckon up in a ourselves also are justified by their Justifier. should enduator so to proceed, that, suppos-For the issue of this will be something which ing this man of culture to have been preties and in knowledge, and to enter upon the learn the same while we are going over the way of Christ with ardor, he will not be so things with which we understand aim to be him when he was an enemy, in order that He von discover aim to have been moved to the right justify him and make him a friend decision by books, whether they be the cannon that we have advanced thus for, I nonical writings or the compositions of literary tell you how you should discuss matters thing about these at the outset, expressing counsel of any adviser.

CATECHISING THOSE WHO HAVE HAD A LIB-ERAL EDUCATION,

12. But there is another case which evidently must not be overlooked. I mean the dentity must not be overlooked. I mean the

indged by man, what man is righteous. And should say how we believe that they are aleven were this a matter which could be easily ready familiar with this and the other subject, of righteous men are set before us is not that cursory manner all those facts which require we may be justified by them, but that, as we to be formally urged upon the attention of imitate them, we may understand how we the universed and unlearned. And we must merit the highest approval, - namely viously acquainted net i any one of our this, that when the person who is hearing us, themes, he may not he ir it now as from a or rather, who is hearing God by us, has teacher; and that, in the event of his being begun to make some progress in moral quali-still ignorant of any of them, he may yet bold as to ascribe the change either to is or already taminar. Moreover, it is certainly to himself; but he will love both himself and not without advantage to interrogate the maus, and whatever other persons he loves as himself as to the means by which he was infriends, in Hun, and for His sake who loved duced to desire to be a Coristian; so that, I do not think that you need any preceptor to men worth the studying, you may say somebriefly, when either your own time or that of your approbation of them in a manner who those who are hearing you is occupied; and may suit the distinct merits which they serhow, on the other hand, you should discourse erally possess, in respect of canonical authorat greater length when there is more time at my and of skillfully a plied d because on the your command. For the very necessity of part of these expounders; and, in the case of the case recommends this, apart from the the canonical Scriptures, commending above all the most salutary modesty (of language) displayed alongside their wonderful loftiness CHAP, 8. -OF THE METHOD TO BE "PRSUED IN TOI Subject); waile, in those other productions you notice, in accordance with the

characteristic faculty of each several writer, a style of a more sonorous and, as it were, more rounded eloquence adapted to minds that are prouder, and, by reason thereof, We should certainly also elicit from weaker. him some account of himself, so that he may give us to understand what writer he chiefly perused, and with what books he was more familiarly conversant, as these were the means of moving him to wish to be associated with the church. And when he has given us this information, then if the said books are known to us, or if we have at least ecclesiastical report as our warrant for taking them to have been written by some catholic man of note, we should joyfully express our approbation. But if, on the other hand, he has fallen upon the productions of some heretic, and in ignorance, it may be, has retained in his mind anything which the true faith condemns, and yet supposes it to be catholic doctrine, then we must set ourselves sedulously to teach him, bringing before him (in its rightful superiority) the authority of the Church universal, and of other most learned men reputed both for their disputations and for their writings in (the cause of) its truth." At the same time, it is to be admitted that even those who have departed this life as genuine catholics, and have left to posterity some Christian writings, in certain passages of their small works, either in consequence of their failing to be understood, or (as the way is with human infirmity) because they lack ability to pierce into the deeper mysteries with the eye of the mind, and in (pursuing) the semblance of what is true, wander from the truth itself, have proved an occasion to the presumptuous and audacious for constructing and generating some heresy. This, however, is not to be wondered at, when, even in the instance of the canonical writings themselves, where all things have been expressed in the soundest manner, we see how it has happened, -not indeed through merely taking certain passages in a sense different from that which the writer had in view or which is consistent with the truth itself, (for if this were all, who would not gladly pardon human infirmity, when it exhibits a readiness to accept correction?), but by persistently defending, with the bitterest vehemence and in impudent arrogance,

opinions which they have taken up in perversity and error, -many have given birth to many pernicious dogmas at the cost of rending the unity of the (Christian) communion. All these subjects we should discuss in modest conference with the individual who makes his approach to the society of the Christian people, not in the character of an uneducated man,3 as they say, but in that of one who has passed through a finished culture and training in the books of the learned. And in enjoining him to guard against the errors of presumption, we should assume only so much authority as that humility of his, which induced him to come to us, is now felt to admit of. As to other things, moreover, in accordance with the rules of saving doctrine. which require to be narrated or discussed, whether they be matters relating to the faith, or questions bearing on the moral life, or others dealing with temptations, all these should be gone through in the manner which I have indicated, and ought therein to be referred to the more excellent way (already noticed).4

CHAP. 9.—OF THE METHOD IN WHICH GRAM-MARIANS AND PROFESSIONAL SPEAKERS ARE TO BE DEALT WITH.

13. There are also some who come from the commonest schools of the grammarians and professional speakers, whom you may not venture to reckon either among the uneducated or among those very learned classes whose minds have been exercised in questions of real magnitude. When such persons, therefore, who appear to be superior to the rest of mankind, so far as the art of speaking is concerned, approach you with the view of becoming Christians, it will be your duty in your communications with them. in a higher degree than in your dealings with those other illiterate hearers, to make it plain that they are to be diligently admonished to clothe themselves with Christian humility, and learn not to despise individuals whom they may discover keeping themselves free from vices of conduct more carefully than from faults of language; and also that they ought not to presume so much as to compare with a pure heart the practised tongue which they were accustomed even to put in preference. But above all, such persons should be taught to listen to the divine Scriptures, so that they may neither deem solid eloquence to be mean, merely because it is not inflated, nor suppose that the words or deeds

^{*} Reading guest, with Marriott. But if we accept guest with the Benedictine editors, the sense will = and in ignorance it may be that the true faith condemns them, has retained them in his mind.

his mind.

* Alierumque dectienmenum hominum et disputationibus
et acriptionibus in sjus verilate florentium. It may also be
= bringing before him the authority of the Church universal, as
well as both the disputations and the writings of other most
learned man well reputed in (the cause of) its truth.

³ Idiota. 4 1 Cgr. zii, 3z. See also above, 8 9.

those books, involved and covered as they despising what they see. are in carnal wrappings, are not to be drawn forth and unfolded with a view to an (ade-quate) understanding of them, but are to be NESS IN THE DUTY OF CAFECHISING, AND OF taken merely according to the sound of the letter. And as to this same matter of the utility of the hidden meaning, the existence of which is the reason why they are cailed

of men, of which we read the accounts in the use of similitudes, to prevent them from

NESS IN THE DUTY OF CATECHISING, AND OF VARIOUS CAUSES PRODUCING WEARINGS IN THE CATLEBUMEN.

14. At this point you perhaps desiderate also mysteries, the power wielded by these some example of the kind of discourse inintricacies of enigmatical utterances in the tended, so that I may show you by an actual way of sharpening our love for the truth, and instance how the things which I have recomshaking off the torpor of weiginess, is a thing mended are to be done. This indeed I shall which the persons in question must have do, so far as by God's help I shall be able. made good to them by actual experience. But before proceeding to that, it is my duty, when some subject which failed to move in consistency with what I have promised, to them when it was placed baildly before them, speak of the acquisition of the cheerfulness has its significance cherted by the detailed (to which I have alluded). For as regards working out of an allegorical sense. For it the matter of the rules in accordance with is in the hignest degree useful to such men which your discourse should be set forth, in to come to know how ideas are to be pre- the case of the catechetical instruction of a ferred to words, just as the soul is preferred person who comes with the express view of to the body. And from this, too, it follows being made a Ciristian, I have already made that they ought to have the desire to listen to good, as far as has appeared sufficient, the discourses remarkable for their truth, rather promise which I made. And surely I am than to those which are notable for their elo- under no obligation at the same time to do quence; just as they ought to be anxious to myself in this volume that which I enjoy as have friends distinguished for their wisdom, the right thing to be done. Consequently, rather than those whose chief ment is their if I do that, it will have the value of an overbeauty. They should also understand that plus. But how can the overplus be super-tucre is no voice for the ears of God save the added by me before I have fixed up the affection of the soul. For thus they will not measure of what is due? Besides, one thing act the mocker if they happen to observe any which I have heard you make the sub-retire of the prelates and ministers of the Church your complaint above all others, is the fact either calling upon God in language marked that your discourse seemed to yourselt to be by harbarisms and solecisms, or failing in poor and spiritless when you were instructing understanding correctly the very words which any one in the Christian name. Now this, I they are pronouncing, and making confused know, results not so much from want of pauses.' It is not meant, of course, that matter to say, with which I am well aware such faults are not to be corrected, so that you are sufficiently provided and formshed, or the people may say "Amen" to something from poverty of speech itself, as rather from which they plainly understand; but what is wearness of mind. And that may spring experintended is, that such things should be from the cause of which I have already spoken, piously borne with by those who have come mamely, the fact that our intelligence is better to understand how, as in the forum it is in pleased and more thoroughly arrested by that the sound, so in the church it is in the desire which we perceive in silence in the mind, and that the grace of speech resides. Therefore that we have no inclination to have our attenthat of the forum may sometimes he called tion called off from it to a noise of words good speech, but never gracious speech coming far short of representing it; or from Moreover, with respect to the sacrament the circumstance that even when discourse is which they are about to seccive, it is enough pleasant, we have more deligat in hearing or for the more intelligent simply to hear what reading things which have been expressed in the thing signifies. But with those of slower a superior manner, and which are set term intellect, it will be necessary to adopt a some-without any care or anxiety on our part, the what more detailed explanation, together with in putting together, with a view to the comprehension of others, words suddenly corceived, and leaving it an uncertain issue, or the one hand, whether such terms occur t us as adequately represent the sense, and on the other, whether they be accepted in such

¹ Caessalelias integraments envolutionique eperta.

On confuming the sense by famo pauses perturbateque

dist uguere

2 from in fine, in the in or fee a benedicte

4 house de tre, nunguous tamen benedictes

a manner as to profit; or yet again, from the then, certainly; the discourse will be languid consideration that, in consequence of their and unenjoyable which is transmitted turough being now thoroughly familiar to nurselves, the agitated and funning channel of a heart in and no longer necessary to our own advance- that condition. Consequently, seeing there ment, it becomes irksome to us to be recur- are so many causes serving to cloud the calm ring very frequently to those matters which screnity of our minds, in accordance with are urged upon the uninstructed, and our God's will we must seek remedies for them, mind, as being by this time pretty well such as may bring us relief from these feelmatured, moves with no manner of pleasure ings of heaviness, and help us to rejoice in in the circle of subjects so well-worn, and, as tervor of spirit, and to be jocund in the tran-it were, so childish. A sense of weariness is quality of a good work. "For God loveth a also induced upon the speaker when he has cheerful giver." a nearer who remains unmoved, either in that 15. Now if the cause of our sadness lies in elestrons to go on with, and the transaction us by Him who has "showed us an example of which was a pleasure to us, or appeared to that we should follow His steps." 2 For howbe more than usually needful, and when we ever much our articulate speech may differ are compelled, enter by the command of a from the vivacity of our intelligence, much the and soil of dejection, it goes on less your cause. For the love of Christ constrainin ignorance of the hidden trouble which is consuming us within. So it happens that, if

he is actually not stirred by any feeling, or in the circumstance that our hearer does not that he does not indicate by any motion of apprehend what we mean, so that we have to the body that he understands or that he is come down in a certain fashion from the elepleased with what is said.' Not that it is a valion of our own conceptions, and are under becoming disposition in us to be greedy of the necessity of dwelling long in the tednous the praises of men, but that the things which processes of syllables which come far beneata we min ster are of God; and the more we love the standard of our ideas, and have any onsly those to whom we discourse, the more de- to consider now that which we ourselves take strous are we that they should be pleased with an with a most rap d draught of mental apprethe matters which are held forth for their bension is to be given forth by the mouth of salvation; so that if we do not succeed in flesh in the long and perplexed intricacies of this, we are pained, and we are weakened, its method of enunciation; and if the great and become broken-spirated in the midst of our dissimilarity thus felt (between our utterance course, as if we were wasting our efforts to and our thought) makes it distasteful to us to no purpose. Sometimes, too, when we are speak, and a pleasure to us to keep silence, drawn on from some matter waich we are then let us ponder what has been set before person whom we are unwilling to offend, or greater is the difference of the fiesh of morby the importunity of some parties that we tauty from the equality of God. And, neverfind it impossible to get rid of, to instruct less, "although He was in the same form, any one catechetically, in such circumstances. He emptied Himself, taking the form of a we approach a duty for which great columness servant," - and so un down to the words "the is indispensable with minds already perturbed, desta of the cross." What is the explanaand grieving at once that we are not permitted tion of this but that He made Himself "weak to keep that order which we desire to observe to the weak, in order that He might gain the in our actions, and that we cannot possibly be weak?"s Listen to His follower as he excompetent for all things; and thus out of presses himself also in another place to this very heaviness our discourse as it advances is effect: "For whether we be beside ourselves, less of an attraction, because, starting from it is to God; or whether we be soher, it is for flowingly. Sometimes, too, sadness has taken eth us, because we thus judge that He died possession of our heart in consequence of for all." And how, indeed, should one be some offense or other, and at that very time ready to be spent for their souls,? if he should we are addressed thus: "Come, speak with find it irksome to him to bend himself to their this person; he desires to become a Chris- ears? For this reason, therefore, He became tran." For they who thus address us do it a little child in the midst of us, (and) like a

[•] The sentence " either to that he is addisally not stirred . . by what is small in our tied in many line 5

they are not the persons to whom it befits us to open up our feelings, we undertake with the shows of the intermediate classes or the persons to what they desire; and the shows of the intermediate classes or the persons to the probably to the speed of pleasure what they desire; and the shows of the intermediate classes or the persons of the intermediate classes or the persons to the persons of the intermediate of the persons of the intermediate of the persons of the

nurse cherishing her children. For is it a ceive correction in calmness of mind, so 25 to have infants to whom they have to do that. But if, again, no one has fold us of it, and everlast ng salvation.

SOURCE OF WEARINESS,

pleasure to hisp shortened and broken words, not to rush headlong, in the course of a star unless love mystes us? And yet men desire greater error, into the defense of our error kind of service; and it is a sweeter taing to the taing has altogether escaped our own a motter to put small morsels of masticated notice, as well as the observation of our food into her little son's month, than to eat hearers, then there is nothing to grieve over, up and devour larger pieces herself. In like provided only the same thing does not occur manner, accordingly, let not the thought of a second time. For the most part, however, the ten' recede from your heart, who covers when we recall what we have said, we ourher tender brood with her drooping feathers, selves discover something to find fault with. and with broken voice calls her chirping and are ignorant of the manner in which it young ones to her, while they toat turn away was received when it was uttered; and so from her fostering wings in their pride be- when coarry is fervent within us, we are the come a prey to birds. For if intelligence more vexed if the thing, while really false, brings delights in its purest recesses, it's ould have been received with unquestioning acceptalso be a delight to us to have an intelligent lance. This being the case, then, whenever understanding of the manner in which coarity, an opportunity occurs, as we have been findthe more complaisantly it descends to the inglauit with ourselves in silence, we orgit lowest objects, finds its way back, with all the in like manner to see to it that those persons greater vigor to those that are most secret, be also set right on the subject in a conalong the course of a good conscience which siderate method, who have fallen into some witnesses that it has sought nothing from sort of error, not by the words of God, but those to whom it has descended except their plainly by those used by us. If, on the other hand, there are any who, blinded by insensate spite, rejoice that we have committed a mis-CHAP, II. OF THE REMEDY FOR THE SECOND take, whisperers as they are, and slanderers, and "hateful to God," such characters should afford us matter for the exercise of 16. If, however, it is rather our desire to patience with pity, masmuch as also the read or hear such things as are already prepared for our use and expressed in a superior ance."4 For what is more detestable, and style, and if the consequence is that we feel it what more likely to "treasure up wrath in irksome to put together, at the time and with the day of wrath and revelation of the rightan uncertain issue, the terms of discourse on cous judgment of God," than to rejoice, our own side, then, provided only that our after the evil likeness and pattern of the devil, mind does not wander off from the truth of in the evil of another? At times, too, even the facts themselves, it is an easy matter for when all is correctly and truly spoken, either the hearer, if he is offended by anything in something which has not been understood, our language, to come to see in that very or something which, as being opposed to the circumstance how little value should be set, idea and wont of an old error, seems harsh supposing the subject itself to be rightly un- in its very novelty, offends and disturbs the derstood, upon the mere fact that there may hearer. But if this becomes apparent, and it have been some imperfection or some inac- the person shows himself capable of being set curacy in the literal expressions, which were right, he should be set right without any employed indeed simply with the view of delay by the use of abundance of authorities securing a correct apprehension of the subject- and reasons. On the other hand, if the matter. But if the bent of human infirmity offense is tacit and hidden, the medicine of has wandered off from the truth of the facts God is the effective remedy for it. And if, themselves, -although in the catechetical in- again, the person starts back and declines to struction of the unlearned, where we have to be cured, we should comfort ourselves with keep by the most beaten track, that cannot that example of our Lord, who, when men occur very readily,-still, lest haply it should were offended at His word, and shrank from turn out that our hearer finds cause of offence it as a hard saying, addressed Himself at the even in this direction, we ought not to deem same time to those who had remained, in these this to have come upon us in any other way terms, "Will ye also go away" her is than as the issue of God's own wish to put us to longht to be retained as a thoroughly "fixed the test with respect to our readiness to re- and immovable" position in our heart, that

^{*} Cf : Them is 5 # Matt. sails, 35.

^{3 (} f. Rom. i. 30. 5 Kom. ii. 5.

⁴ Rom. n. 4. [See R. V.] 6 John vi. 65.

Jerusalem which is in captivity is set free us, that when we show to persons, who have love God.

SOURCE OF WEARINESS.

very wearisome to go over repeatedly matters which are thorougaly familiar, and adapted (rather) to children. If this is the case with us, then we should endeavor to meet them with a brother's, a father's, and a mother's thus in heart, to us no less than to them will that, as they are affected while we are speaking, and we are affected while they are learning, we have our dwelling in each other; and taus, at one and the same time, they as it were in us speak what they hear, and we in them learn after a certain fashion what we teach. Is it not a common occurrence with

from the Balvelon of this world when the never seen them, certain spacious and beautitimes have run their course, and that none ful tracts, either in cities or in fields, which belonging to her shall perish, for whoever we have been in the habit of passing by witnmay perish was not of her. "For the founda-tion of God standeth sure, having this seal, have become so accustomed to the sight of The Lord knoweth them that are His; and, them, we find our own enjoyment renewed let every one toat nameth the name of Christ in their enjoyment of the noverty of the depart from iniquity " ! If we ponder these scene? And this is so much the more our things, and call upon the Lord to come into experience in proportion to the intimacy of our neart, we shall be less appreaensive of our friendship with them; because, just as the uncertain issues of our discourse, conse- we are in them in virtue of the bond of love, quent on the uncertain feelings of our hear- in the same degree do things become new to ess; and the very endurance of vexations in us which previously were old. But if we ourthe cause of a work of mercy will also be selves have made any considerable progress something pleasant to us, if we seek not our in the contemplative study of things, it is own glory in the same. For then is a work not our wish that those whom we love should truly good, when the aim of the doer gets its simply be gratified and astomshed as they impetus from charity, and, as if returning gaze upon the works of men's ainds; but it to its own place, rests again in charity. Lecomes our wish to lift teem to (the con-Moreover, the reading which delignts us, or templation of) the very skill or wisdom of any listening to an eloquence superior to our their author, and from this to (see them) rise own, the effect of which is to make us in- to the admiration and praise of the all-creating clined to set a greater value upon it than God, with whom' is the most fruitful end of upon the discourse which we ourselves have love. How much more, then, ought we to to deliver, and so to lead us to speak with a be delighted when men come to us with the reluctant or tedious utterance, will come upon purpose already formed of obtaining the us in a happier spirit, and will be found to knowledge of God Himself, with a view to be more enjoyable after labor. Then, too, (the knowledge of) whom all tungs should with a stronger confidence shall we pray to be learned which are to be learned! And God to speak to us as we wish, if we cheer-how ought we to feel ourselves renewed in fully submit to let Him speak by us as we their newness (of experience), so that if our are able. Thus is it brought about that all ordinary preaching a somewhat frigid, it may toings come together for good to them that rise to fresh warmth under (the stimulus of) their extraordinary hearing? There is also this additional consideration to help us in the CHAP. 12 -OF THE REMEDY FOR THE THERD attainment of gladness, namely, that we ponder and bear in mind out of what death of error the man is passing over into the life of 17. Once more, however, we often feel it faith. And if we walk through streets which are most familiar to us, with a beneficent cheerfulness, when we happen to be pointing out the way to some individual who had been in distress in consequence of missing his direction, how much more should be the alaclove; and, if we are once united with them rity of spirit, and how much greater the joy with which, in the matter of saving doctrine, these things seem new. For so great is the we ought to traverse again and again even power of a sympathetic disposition of mind, those tracks which, so far as we are ourselves concerned, there is no need to open up any more; seeing that we are leading a miserable soul, and one worn out with the devious courses of this world, through the paths of peace, at the command of Him who made that peace o good to us!

^{1 2 1}m. . vy. 1 Consurer act of Some Nome von 18

⁴ Some editions read arcess stronghold, instead of avers

fustead of cam, the reading on m those things, also occurs.

CHAP, 13, -OF THE REMEDY FOR THE FOURTH tion, on that of a Christian conversation in SOURCE OF WEARINGS.

18. But in good truth it is a serious demand to make upon us, to continue discoursing on to the set limit when we ful to see our hearer in any degree moved; whether it be that, under the restraints of the awe of religion, he has not the boldness to signify his approval by voice or by any movement of his body, or that he is kept back by the modesty proper to man," or that he does not understand our sayings, or that he counts them of no value. Since, then, this must be a matter of uncertainty to us, as we cannot discern his mind, it becomes our duty in our discourse to make trial of all things which may be of any avail in stirring him up and drawing him forth as it were from his place of conceat-For that sort of fear which is excessive, and which obstructs the declaration of his judgment, ought to be dispelled by the force of kindly exhortation; and by bringing before him the consideration of our brotherly affinity, we should temper his reverence for us; and by questioning him, we should ascertain whether he understands what is addressed to him; and we should impart to him a sense of confidence, so that he may give free expression to any objection which suggests itself to him. We should at the same time ask him waether he has already listened to such themes on some previous occasion, and whether perchance they fail to move him now in consequence of their being to him like things well known and commonplace. And we ought to snape our course in accordance with his answer, so as either to speak in a simpler style and with greater detail of explanation, or to refute some antagonistic opinion, or, instead of attempting any more diffuse exposition of the sul jects which are known to him, to give a brief summary of these, and to select some of those matters which are handled in a mystical manner in the holy books, and especially in the instorical narrative, the unfolding and setting forth of which may make our addresses more attractive. But if the man is of a very sluggish disposition, and if he is senseless, and without anything in common with all such sources of pleasure, then we must simply bear with him in a compassionate spirit; and, after briefly going over other points, we ought to impress upon him, in a manner calculated to inspire him with awe, the truths which are most indispensable on the subject of the unity of the Catholic Church, on that of tempta-

view of the future judgment; and we ought rather to address ourselves to God for him than address much to him concerning God

19. It is likewise a frequent occurrence that one who at first listened to us with all readiness, becomes exhausted either by the chort of hearing or by standing, and now no longer commends what is said, but gapes and yawns, and even unwillingly exhibits a disposition to depart. When we observe that, it becomes our duty to refresh his mind by saying something seasoned with an honest cheeriolness and adapted to the matter which is being aiscussed, or something of a very wonderful and amazing order, or even, it may be, something of a painful and mournful nature. Whatever we thus say may be all the better if it affects himself more immediately, so that the quick sense of self-concern may keep his attention on the alert. At the same time, however, it should not be of the kind to offend his spint of reverence by any harshness attaching to it; but it should be of a nature fitted rather to conciliate him by the friendliness which it breathes. Or else, we should relieve him by accommodating him with a seat, although unquestionably matters will be better ordered if from the outset, whenever that can be done with propriety, he sits and listens. And indeed in certain of the churches beyond the sea, with a far more considerate regard to the fitness of things, not only do the prelates sit when they address the people, but they also themselves put down seats for the people, lest any person of enfeel led strength should become exhausted by standing, and thus have his mind diverted from the most wholesome purport (of the discourse), or even be under the necessity of departing. And yet it is one thing if it be simply some one out of a great multitude who withdraws in order to recruit his strength, he being also already under the obligations which result from participation in the sacraments; and it is quite another thing if the person withdrawing is one (inasmuch as it is usually the case in these circumstances that the man is unavoidably urged to that course by the fear that he should even fail. overcome by internal weakness) who has to be initiated in the first sacriments; for a person in this position is at once restrained by t'e sense of shame from stating the reason of his going, and not permitted to stand torough the force of his weakness. This I speak from experience. For this was the case with a certain individual, a man from the country, w en I was instructing him catechetically: and from

Personner to the Catholic faith. But it is most natural to supply a The leat have simply Catholic One Ms. has Catholican Ecological Ecological

I tie by the presence which he leels for the man damana

his instance I have learned that this kind of clear 14, -or the REMEDY AGAINST THE FIFTH thing is carefully to be guarded against. For who can endure our arrogance when we fail to make men who are our brethren,' or even those who are not yet in that relation to us (for our solicitude then should be all the greater to get them to become our brethren), to be seated in our presence, seeing that even a woman sat as she listened to our Lord Hunself, in whose service the angels stand mert?" Of course if the address is to be but short, or if the place is not well adapted for sitting, they should listen standing. But that s, ould be the case only when there are many hearers, and when they are not to be formally admitted 'at the time. For when the audience consists only of one or two, or a few, who have come with the express purpose of being made Christians, there is a risk in speaking to them standing. Nevertheless, supposing that we have once begun in that manner, we ought at least, whenever we observe signs of wear. ness on the part of the hearer, to offer fam the liberty of being seated; nay more, we should utge him by all means to sit down, and we ought to drop some remark calculated at once to refresh him and to banish from his mind any anxiety which may have chanced to break in upon him and draw off his attention. For masmuch as the reasons why he remains silent and declines to listen cannot be certainly known to us, now that he is seated we may speak to some extent against the incidence of thoughts about worldly untairs, delivering ourselves either in the electul spirit to which I have already adverted, or in a serious vein; so that, if these are the particular anxieties which have occupied his mind, they may be made to give way as if indicted by name; while, on the other hand, supposing them not to be the special causes (of the loss of interest), and supposing him to be simply worn out with listening, his attention will be relieved of the pressure of weatmess when we address to oim some unexpected and extraordinary strain of remark on these subjects, in the mode of which I have spoken, as if they were the particular anxieties, -for indeed we are simply ignorant (of the true causes). But let the remark thus made be short, especially considering that it is thrown in out of order, lest the very medicine even increase the malady of wearmess which we desire to reheve; and, at the same time, we should go on rapidly with what remains, and promise and present the prospect of a conclusion nearer than was looked for.

AND SIXTH SOURCES OF WEARINESS.

20. If, again, your spirit has been broken by the necessity of giving up some other employment, on which, as the more requisite, you were now bent; and if the sadness caused by that constraint makes you catechise in no pleasant mood, you ought to ponder the fact that, excepting that we know it to be our duty, in all our dealings with men, to act in a merciful manner, and in the exercise of the sincerest charity,-with this one exception, I say, it is quite uncertain to us what is the more profital le thing for us to do, and waat the more opportune taing for its either to pass by for a time or altogether to omit. For inasmuch as we know not how the merits of men, on whose behalf we are acting, stand with God, the question as to what is expedient for them at a certain time is something which, instead of being able to consprehend, we can rather only surmise, without the aid of any (clear) interences, or (at best) with the slenderest and the most uncertain. Therefore we ought certainly to dispose the matters with which we have to deal according to our intelligence; and then, if we prove able to carry them out in the manner upon which we have resolved, we should repore, not indeed that it was our will, but that it was God's will, that they should thus be accomplished. But if anything unavoidable happens, by which the disposition thus proposed by us is interfered with, we should bend ourselves to it readay, lest we be broken; so that the very disposition of affairs which God has preferred to ours may also be made our own. For it is more in accordance with propriety that we should follow His will than that He should follow ours. Besides, as regards this order in the doing of thangs, which we wish to keep in accordance with our own judgment, surely that course is to be approved of in which objects that are superior have the precedence. Why then are we aggreeved that the precedence over men should be held by the Lord God in His vast superiority to us men, so that in the said love which we entertain for our own order, we should thus (exhibit the disposition to) despise order? For "no one orders for the better" what he has to do, except the man who is rather ready to leave undone what he is prohibited from doing by the divine power, than desirous of doing that which he meditates in his own human cogitations. For "there are many devices in a man's heart; nevertheless, the counsel of the Lord stands for ever.".

⁴ Prov. six. 21,

distressed, this ought to operate, not in the guard against imitating those who are Christo take care not to suffer himself to be so moved by their numbers as either to be dewhere they are, or to wish to be there in such cheerfully from the rich vein of clianty. dress is the more glowing to which a present of being duller, we atter with greater fire and that is given to us," a venemence under such feelings things which, in times of greater ease, we would give forth chap, 15 .- OF THE METHOD IN WHICH OLD AIL in a colder and less energetic manner. And this should make us rejoice that an opporturity is afforded us under which the emotions some fruit.

22. If, however, grief has taken possession of us on account of something in which we ourselves have erred or sinned, we should bear in mind not only that a "broken spirit is a sacrifice to God," but also the saying, "Like as water quenchet i fire, so alms sin;

21. But if our mind is agreated by some and again, "I will have mercy," saith He, cause of offense, so as not to be capable of "rather than sacrifice." Therefore, as in delivering a discourse of a caim and enjoyable, the event of our being in peril from fire we strain, our charity towards those for whom would certainly run to the water in order to Christ died, desiring to redeem them by the get the fire extinguished, and we would be price of His own blood from the death of the grateful if any person were to offer it in the errors of this world, ought to be so great, that immediate vicinity; so, if some flame of sia the very circumstance of intedigence being has risen from our own stack, and if we are I roug it us in our sadness, regarding the ad- troubled on that account, when an opporvent of some person who longs to become a tunity has been given for a most merestal Corretian, ought to be enough to cheer us work, we should rejoice in it, as if a fountain and desepate that heaviness of spirit, just as were offered us in order that by it the conthe delights of gain are wont to soften the flagration which had burst forth might be expain of losses. For we are not (fairly) tinguished. Unless haply we are foolso oppressed by the offense of any individual, enough to think that we ought to be reader onless it be tout of the man whom we either in lumning with bread, wherewith we may his perceive or believe to be peristing himself, the belly of a hungry man, than with the or to be the occasion of the undoing of some word of God, wherewith we may instruct the weak one. Accordingly, one was comes to mind of the man who feeds on it." There is us with the view of being formally admitted, this also to consider, namely, that if it would in that we cherish the hope of his ability to only be of advantage to us to do this thing. go forward, should wipe away the sorrow and entail no disadvantage to leave it undone. Caused by one who fails us. For even if the we might despise a remedy offered in an indread that our proselyte may become the happy tashion in the time of perd with a view child of hell! comes into our thoughts, as, to the safety, not now of a neighbor, but of there are many such before our eyes, from ourselves. But when from the mouth of the whom those offenses arise by which we are Lord this so threatening sentence is heard, "Thou wicked and slothful servant, thou way of keeping us back, but rather in the way oughtest to give my money to the ex-of stimulating us and spurring us on. And changers,"7 what madness, I pray thee, is it in the same measure we ought to admonish thus, seeing that our sin pains us, to be him whom we are instructing to be on his minded to sin again, by relusing to give the Lord's money to one who desires it and asks tians only in name and not in very truth, and it! When these and such like considerations and reflections have succeeded in dispelling the darkness of weary feelings, the strous of following them, or to be reluctant to bent of mind is rendered apt for the duty of follow Cur st on their account, and either to cateenising, so that that is received in a pleasbe unwilling to be in the Church of God, ant manner which breaks forth vigorously and a character as they bear. And somehow or these things indeed which are uttered here other, in admonitions of this sort, that adare spoken, not so much by me to you, as rather to us all by that very "love which is sense of grief supplies the fuel; so that instead shed abroad in our hearts by the Holy Spin:

> DRISS SHOULD BE ADAPTED TO DIFFERENT CLASSES OF HEARERS.

23. But now, perhaps, you also demand of of our mind pass not away without yielding me as a debt that which, previous to the promse which I made, I was under no obligation to give, namely, that I should not count it burdensome to unfold some sort of example of the discourse intended, and to set it before you for your study, just as if I were my-

⁴ Hos vi 6
6 Reading estand edentes for which some edition give standard with a standard it.
5 Mats. 225, 30, 37.

in mind the fact that the mental effort is of age or sex, one proceeding from this or the one kind in the case of a person who di tates, other sect, from this or the other common is of quite another kind in the case of a per- terence of my feelings does my discourse son was speaks with a present hearer to whom itself at once set out, go on, and reach its to direct his attention. And further, it is to end. And masmuch as, although the same be remembered that, in this latter instance in charity is due to all, yet the same medicine is no other person at hand to pronounce judg- together with others; is at puns to edify ment on us; whereas it is of a different order some, tremblingly apprehends being an oflie, and when there stands around him an erect to others; is gentle to some, severe to audience of persons holding dissimilar opin- others; to none an enemy, to all a mother. ions; and again, that in this exercise of teach. And when one, who has not gone through the ing, the effort will be of one sort when only a kind of experience to which I refer in the single individual is being instructed, while all same spirit of charity, sees us attaining, in the rest listen, like persons judging or attest virtue of some gift which has been conferred ting things well known to them, and that it upon us, and which carries the power of present wait for what we have to deliver to nature in the mouth of the multitude, ne them; and once more, that, in this same in-counts us happy on that account. But may stance, the effort will be one thing when all God, into whose cognizance the "groaning are seated, as it were, in private conference of them that are bound enters," ! look upon with a view to engaging in some discussion, our humility, and our labor, and forgive us and that it will be quite another thing waen all our sins. Wherefore, if anything in us the people sit silent and intent on giving their has so far pleased you as to make you deattention to some single speaker who is to sirous of hearing from us some remarks on address them from a higher position. It will the subject of the form of discourse which likewise make a considerable difference, even you ought to follow,' you should acquire a when we are discoursing in that style, whether more thorough understanding of the matter there are few present or many, whether they by contemplating us, and listening to us waen are learned or unlearned, or made up of both we are actually engaged with these topics, classes combined; whether they are city-bred than by a perusal when we are only dictating or rustics, or both the one and the other to- tuem. getner; or wnetaer, again, they are a people composed of all orders of men in due propor CHAP 16,-A SPECIMEN OF A CATECHETICAL ADtion. For it is impossible but that they will affect in different ways the person who has to speak to them and discourse with them, and that the address waich is delivered will both us here suppose that some one has come to bear certain features, as it were, expressive us who desires to be made a Unristian, and of the feelings of the mind from which it pro- who belongs indeed to the order of private ceeds, and also influence the hearers in different ways, in accordance with that same differ- but to that of the city-bred, such as those ence (in the speaker's disposition), while at whom you cannot fall to come across in numthe same time the hearers themselves will bers in Carthage. Let us also suppose that, influence one another in different ways by on being asked whether the inducement leadthe simple force of their presence with each ing him to desire to be a Christian is any adother. But as we are dealing at present with vantage looked for in the present life, or the the matter of the instruction of the unlearned, rest which is hoped for after this life, he has I am a witness to you, as regards my own ex-answered that his inducement has been the perience, that I find myself variously moved, rest that is yet to come. Then perchance according as I see before me, for the pur-such a person might be instructed by us in poses of catechetical instruction, a highly some such strain of address as the following: educated man, a dull fellow, a citizen, a forindividual, a man of honors, a person occupy- quarrett.

self engaged in catechising some individual, ing some position of authority, an individual Before I do that, however, I wish you to keep of this or the other nation, of this or the other with a future reader in his view, and that it error, and ever in accordance with the difparticular, the effort is of one kind when one not to be administered to all, in like manner is admonishing in private, and when there is charity itself travails with some, is made weak when one is conveying any instruction in pub-fense to others; bends to some, lifts itself will be different when all those who are pleasing, a certain repute of an eulogistic

> DRESS; AND FIRST, THE CASE OF A CATECHU-MIN WITH WORTHY VIEWS.

24. Nevertheless, however that may be, let persons,4 and yet not to the class of rustics,

eigner, a fich man, a poor man, a private the lens is the lens in the lens in

ever.

those theatres and spectacles which are at the baths, they are all things of which one their disposal in great cities for nothing, But it fares with these, too, in the same way; or they waste their small means in luxury; and subsequently, under pressure of want, break out into thefts and burglaries, and at times even into highway robberies, and so they are suddenly filled with fears both numerous and great; and men who a little the same of the same of the same way of the same of the same way of the same of the same

"Tranks he to God, my brother; cordially before were singing in the house of revelve, do I wish you joy, and I am glad on your ac- are now dreaming of the sorrows of the count that, amid all the storms of this world, prison. Moreover, in their eager desotion which are at once so great and so dangerous, to the public spectacles, they come to resemyou have bethought yourself of some true and ble demons, as they make men by their cries certain security. For even in this life men to wound each other, and instigate those woo go in quest of rest and security at the cost have done them no hurt to engage in furious of heavy labors, but they fail to find such in contests with each other, while they seek to consequence of their wicked lusts. For their please an insane people. And if they perthought is to find rest in things which are ceive any such to be peaceably disposed, they uniquiet, and which endure not. And these straightway hate them and persecute them, objects, masmuch as they are withdrawn from and raise an outery, asking that they should them and pass away in the course of time, be beaten with clubs, as if they had been in agitate them by fears and griefs, and suiter collusion to cheat them; and this imquity them not to enjoy tranquility. For if it be they force even the judge, who is the (apthat a man seeks to find his rest in wealth, pointed) avenger of iniquities, to perpetrate, he is rendered proud rather than at ease. On the other hand, if they observe such men Do we not see how many have lost their exerting themselves in horrid hostilities riches on a sudden,-how many, too, have against each other, whether they be those been undone by reason of them, either as who are called sinter, or theatrical actors and they have been covering to possess them, or players,3 or charioteers, or hunters,—those as they have been borne down and despoiled wretched men whom they engage in conflicts of them by others more covetous than them- and struggles, not only men with men, but selves? And even should they remain with even men with beasts, then the fiercer the the man all his life long, and never leave fury with which they perceive these unhappy their lover, yet would be himself (have to) creatures rage against each other, the better leave them at his death. For of what measure they like them, and the greater the enjoyis the lite of man, even if he lives to old age? ment if ey have in them; and they favor them. Or when men desire for themselves old age, when thus excited, and by so favoring them. what else do they really desire but long in- they excite them all the more, the spectators firmity? So, too, with the honors of this themselves striving more madly with each word, -- what are they but empty pride and other, as they espouse the cause of different vanity, and peril of run? For holy Script- combatants, than is the case even with those ure speaks in this wise: 'All flesh is grass, very men whose madness they madly proand the glory of man is as the flower of grass, voke, while at the same time they also long. The grass withereth, the flower thereof falleth to be spectators of the same in their mad away; but the word of the Lord endureth for frenzy,5 How then can that mind keep the ever ' Consequently, if any man longs for soundness of peace which feeds on strifes and true rest and true felicity, he ought to lift his contentions? For just as is the food which hope off things which are mortal and transition received, such is the health which results, tory, and fix it on the word of the Lord; so In fine, although mad pleasures are no pleasthat, cleaving to that which endures for ever, ures, nevertheless let these things be taken he may lumiself together with it endure for as they are, and it still remains the case that, whatever their nature may be, and whatever 25 "There are also other men who neither the measure of enjoyment yielded by the crave to be rich nor go about seeking the vain boasts of riches, and the inflation of honors, pomps of honors, but was nevertheless are and the spendthrift pleasures of the taverns, minded to find their pleasure and rest in and the contests of the theatres, and the im-

little fever deprives us, while, even from it altogether, they are troubled with the those who still survive, it takes away the thought that they are serving God without whole false happiness of their life. Then reason, and so they readily fall away from the there remains only a void and wounded con- faith. science, destined to apprehend that God as a Judge whom it refused to have as a Father, that everlasting blessedness and perpetual and destined also to find a severe Lord in rest which is promised as the lot destined for Him whom it scorned to seek and love as a the saints after this life, and who desires to tender Father. But thou, masmuch as thou become a Christian, in order that he may not seekest that true rest which is promised to pass into eternal fire with the devil, but enter Christians after this life, wilt taste the same sweet and pleasant rest even here among the bitterest troubles of this life, if thou continuest to love the commandments of Him who hath promised the same. For quickly will thou feel that the fruits of righteousness are sweeter than those of unrighteousness, and that a man finds a more genuine and pleasurable joy in the possession of a good conscience in the midst of troubles than in that of an evil conscience in the midst of delights. For thou hast not come to be united to the Church of God with the idea of seeking from it any fears hell; so that even were God to say to temporal advantage.

CHAP, 17, -THE SPECIMEN OF CATECHETICAL DISCOURSE CONTINUED, IN REFERENCE SPECI-ALLY TO THE REPROVAL OF FALSE AIMS ON THE CATECHUMEN'S PART.

desiring to become Christians is either that not to offend Him whom he so greatly loves; they may gain the favor of men from whom in whom alone also there is the rest which they look for temporal advantages, or that eye hath not seen, neither hath ear heard, they are reluctant to oftend those whom they neither hath it entered into the heart of man fear. But these are reprobate; and although (to conceive), -the rest which God nath prethe church bears them for a time, as the thresh- pared for them that love Him," ing-floor bears the chaff until the period of wintogether with that in the barn, but are destined one moment of time. for the fire, which is their due. There are labored in the view that He might enjoy (a also others of better hope indeed, but never-needful) rest, since indeed "He spake, and theless in no inferior danger. I mean those they were made; He commanded, and they who now fear God, and mock not the Chris- were created;" but that He might signify strongly established and excelling in this are past, and justifies the man who previously worldly prosperity, while they themselves either possess it in a smaller degree or miss

27. "But as to the man who has in view into the eternal kingdom together with Christ,' such an one is truly a Christian; (and he will be) on his guard in every temptation, so that he may neither be corrupted by prosperity nor be utterly broken in spirit by adversity, but remain at once modest and temperate when the good things of earth abound with him, and brave and patient when tribulations overtake him. A person of this character will also advance in attainments until he comes to that disposition of mind which will make him love God more than he him, 'Avail yourself of carnal pleasures for ever, and sin as much as you are able, and you shall neither die nor he sent into hell, but you will only not be with me,' he would be terribly dismayed, and would altogether abstain from sinning, not now (simply) with the purpose of not falling into that of which 26, "For there are some whose reason for he was wont to be afraid, but with the wish

28. " Now, on the subject of this rest nowing, yet if they fail to amend and begin Scripture is significant, and refrains not to to be Christians in sincerity in view of the speak, when it tells us how at the beginning everlasting rest which is to come, they will of the world, and at the time when God made be separated from it in the end. And let not heaven and earth and all things which are in such flatter themselves, because it is possible them, He worked during six days, and rested for them to be in the threshing-floor along on the seventh day. For it was in the power with the grain of God. For they will not be of the Almighty to make all things even in For He had not tian name, neither enter the church of God how, after six ages of this world, in a seventh with an assumed heart, but still look for their age, as on the seventh day, He will rest in felicity in this life, expecting to have more His saints; masmuch as these same saints shall felicity in earthly things than those enjoy rest also in Him after all the good works in who refuse to worship God. And the conse- which they have served Him, -which He Himquence of this false anticipation is, that when self, indeed, works in them, who calls them, and they see some wicked and impious men instructs them, and puts away the offenses that

Fr. Cor or 9.

rightly said to work (that in them), so, when ruptible bodies at that period, before the punthey rest in Him, He is rightly said to rest imment of sin invaded them in the form of H.mself. For, as regards Himself, He seeks mortality, -but for this purpose, that the no cessation, because He feels no labor, man might at once have glory of the woman Moreover He made all things by His Word; in so far as he went before ner to God, and and His Word is Christ Himself, in whom present in himself an example to her for imi-the angels and all those purest spirits of tation in holiness and piety, even as he nimheaven rest in holy silence. Man, however, self was to be the glory of God in so far as he in that he fell by sin, has lost the rest which followed his wisdom: he possessed in His divinity, and receives it 30, "Therefore the he place them in a cerought we to love God who has so loved us as pleaned the earth with the good things proper pred and prophetically announced.

OTHER OBJECTS.

bodies celestial or terrestrial alike, or whether Above all, why should He not do so, since they be tungs which are not seen, such as He also foreknew this, namely, that from the are those spirits whereby bod es are animated race of that mortality there would spring

was ungodly. For as, when by His gift they be an helpmeet for him: not for carnal conwork that which is good, He is Himself cupiscence, since, indeed, they had not cor-

again (now) to His humanity; and for this tain locality of perpetual blessedness, which purpose He became man, and was born of a the Scripture designates Paradise; and be woman, at the seasonable time at which He gave them a commandment, on condition of Himself knew it belowed it so to be fulfilled, not violating which they were to continue for And from the flesh assuredly He could not ever in that blessedness of immortality; wane, sustain any contamination, being Himself on the other hand, if they transgressed it, rather destined to purity the flesh. Of His they were to sustain the penalties of mortalleture coming the ancient saints, in the ity. Now God knew beforehand that they revelation of the Spirit, had knowledge, and would trangress it. I Nevertheless, in that He prophesied. And thus were they saved by is the autior and maker of everything good, believing that He was to come, even as we are He chose rather to make them, as He also saved by believing that He has come. Hence made the beasts, in order that He might reto have sent His only Son, in order that He to earth. And certainly man, even smill might endue Himself with the lowliness? of man, is better than a beast. And the comour mortality, and die both at the hands of mandment, which they were not to keep, He sinners and on behalf of sinners. For even yet preferred to give them, in order that t ev in times of old, and in the opening ages, the might be without excuse when He should depth of this mystery ceases not to be prefig- begin to vindicate. Himself against toem, For whatever man may have done, he finds God worthy to be praised in all His doings: CHAP, 18 .- OF WHAT IS TO BE RELIEVED ON If he shall have acted rightly, he finds Him THE SUBJECT OF THE CREATION OF MAN AND WORthy to be praised for the righteousness of His rewards: if he shall have sinned, he finds Him worthy to be praised for the righteous-29, "Whereas, then, the omnipotent God, ness of His punishments: if he shall have who is also good and just and merciful, who confessed his aims and returned to an upright made all things,-whether they be great or life, he finds Him worthy to be praised for small, whether they be highest or lowest, the mercy of his pardoning favors. Why, whether they be things which are seen, such then, should God not make man, although as are the heavens and the earth and the sea, He foreknew that he would sin, when He and in the heavens, in particular, the san and might crown him if he stood, and set him the moon and other luminaries, and in the right if he fell, and help him if he rose, earth and the sea, again, trees and shrubs Himself being always and everywhere glorious and animals each after their kind, and all in goodness, righteoveness, and elemency? and endowed with life, -made also man after, saints, who should not seek their own, but His own image, in order that, as He Him-self, in virtue of His omnipotence, presides ing deliverance from every corruption by worover universal creation, so man, in virtue of shipping Him, should be counted worthy to that intelligence of his by which he comes to ave for ever, and to live in blessedness with know even his Creator and worships Him, the holy angels? For He who gave freedom might preside over all the living creatures of of will to men, in order that they might worearth: Whereas, too, he made the woman to ship God not of slavish necessity but with in-2 Hamanitate, = humanity, also occurs instead of Aumilia and hence neither did the angel, who, in com-

pany with other spirits who were his satellites, respect of bodily presence in the day of judgforsook in pride the obedience of God and ment. For all men who love pride and tembecame the devil, do any hurt to God, but to poral power with vain elation and pomp of of souls' that leave Him, and out of their tions on such things and seck titer own glory righteous thisery to furnish the inferior sec- in the subjection of men, are bound fast totrons of His creatures with the most approgetimer in one association; may, even although priate and bentting laws of His wonderful they frequently fight against each other on dispensation. Consequently, nettier did the account of these things, they are nevertheless devil in any manner marm God, whether in precipitated by the like weight of list into falling numselt, or in seducing man to death; the same abyss, and are imited with each nor did man himself in any degree impair the other by similarity of manners and ments truth, or power, or blessedness of H.s Maker, in that, when his partner was seduced by the seek the glory of God and not their own, and devil, ie of his own deliberate inclination who follow Him in piety, belong to one felconsented onto her in the doing of that waich lowship. And, notwithstanding this, God is God had forbidden. For by the most right- most merciful and patient with ungodly men, cous laws of God all were condemned, God and offers them a place for penitence and Hanself being glorious in the equity of retri amendment, bution, we le they were shamed through the 32. "For with respect also to the fact that degraction of panishment; to the end that He destroyed all men in the flood, with the min, when he threed away from his Creator, exception of one righteons mun together with should be overcome by the devil and made his house, whom He willed to be saved in his subject, and that the devil might be set the ark, He knew indeed that they would not before man as an enemy to be conquered, amend themselves; yet, nevertheless, as the when he turned again to his Creator; so that building of the ark went on for the space of whoseever's fould consent unto the devil even a hundred years, the white of God which was to the end, might go with him into eternal to come upon them was certainly presented to punishments; whereas those who should num-them; and it trey only would have turned to life themselves to God, and by His grace God, He would have spared them, as at a overcome the devil, might be counted worthy later period. He spared the city of Ninevell of eternal rewards,

SPAKALION

31. "Ne ther ought we to be moved by the consideration that many consent unto the devil, and few follow God; for the grain, too, in comparison with the chaff, has greatly the elefect in number. But even as the husbandmain knows what to do with the mighty heap of chaff, so the multitude of sinners is nothing to God, who knows what to do with them, so as not to let the administration of His kingdom be disordered and dishonored in any part. Nor is the devil to be supposed to have proved victorious for the mere reason of his drawing away with him more than the few by whom he may be overcome. In this way there are two communities-one of the ungodly, and another of the holy-which are carried down from the beginning of the human race even to the end of the world, which are at present commingled in respect of bodies, but separated in respect of wills, and which, moreover, are destined to be separated also in

For God knoweth how to dispose arrogance, and all spirits who set their affec-

when it repented, after He had announced to it, by means of a propnet, the destruction CHAP, 19, -or the co-paistence or 6000 and that was about to overtake it. Thus, more-1011 A 1111 CHERCH, AND THEIR FIRM over, God acts, granting a space for repentance even to those who He knows will persist in wickedness, in order that He may evereise and instruct our patience by His own example; whereby also we may know how greatly it befits us to bear with the evil in long-suffering, when we know not what manner of men they will prove hereafter, seeing that He, whose cognizance nothing that is yet to be escapes, spares taem and safters them to live, Under the sacramental sign of the flood, however, in which the righteous were rescued by the wood, there was also a fore-announcement of the Church which was to be, which Christ, its King and God, has raised on high, by the mystery of His cross, in safety from the sulmersion of this world. Moreover, God was not ignorant of the fact that, even of those who had been saved in the ark, there would be born wicked men, who would cover the face of the earth a second time with iniquities. But, nevertheless, He both gave them a pattern of the future judgment, and fore-announced the deliverance of the holy by the

² Rather Square. See the correction made in the Retrac-dations of the asigned with the Introductive Notice. 2 The confidence is united by several ress.

mystery of the wood

faithful of all nations might be called his is the Head. children in the future. Of him was born a people, by whom the one true God who made CHAP. 20, -OF ISRAEL'S BONDAGE IN EGYPT. heaven and earth should be worshipped when all other nations did service to idols and evil spirits. In that people, plainly, the future ingly for the beavenly fatherland, to whom through prophecy was revealed the coming humiliation of God in the person of our King and Lord Jesus Christ, in order that they might be made whole of all pride and arrogance through that faith. And with respect to these saints who in point of time had precedence of the birth of the Lord, not only their speech, but also their life, and their marriages, and their children, and their doings, constituted a prophecy of this time, at out of all nations through faith in the passion of Christ. By the instrumentality of those holy patriarchs and prophets this carnal people of Israel, who at a later period were also called Jews, had ministered unto them at once those visible benefits which they eagerly desired of the Lord in a carnal manner, and those chastisements, in the form of bodily punishments, which were intended to ter-

For even after these rify them for the time, as was befitting for things wakedness did not cease to sprout tien obstinacy. And in all these, nevertheforth again through pride, and lusts, and illicit less, there were also spiritual mysteries signiin pleties, when men, forsiking their Creator, fied, such as were meant to bear upon Cornst not only fell to the (standard of the) creature and the Church; of which Church those which God made, so as to worship instead of saints also were members, although they ex-God that which God made, but even bowed isted in this life previous to the birth of their souls to the works of the hands of men Christ, the Lord, according to the fiesh. For and to the contrivances of craftsmen, wherein this same Christ, the only-begotten Son of a more snameful triumph was to be won over God, the Word of the Father, equal and cothem by the devil, and by those evil spints eternal with the Father, by whom all things who resoure in finding themselves adored and were made, was Himself also made man for reverenced in such talse devices, while they our sakes, in order that of the whole Church, feed 'their own errors with the errors of men, as of His whole body, He might be the Head 33. "But in truth there were not wanting But just as when the whole man is in the pro-in those times righteous men also of the kind cess of being born, although he may put the to seek God prously and to overcome the hand forth first in the act of birth, yet is that pride of the devil, citizens of that holy com- hand joined and compacted together with the munity, who were made whole by the humin- whole body under the head, even as also ation of Christ, which was tuen only destined among these same patriarchs some were horn' to enter, but was revealed to them by the with the hand put forth first as a sign of this Spir t. From among these, Abraham, a pour very thing: so all the saints who lived upon and faithful servant of God, was chosen, in the earth previous to the birth of our Lord order that to him might be shown the sacra- Jesus Christ, although they were horn antement of the Son of God, so that thus, in cedently, were nevertueless united under the virtue of the imitation of his faith, all the Head with that universal body of which He

> THEIR DELIVERANCE, AND THEIR PASSAGE THROUGH THE RED SEA.

34. "That people, then, having been Courch was much more evidently prefigured, brought down into Egypt, were in bondage For in it there was a carnal multitude that to the harshest of kings; and, taught by the worsupped God with a view to visible bene- most oppressive labors, they sought their defits. But in it there were also a few who liverer in God; and there was sent to them thought of the future rest, and looked long- one belonging to the people themselves. Moses, the Loly servant of God, who, in the might of God, terrified the impious nation of the Egyptians in those days by great miracles, and led forth the people of God out of that land through the Red Sea, where the water parted and opened up a way for them as they crossed it, whereas, when the Egyptians pressed on in pursuit, the waves returned to their c annel and overwhelmed them, so that they perished. Thus, then, just as the earth through the agency of the flood was which the Church is being gathered together cleansed by the waters from the wickedness of the sinners, who in those times were destroyed in that inundation, while the righteous escaped by means of the wood; so the people of God, when they went forth from Egypt, found a way through the waters by which their enemies were devoured. Nor was the sacrament of the wood wanting there. For Moses smote with his rod, in order that that miracle might be effected. Both these

I fastead of you and the reading weatest, -mer, is also found

^{4 (}sen may all manyin apage.

But more clearly was the passion of Christ they were observed only and not understood, prefigured in the case of that people, when 36, 55 In this manner, then, through many lamb, and to mark their door posts with its be tedious to enumerate in complete detail, blood, and to celebrate this rite every year, and which we now see in their fulfillment in and to designate at the Lord's passover. For the Church, that people were brought to the surely property speaks with the utmost plant. land of promise, in which they were to reign ness of the Lord Jesus Christ, when it says in a temporal and carnal way in accordance that "He was led as a lamb to the siang ster." And with the sign of His passon a decrease, thou art this day to be marked on tay forenead, as on the door-post, and all founded, that most celebrated city of God, Caristians are marked with the same.

through the wilderness for forty years. They also received the law ar teen by the finger of God, under which name the Holy Spirit is on of peace. The citizens thereof are all members and fingers to be thought of as exthat there appears a certain kind of division, while nevertheless there is no separation from purase But whether this may be the case, or whatever other reason may be assigned emilient, of whose seed according to the flesh God, we ought not at any rate to think of the form of a human Lody when we hear this expression used. The people in question, then, received the law written by the finger of God, and that in good sooth on tables of Church, with which you will have it in your stone, to signify the hardness of their heart power to acquaint yourself by degrees in the in that they were not to fulfill the law. For, as they eagerly sought from the Lord gifts meant for the uses of the body, they were CHAP. 21. OF THE BABYLONISH CAPTIVITY. held by carnal fear rather than by spiritual charity. But nothing fulfills the law save Consequently, they were burdened with many visible sacraments, to the intent that they should feel the pressure of the yoke of hondage in the observances of meats, and in the sacr fices of animals, and in other rites. innumerable; which things, at the same time, were signs of spiritual matters relating to the Lord Jesus Christ and to the Church; which, furthermore, at that time were both understood by a few holy men to the effect of

are signs of holy haptism, by which the faith- yielding the fruit of salvation, and observed fel pass into the new life, while their sins are by them in accordance with the fitness of the done away with like enemies, and periso, time, while by the multitude of carnal men

they were commanded to slay and eat the varied signs of things to come, which it would which, while in bondage, served as a sign of 35. "Lacreafter this people was conducted the free city, which is called the heavenly signified, as it is declared with the utmost sonetified men, who have been, who are, and planness in the Gospel. For God is not de- who are yet to be; and all sanctified spirits, fined by the form of a body, neither are even as many as are obedient to God with pious devotion in the exalted regions of istent in Him ii. the way in which we see heaven, and imitate not the impious pride of them in ourselves. But, masmuch as it is the devil and his angels. The King of this through the Holy Spirit that God's gifts are city is the Lord Jesus Christ, the Word of divided to His saints, in order that, although God, by whom the highest angels are govthey vary in their capacities, they may never- erned, and at the same time the Word that theless not lapse from the concord of charity, took unto Himself numan nature,4 in order and maximuch as it is especially in the fingers that by Him men also might be governed, who, in His fellowship, shall reign all together in eternal peace. In the service of prefigurunity, this may be the explanation of the ing this King in that earthly kingdom of the people of Israel, King David stood forth prefor the Holy Spirit being called the finger of that truest King was to come, to wit, our Lord Jesus Christ, 'who is over all, God blessed for ever.' In that land of promise many things were done, which held good as figures of the Christ who was to come, and of the Holy Books.

AND THE THINGS SIGNIFIED THEREBY,

37. "Howbeit, after the lapse of some generations, another type was presented, which bears very emphatically on the matter in nand, For that city was brought into captivity, and a large section of the people were carried off into Babylonia. Now, as Jerusa-lem signifies the city and fellowship of the saints, so Babylonia signifies the city and fellowship of the wicked, seeing that by interpretation it denotes confusion. On the sub-

t Cf (all iv at.

⁴ Homshern 5 t Kings to 13.

the kings of this world. For the doctrine of bandry; ye are God's building." the apostles speaks also in this wise, that, 38. ** And, indeed, after the lapse of the every soul should be subject to the higher detriment to the worship of our God, we render to the rulers in the constitution of human quently by the Romans and made tributary the powers that are of man and of earth, even until, at the end of the predetermined time which the seventy years signify, the Church

sect of these two cities, which have been shall be delivered from the confusion of this running their courses, mingling the one with world, like as Jerusalem was to be set free the other, through all the changes of time from the captivity in Babylonia. By occafrom the beginning of the human race, and sion of that captivity, however, the kings of which shall so move on together until the end earth too have themselves been led to forsake of the world, when they are destined to be sep- the idols on account of which they were wont arated at the last judgment, we have spoken to persecute the Christians, and have come already a little ago. That captivity, then, to know, and now worship, the one true God of the city of Jerusalem, and the people thus and Carist the Lord; and it is on their behalf carried into Bahylonia in bondage, were or- that the Apostle Paul enjoins prayer to be dained so to proceed by the Lord, by the made, even although they should persecute voice of Jeremiah, a prophet of that time.' the Church. For he speaks in these terms: And there appeared kings! of Babylon, under whom they were in slavery, who on occa- tions, adorations, " intercessions, and givings sion of the captivity of this people were so of thanks be made for kings, for all men, and wrought upon by certain miracles that they came to know the one true God who founded universal creation, and worshapped Him, and charity. Accordingly peace has been commanded that He should be worsh pped. given to the Church by these same persons, Moreover the people were ordered both to although it be but of a temporal sort,—a tempray for those by whom they were detained poral quiet for the work of building houses in captivity, and in their peace to hope for ofter a spiritual fashion, and planting garpeace, to the effect that they should beget dens and vineyards. For witness your own children, and build houses, and plant gardens case, too, -at this very time we are engaged. and vineyards.4 But at the end of seventy by means of this discourse, in building you years, release from their captivity was prom- up and planting you. And the like pro-case ised to them.5 All this, furthermore, signi- is going on throughout the whole circle of fied in a figure that the Church of Carist in lands, in virtue of the peace allowed by all His sunts, who are citizens of the heavenly Christian kings, even as the same apostle Jerusalem, would have to do service under thus expresses himself: 'Ye are God's hus-

seventy years of which Jeremiah had mystipowers,' and that there 'should be rendered cally prophesied, to the intent of prefiguring all taings to all men, tribute to whom tribute the end of times, with a view still to the per-(is due), custom to whom custom,'6 and all fecting of that same figure, no settled peace other things in like manner which, without and liberty were conceded again to the Jews. Thus it was that they were conquered subsesociety: for the Lord Himself also, in order From that period, in truth, at which they reto set before us an example of this sound ceived the land of promise and began to have doctrine, did not deem it unworthy of H.m kings, in order to preclude the supposition to pay tribute? on account of that human that the promise of the Christ who was to be individuality, wherewith He was invested, their Liberator had met its complete fulfill-Again, Christian servants and good believers ment in the person of any one of their kings, are also commanded to serve their temporal Carist was prophesied of with greater clearmasters in equanimity and faithfulness; ness in a number of prophecies; not only by whom they will hereafter judge, if even on David lumself in the book of Psalms, but also to the end they find them wicked, or with by the rest of the great and holy prophets, whom they will hereafter reign in equality, if even on to the time of their conveyance into they too shall have been converted to the true captivity in Babylonia; and in that same God. Still all are enjoined to be subject to captivity there were also prophets whose mission was to propaesy of the coming of the Lord Jesus Christ as the Liberator of all And after the restoration of the temple, when the seventy years had passed, the Jews sus-

^{*} See Chapter xix * Inc xxv to, xxix, 2, 3 Dun c. 67 (eq. vi. so, 1 Each (? Del 4) * 4 fer xxix e-7 * 5 fer xxv to 6 K m xi 1 7 Mail xxiv e-2 * 7 ve. xspele however, literally = on ne ount of that head of an, etc. * 2 Epst vi. 5

is finited of orationes, the better authenticated reading is aderationer.

It is fin. 0 1.3.

13 1 Cer. in 3, cf for axy 12, xmx 10.

tained grievous oppressions and sufferings at the commandment. Who is there, moreover, the hands of the kings of the Gentiles, fitted who should not be carnestly disposed to give to make taem understand that the Liberator the return of love to a God of supreme rigidwas not yet come, whom they failed to appre- coursess and also of supreme mercy, who hend as one who was to effect for them a has first loved men of the greatest unrightlonged for on account of a carnal liberation.

30 "Five ages of the world, accordingly, has ing been now completed (there has entered nature, was designed thus to become capable the sixth). Of these ages the first is from not only of hwaig with them, I at also of dythe beginning of the human race, that is, from ing at once for them and by their hands? Adam, who was the first man that was made, down to Noah, who constructed the ark at the time of the flood. Then the second extends from that period on to Abraham, who was called the father indeed of all nations? which hie; and with the view of exhibiting the first should follow the example of his faith, but who at the same time in the way of natural descent from his own flesh was the father of the destined people of the Jews; which people, previous to the entrance of the Gentales into the Christian faith, was the one people among carnal rewards at the hands of the Lord God, the one true God: from which people also spiritual bless ngs;-with this intent, I say, Carist the Saviour was decreed to come ac- the Lord Christ, when made man, despised cording to the flesh. For these turningdeclared in the Gospel,5 where the descent of to be endured; so that neither might our hap-Christ intent that no man should worship God but freely,4 fondly desiring of Him not the visible rewards of His services and the happiness of done, not in the strong desire for things temporal, but in the love of Him who has given

spectual deliverance, and whom they fondly courness and the loftiest pride, and that, too, so deeply as to have sent in their benalf. His only Son, by whom He made all things, and CHAP 22. - OF THE SIX AGES OF THE WORLD, was being made man, not by any c. nge of Himself, but by the assumption of human

40. "Thus, then, showing forth the New Testament of our everlasting inheritance, wherein man was to be renewed by the grave of God and lead a new life, that is, a spiritual one as an old dispensation, wherein a carnal people acting out the old man (with the exception of a few patriarens and propiets, who had understanding, and some hidden saints), and leading a carnal life, desiderated all the nations of all lands that worshipped and received in that fashion but the figures of all earthly good things, in order that He points of those two ages occupy an eminent might show us how these things ought to be place in the aucient books. On the other despised; and He endured all earthly ills hand, those of the other three ages are also which He was inculcating as things needful the Lord Jesus Christ according to the flesh piness be sought for in the former class, nor our unhappiness be apprehended in the latter. ts it wast mentioned. For the third age ex. tends from Abraham on to David the king; For being born of a mother who, although the fourth from David on to that captivity wherely the people of God passed over into and always remained thus untouched, in vir-Babylon,a; and the fiftl, from that transmis ginity conceiving, in virginity bringing forth, gration down to the advent of our Lord Jesus in virginity dying, had nevertheless been With His coming the sixtn age has espoused to a handicraftsman, He extinentered on its process; so that now the spir-itual grace, which in previous times was known to a few patriarcas and prophets, Bethlehem, which among all the cities of may be made manifest to all nations; to the Judaca was so insignificant that even in our own day it is designated a village, He willed not that any one should glory in the exacted position of any city of earth. He,too, whose are all things and by whom all things were created, this present life, but that eternal life alone all things and by whom all things were created, in which he is to enjoy God Himself: in order was made poor, in order that no one, while that in this sixth age the mind of man may believing in Him, might venture to boast be renewed after the image of God, even as himself in earthly riches. He refused to be on the sixth day man was made after the made by men a king, because He displayed image of God. For then, too, is the law, the pathway of humility to those unnappy fulfilled, when all that it has commanded is ones whom pride had separated from Him;" and yet universal creation attests the fact of His everlasting kingdom. An hungered was He who feeds all men; athirst was He by whom is created whatsoever is drunk, and

I ten in 23
I instead of distances the man give also alless est - was chosen to be
I ten into a distances the man give also alless est - was chosen to be
Constant. 4 derivate marticles. 5 Matt i 27.

I kend up above, for which some editions give oben a from that nummer,

and the deaf neard; bound was He who freed in such a manner that all those who had come the scourges of all distresses; crucified was did He become who raised the dead. But He live diverse tongues of diverse nations); and as if he were never to live again.

CHAP. 23 -OF THE MISSION OF THE HOLY the man rose in life again. GHOST FIFTY DAYS AFTER CHRIST'S RESUR-

41. "Thereafter, having confirmed the disdays, He ascended up into heaven, as these same persons were beholding Him. And on the completion of fifty days from His resurrection He sent to them the Holy Spirit (for so He had promised), by whose agency they were to have love sned abroad in their hearts," ten commandments, which they call the Decalogue. And these commandments, again, are reduced to two, namely that we should love God with all our heart, with all our soul, with all our mind; and that we should love our neighbor as ourselves. For that on these two precepts hang all the law and the prophets, the Lord Himself has at once declared in the Gospel and shown in His own For thus it was likewise in the instance of the people of Israel, that from the day on which they first celebrated the passover in a form,4 slaying and eating the sheep, with whose blood their door-posts were marked for the securing of their safety, i-from this day, I repeat, the fiftieth day in succession was completed, and then they received the law written by the finger of God, under which phrase we have already stated that the Holy Spirit is signified.* And in the same manner, after the passion and resurrection of the Lord, who is the true passover, the Holy Ghost was sent personally to the disciples on the fiftieth day: not now, however, by tables of atone significant of the hardness of their

who in a spiritual manner is the bread of the hearts; but, when they were gathered together hungry and the fountain of the turrsty; in in one place at Jerusalem itself, stabletay journeying on earth, wearied was He who has there came a sound from heaven, as if a viomade Hunself the way for us into heaven; as lent blast were being borne onwards, and like one dumb and deaf in the presence of there appeared to them tongues cloven like His revilers was He by whom the dumb spoke hire, and they began to speak with tongues, us from the bonds of infirmities; scourged to them recognized each his own language. was He who expelled from the bodies of man (for in that city the Jews were in the habit of 16semilling from every country where soever they He who put an end to our cracial pains; 'dead and been scattered al road, and had learned also rose again, no more to die, so that no one thereafter, preaching Christ with all boldness, should from Him learn so to contemn death they wrought many signs in His name, -so much so, that as Peter was passing by, his shadow touched a certain dead person, and

42. "But when the Jews perceived so great signs to be wrought in the name of Him, whom, partly through ill-will and partly ciples, and having sojourned with them forty in ignorance, they crucified, some of them were provoked to persecute the apostles, who were His preachers; while others, on the contrary, marvelling the more at this very circumstance, that so great miracles were being performed in the name of Him whom they had decided as one overborne and conto the end that they might be able to fulfill quered by themselves, repented, and were the law, not only without the sense of its converted, so that thousands of Jews believed being burdensome, but even with a joyful on Him. For these parties were not bent mind. This law was given to the Jews in the now on craving at the hand of God temporal benefits and an earthly kingdom, neither did they look any more for Christ, the promised king, in a carnal spirit; but they continued in immortal fashion to apprehend and love Him, who in mortal fashion endured on their behalf at their own hands sufferings so heavy, and imparted to them the gift of forgiveness for all their sins, even down to the iniquity of His own blood, and by the example of His own resurrection unfolded immortality as the object which they should hope for and long for at His hands. Accordingly, now mortifying the earthly cravings of the old man, and inflamed with the new experience of the spiritual life, as the Lord had enjoined in the Gospel, they sold all that they had, and laid the price of their possessions at the feet of the apostles, in order that these might distribute to every man according as each had need; and living in Christian love harmoniously with each other, they did not affirm anything to be their own, but they had all things in common, and were one in soul and heart toward God." Afterwards these same persons also themselves suffered persecution

^{*} There is a play in the words here, a rough and est quistine

^{# (|} Rose v 5, • In may be • En Par v 22.

¹ Matt 220, 37-40. 5 1 x 20 1 Luke Xi 10

⁴ Acts it.

7 The reference evidently is to Acts v. 14, where, however, it is only the people's intention that is not red, and that orly in the instance of the sick, and not of any initistidual actualty dead
in Acts it. 44, 19, 34.

in their flesh at the hands of the Jews, their with regard to it, and as had been foretold carnal fellow-countrymen, and were dispersed by the Lord Himself, sprouted all the more abroad, to the end that, in consequence of luxuriantly in proportion as it was watered their dispersion, Christ should be preached with richer streams of the blood of martyrs. more extensively, and that they themselves And as these died in behalf of the truth of at the same time should be followers of the the faith in countless numbers throughout all

saints the Apostle Paul had once also ranked; hoved that this same vine should be pruned and he raged with circument violence against in accordance with the Lord's repeated prethe Christians. But, subsequently, he be-dictions, and that the unfruitful twigs should came a believer and an apostie, and was sent be cut out of it, by which heresies and to preach the gospel to the Gentiles, suffer- schisms were occasioned in various localities, ing (in that ministry) things more grievous under the name of Christ, on the part of men on behalf of the name of Christ than were who sought not His glory but their own; those which he had done against the name of whose oppositions, however, also served more Christ. Moreover, in establishing churches and more to discipline the Church, and to throughout all the nations where he was sow- test and illustrate both its doctrine and its ing the seed of the gospel, he was wont to patience. give earnest injunction that, as these converts the midst of wolves."3

CHAP, 24. -OF THE CHURCH IN ITS LIKENESS 1N6.

44. "But that vine, which was spreading forth its fruitful shoots throughout the circle of lands, according as had been prophesied

patience of their Lord. For He who in lands, even the persecuting kingdoms them-meckness had endured them, enjoined them selves desisted, and were converted to the in meckness to endure for His sake. 43. "Among those same persecutors of the neck of their pride broken. Moreover it be-

45. "All these things, then, we now perceive fooming as they did from the worship of idols to be realized precisely as we read of them in and without experience in the worship of the predictions uttered so long before the event. one God) could not readily serve God in the And as the first Christians, masmuch as they way of selling and distributing their posses- did not see these things literally made good sions, they should make offerings for the poor in their own day, were moved by miracles to brethren among the saints who were in the believe them; so as regards ourselves, maschurches of Judea which had believed in much as all these things have now been Christ. In this manner the doctrine of the brought to pass exactly as we read of them apostle constituted some to be, as it were, in those books which were written a long time soldiers, and others to be, as it were, pro- previous to the fulfillment of the things in vincial tributaries, while it set Christ in the question, wherein they were all announced as centre of them like the corner-stone (in ac- matters yet future, even as they are now seen cordance with what had been announced be- to be actually present, we are built up unto foretime by the prophet),' in whom both faith, so that, enduring and persevering in parties, like walls advancing from different the Lord, we believe without any hesitation sides, that is to say, from Jews and from in the destined accomplishment even of those Gentiles, might be joined together in the affect things which still remain to be realized. For, tion of kinship. But at a later period heavier indeed, in the same Scriptures, tribulations and more frequent persecutions arose from yet to come are still read of, as well as the the unbelieving Gentiles against the Church final day of judgment itself, when all the citiof Christ, and day by day was fulfilled that zens of these two states shall receive their prophetic word which the Lord spake when bodies again, and rise and give account of He said, Behold, I send you as sheep in their life before the judgment-seat of Carist. For He will come in the glory of His power, who of old condescended to come in the lowtap, 24, -of the church in its likeness liness of humanity; and He will separate all to a vine sprot ring and suffering from the godly from the ungodly,-not only from those who have utterly refused to believe in Him at all, but also from those who have beheved in Han to no purpose and without fruit. To the one class He wid give an eternal kingdom together with Himself, while to the other He will award eternal punishment together with the devil. But as no joy yielded by things temporal can be found in any measure comparable to the joy of life eternal which

I be party the Benedictor version, the consensation of the expensed and there is no possed on Announce in Help at the case to the meaning the Thom we find you state out of the his suffered in mechanist between them the east of the his suffered in the rate of the party of the case of the history of the case out to the history of the case out to the rate of the history of the case of the history of the case of th

[·] John av s.

the saints are destined to attain, so no tor- done away with by death, but such as shall ment of temporal punis iments can be com- furnish material for everasting pains, pared to the everlasting torments of the unrighteous.

THE RESURRECTION.

want formerly it was not?! Consequently, templation in that silence, believe with a manful and unshaken spirit that 48. "These things hold fixed in your cordance with the deserts of their piety, or the corruptible condition of body in accordance with the deserts of their wickedness,-and

47. "Flee, therefore, by steadfast faith and good manners, -- flee, brother, those torments in waich neither the torturers fail, nor do tie CHAP. 25. -OF CONSTANCY IN THE FAITH OF tortured die; to whom it is death without end, to be unable to die in their pains. And be 46. "Therefore, brother, confirm yourself kindled with love and longing for the everin the name and help of Him in whom you lasting life of the saints, in which neither will believe, so as to withstand the tongues of action he toilsome nor will rest be indolent. those who mock at our faith, in whose case in which the praise of God will be without the devil speaks seductive words, bent above trksomeness and without defect; wherein all on making a mockery of the faith in a tacre will be no weariness in the mind, no resurrection. But, judging from your own exhaustion in the body; wherein, too, there history, believe that, seeing you have been, shall be no want, whether on your own part, you will also be hereafter, even as you perceive yourself now to be, although previously neighbor's part, so that you should be in haste you were not. For where was this great to carry rehef to him. God will be the whole structure of your body, and where this forma. enjoyment and satisfaction? of that holy city, tion and compacted connection of members which lives in Him and of Him, in wisdom a few years ago, before you were born, or even and beatitude. For as we hope and look for before you were conceived in your mother's what has been promised by Him, we shall be womb? Where, I repeat, was then this made equal to the angels of God, and tostructure and this stature of your body? Did gether with them we shall enjoy that Trinity it not come forth to light from the hidden now by sight, wherein at present we walk by secrets of this creation, under the invisible faith." For we believe that which we see not, formative operations of the Lord God, and in order that through these very deserts of did it not rise to its present magnitude and faith we may be counted worthy also to see fashion by those fixed measures of increase that which we believe, and to abide in it; to which come with the successive periods of the intent that these mysteries of the equality life? Is it then in any way a difficult thing of the Father, the Son, and the Holy Spirit, for God, who also in a moment brings together and the unity of this same Trinity, and the out of secrecy the masses of the clouds and manner in which these three subsistences are veils the heavens in an instant of time, to one God, need no more be uttered by us in make this quantity of your body again what words of faith and sounding syllables, but may it was, seeing that He was able to make it be drunk in in purest and most burning con-

all those things which seem to be withdrawn heart, and call upon the God in whom you from the eyes of men as if to perish, are safe believe, to defend you against the temptaand exempt from loss in relation to the om- tions of the devil; and be careful, lest that nipotence of God, who will restore them, adversary come stealthily upon you from a without any delay or difficulty, when He is strange quarter, who, as a most malevolent so minded, -those of them at least, I should solace for his own damnation, seeks others say, that are judged by His justice to merit whose companionship he may obtain in that restoration; in order that men may give ac. damnation. For he is hold enough not only count of their deeds in their very bodies in to tempt Christian people through the instruwhich they have done them; and that in these mentality of those who hate the Christian they may be deemed worthy to receive either name, or are pained to see the world taken the exchange of heavenly incorruption in ac- possession of by that name, and still fondly desire to do service to idols and to the curious rites of evil spirits, but at times he also attempts the same through the agency of such that, too, not a condition such as may be men as we have mentioned a little ago, to wit, persons severed from the unity of the Church, like the twigs which are lopped off when the vine is pruned, who are called heretics or

a Sed ex to specified. It may also m but, on your ade, do you be any more described in the specified of a continuent of the specified of a continuent of the specified of a corruption of a corruption of a corruption of a corruption body.

A throughter an inspect confirment libt investigation of a corruptible body.

A throughter an inspect confirment libt investigation of a lake an your confirment of a lake an your confirment c

⁵ Satisfat. Some editions, however, give accretas a the T + LOF Y 7.

SCHISMATICS. makes the same effort by means of the fews, to judge in utmost strictness, who also of old seeking to tempt and seduce believers by condescended in utmost mercy to come to their instrumentality. Nevertheless, what man's relief. For He Himself has foretold ought above all things to be guarded against these things, and speaks to this effect in the is, that no individual may safter himself to Gospel: Not every one that saith unto me, be tempted and deceived by men who are Lord, Lord, shall enter into the kingdom of within the Catholic Church itself, and who neaven; but he that doeth the will of my are home by it like the enaff that is sustained. Father. Many shall say unto me in that day, against the time of its winnowing. For in Lord, Lord, in thy name we have eaten and being patient toward such persons, God has drunken." For all, therefore, who persethis end in view, namely, to exercise and con- vere in such works the end is damnation. firm the faith and prodence of His elect by Consequently, when you see many not only means of the perverseness of these others, doing these things but also defending and waite at the same time He also takes account recommending them keep yourself firmly by of the fact that many of their number make the law of God, and follow not its willful transan advance, and are converted to the doing gressors. For it is not according to their of the good pleasure of God with a great im- mind, but according to His truth that you petus, when led to take pity upon their own souls.' For not all treisure up for themselves, through the patience of God, wrath

Howbeit sometimes also he Christ be of any avail to you when He begins

in the day of the wrath of His just judgment; King. For there are many such for you to but many are broug it by the same patience discover, if you also begin to cultivate that of the Almighty to the most wholesome pant of character yourself. For if in the public repentance.\ And until that is effected, they spectacles you wished to be in congenial comare made the means of exercising not only pany, and to attach yourself closely? to men the forbearance, but also the compassion of who are united with you in a liking for some those who are already holding by the right charioteer, or some hunter, or some player way. Accordingly, you will have to witness or other, how much more ought you to find many drunkards, covetous men, deceivers, pleasure in associating with those who are at gamesters, adulterers, formeators, men will one with you in loving that God, with regard bind upon their persons sacrile gious charms, to whom no one that loves Him shall ever and others given up to sorcerers and astrolo-have cause for the blush of shame, inasmuch gers, and diviners practised in all kinds of as not only is He Himself incapable of being impious arts. You will also have to observe overcome, but He will also render those unhow those very crowds which fill the theatres conquerable who are affectionately disposed on the festal days of the pagans also fill the toward Him. At the same time, not even on courches on the festal days of the Christ those same good men, who either anticipate tions. And when you see these things you or accompany you on the way to God, with the tempted to imitate them. Nay, why ought you to set your hope, seeing that no should I use the expression, you will see, in more ought you to place it on yourself, how-reference to what you assuredly are accever great may be the progress you have quainted with even already? For you are made, but on Him who justifies both them not ignorant of the fact that many who are and you, and thus makes you what you are. called Christians engage in all these evil For you are secure in God, because He things which I have briefly mentioned, changes not; but in man no one prudently Neither are you ignorant that at times, per-counts himself secure. But if we ought to chance, men whom you know to bear the love those who are not righteous as yet, with name of Christians are guilty of even more the view that they may be so, how much grievous offenses than these. But if you more warmly ought those to be loved who have come with the notion that you may do already are righteous? At the same time, it such things as in a secured position, you are is one thing to love man, and another thing greatly in error; neither will the name of to set one's hope in man; and the difference is so great, that God enjoins the one and forhids the other. Moreover, if you have to

⁴ Ad plat endown Dea miscente ancimee smar, etc. Instead of miscente the angle of miscente so move to the denoy of he good pleasured that is done takes pits on their mills. The Beredist in a definition of the latin runs that the solution of the latin runs that will be a solution of the latin runs that we refer the description of the latin runs that we refer the description of the latin runs that we refer the description of the latin runs that the second of the latin runs that we refer the description of the latin runs that the latin runs th

¹ Matt we are so the first the law a much of A lepting when the reason who the was true ever such that of ear indiverse. Another, but less would be supported tending as many completes are affected for the relations which was a formal with the public spectre, ex malama level who characteristic was a transfer of the contract of the co

tempted beyond your strength."

MADE USE OF.

person is to be asked wnether he believes to repentance. tuese things and earnestly desires to observe them. And on his replying to that effect, then certainly he is to be solemnly signed and dealt with in accordance with the custom of the Church. On the subject of the sacrament, indeed," which he receives, it is first to be well impressed upon his notice that the signs of divine things are, it is true, things visible, but that the invisible things themselves are also honored in them, and that that species, which is then sanctified by the blessing, is therefore not to be regarded merely in the way in which it is regarded in any common use. And thereafter ne ought to be told what is also signified by the form of words to which he has listened, and what in him is sensoned thy that (spiritual grace) of woica this material substance presents the emblem. Next we should take occasion by that ceremony to admonish aim that, if he hears anything even in the Scriptures which may carry a carnal sound, he should, even although he fails to understand it, nevertheless believe that something spiritual is signified thereby, which bears upon holness of character and the future life. Moreover, in this way he learns briefly that, whatever he may hear in the canonical books of such a kind as to make him unable to refer it to the love of eternity, and of truth, and of sanctity, and to the love of our neighbor, he should believe

sustain either any insults or any sufferings in that to have been spoken or done with a figuthe cause of the name of Christ, and neither rative significance; and that, consequently, fall away from the faith nor decline from the the should endeavor to understand it in Suc. a good way,' you are certain to receive the manner as to refer it to that twofold (duty greater reward; whereas those who give way of) love. He should be further admonisted, to the devil in such circumstances, lose even however, not to take the term neighbor in a the less reward. But be humble toward God, carnal sense, but to understand under it in order that He may not permit you to be every one who may ever be with him in that holy city, whether there already or not vet apparent. And the should finally be coun-CHAP. 26. OF THE FORMAL ADMISSION OF THE selled) not to despair of the amendment of EATECHUMEN, AND OF THE SIGNS THEREIN any man whom he perceives to be living under the patience of God for no other reason, as 50. At the conclusion of this address the the apostie's says, than that he may be brought

> 51. If this discourse, in which I have supposed myself to have been teaching some uninstructed person in my presence, appears to you to be too long, you are at liberty to expound these matters with greater brevity. I do not think, however, that it ought to be longer than this. At the same time, much depends on what the case itsed, as it goes on, may render advisable, and what the audience actually present shows itself not only to bear, but also to desire. When, however, rapid despatch is required, notice with what facility the whole matter admits of being explained. Suppose once more that some one comes before us who desires to be a Christian; and accordingly, suppose further that he has been

> interrogated, and that he has returned the answer which we have taken the former cateclaimen to have given; for, even should be declare to make this reply, it must at least be said that he ought to have given it; then all that remains to be said to him should be put together in the following manner:-

52. "Of a truth, brother, that is great and true blessedness which is promised to the saints in a future world. All visible things, on the other hand, pass away, and all the pomp, and pleasure, and solicitude? of this world will perish, and (even now) they drag those who love them along with them onward to destruction. The merciful God, willing to deliver men from this destruction, that is to say, from everlasting pains, if they should not prove enemies to themselves, and if they should not withstand the mercy of their Creator, sent His only-begotten Son, that is to say, His Word, equal with Himself, by whom He made all things. And He, while abiding indeed in His divinity, and neither receding from the Father nor being changed in anything, did at the same time, by taking on Himself human nature,2 and appearing to men in mortal flesh, come unto men; in order that,

Them to the good or all the second of the se

of the zer's tanking state of which appears multy is the reaching in sit occurring in sit here dead with Some common are included with the state of the state of

just as death entered among the human race saints; and this was foretold at a time when hy one man, to wit, the first that was made, as yet His name was at once undeclared to that is to say, Adam, because he consented the Gentiles, and made a subject of derision unto his wife when she was seduced by the where it was known; and, nevertheless, in the devil to the effect that they (both) transgressed power of His miracles, whether those which the commandment of God; even so by one He wrought by H.s own hand or those which he man, Jesus Christ, who is also God, the Son effected by means of His servants, as these of God, all those who believe in Him might things are being reported and believed, we have all their pist sins done away with, and already see the fulfillment of that which was enter into eternal life.

TESTAMENT IN THEIR VISIBLE FULFILLMENT IN THE CHURCH.

you witness in the Church of God, and which you see to be taking place under the name of Christ throughout the whole world, been realized. were predicted long ages ago. And even as we read of them, so also we now see them that was to be, which at present is floating on righteous in the resurrection of the dead; foretold that He would rise again: He has be neither expressed nor conceived by man. risen again; and, in accordance with these same predictions of the prophets. He has be on your guard against temptations (for the assended into heaven and has sent the Holy devil seeks for others who may be brought to Spirit to His disciples. It was foretold not perish along with himself); so that not only only by the prophets, but also by the Lord may that adversary fail to seduce you by the lesus Christ Himself, that His Church would help of those who are without the Church, exist throughout the whole world, extended . by the martyrdoms and sufferings of the, Take as to

predicted, and behold the very kings of the earth, who formerly were wont to persecute CHAP. 27. -OF THE PROPHECIES OF THE OLD the Christians, even now brought into subjection to the name of Christ. It was also foretold that schisms and heresies would arise from His Charca, and that under His name 53. "For all those things, which at present they would seek their own glory instead of Christ's, in such places as they might be able to command; and these predictions have

54. "Will those things, then, which yet remain fail to come to pass? It is manifest And by means of these things we are built that, just as the former class of things which up unto faith. Once of old there occurred a were foretold have come to pass, so will these flood over the whole earth, the object of which latter also come to pass. I refer to all the was that sinners might be destroyed. And, tribulations of the righteous, which yet wait nevertueless, those wio escaped in the ark for fulfillment, and to the day of judgment, exhibited a sacramental sign of the Church which will separate all the wicked from the the waves of the world, and is delivered from and not only will it thus separate those wicked submersion by the wood of the cross of men who are outside the Church, but also it Christ. It was predicted to Abraham, a will set apart for the fire, which is due to tait dal servant of God, a single man, that of such, the chaff of the Church itself, which Him it was determined that a people should be must be borne with in utmost patience on to form who should worship one God in the midst the last winnowing. Moreover, they was of all other nations which worshipped idols; deride the (doctrine of a) resurrection, leand all things which were prophesied of as cause they think that this flesh, massible is destined to happen to that people have come it becomes corrupt, cannot rise again, will to pass exactly as they were foretold. Among certainly rise in the same unto punishme that people Christ, the King of all saints and and God will make at plain to such, that He their God, was also prophesied of as destined who was able to form these bodies when as to come of the seed of that same Abraham yet they were not, is able in a moment to reaccording to the flesh, which (flesh) He took store them as they were. But all the faithful unto Himself, in order that all those also who who are destined to reign with Christ shall became followers of His faith might be sons of rise with the same body in such wise that Abra ann; and thus it has come to pass; they may also be counted worth; to be changed Christ was born of the Virgin Mary, who be- into ar gelic incorruption; so that they may longed to that race. It was foretold by the be made equal unto the angels of Ged, even propaets that He would sufter on the cross at as the Lord Himself has promised: and that the hands of that same people of the Jews, of they may praise. Him without any tailure and whose lineage, according to the flesh, He without any weariness, ever living in Him and came; and thus it has come to pass. It was of H.m., with such joy and blessedness as cin

55. " Believe these things, therefore, and

whether they be pagans, or Jews, or heretics; that they will find their way into the kingdom but you yourself also may decline to follow of heaven; for in their own time they will be the example of those within the Catholic set apart, if they have not altered to the Caurch itself whom you see leading an evil hetter. Consequently, follow the example of life, either indulging in excess in the pleasures good men, hear with the wicked, love ship of the bely and the throat, or unchaste, or forasmuch as you know not what he will be given up to the vain and unlawful observances to-morrow who to-day is evil. Howbert, love of curious superstitions, whether they be ad- not the unrighteousness of such; but love the dicted to (the inamties of) public spectacies, persons themselves with the express interior charms, or divinations of devils,' or be that they may apprehend righteousness; for living in the pomp and inflated arrogance of not only is the love of God enjoined upon us, covetousness and pride, or be pursuing any but also the love of our neighbor, on which sort of lite which the law condemns and pun- two commandments liang all the law and the ishes. But rather connect yourself with the prophets.5 And this is fulfilled by no one good, whom you will easily find out, if you save the man who has received the (other) yourself were once become of that character; so that you may unite with each other in worshipping and loving God for His own sake; same Trinity is God; and on this God every for He himself will be our complete reward hope ought to be placed. On man our hope to the intent that we may enjoy His goodness ought not to be placed, of whatsoever characand beauty in that life. He is to be loved, ter he may be. For He, by whom we are however, not in the way in watch any object justified, is one thing; and they, together that is seen with the eyes is loved, but as with whom we are justified, are another wisdom is loved, and truth, and holiness, Moreover, it is not only by lusts that the and righteousness, and charity, and what devil tempts, but also by the terrors of inever else may be mentioned as of kindred sults, and pains, and death itself. But whatnature; and further, with a love conformable ever a man shall have suffered on behalf of to these things not as they are in men, but the name of Christ, and for the sake of the as they are in the very fountain of incorrupti-ble and unchangeable wisdom. Whomsoever, in constancy, (in accordance therewith) the therefore, you may observe to be loving these greater reward shall be given him; whereas, things, attach yourself to them, so that if he shall give way to the devil, he shall be through Christ, who became man in order damned along with him. But works of that He might be the Mediator between God mercy, conjoined with pious humility, meet and men, you may be reconciled to God. But with this acknowledgment from God, to wit, as regards the perverse, even if they find their that He will not suffer His servants to be way within the walls of the Church, think not tempted more than they are able to bear."

² Remedicanto and devinations diabelicarum Some editions inter re-respersar after remediarum macrilegious charms of die nations of die de.

[•] Vary sees count the words and holisess, and righter-usness, and charty

S Matt and 17, e2 6 Cine education trads Dominum, the Land, the Holy Spirit, etc., instead of denium
7 1 Core 18, 13.

ST. AUGUSTIN:

TREATISE ON

FAITH AND THE CREED.

[DE FIDE ET SYMBOLO.]

TRANSLATED BY

REV. S. D. F. SALMOND, D.D.,

PROFESSOR OF SYSTEMATIC THEOLOGY, FREE CHURCH COLLEGE, ABERDEEN.



INTRODUCTORY NOTICE.

THE occasion and date of the composition of this treatise are indicated in a statement which Augustin makes in the seventeenth chapter of the First Book of his Retractations.

From this we learn that, in its original form, it was a discourse which Augustin, when only a presbyter, was requested to deliver in public by the bishops assembled at the Council of HippotRegius, and that it was subsequently issued as a book at the desire of friends. The general assembly of the North African Church, which was thus convened at what is now Bona, in the modern territory of Algiers, took place in the year 393 A.D., and was otherwise one of some historical importance, on account of the determined protest which it emitted against the position elsewhere allowed to Patriarchs in the Church, and against the admittance of any more authoritative or magisterial title to the highest ecclesiastical official than that of simply "Bishop of the first Church" (prima sedis episcopus).

The work constitutes an exposition of the several clauses of the so-called Apostles' Creed. The questions concerning the mutual relations of the three Persons in the Godhead are handled with greatest fullness; in connection with which, especially in the use made of the analogies of Being, Knowledge, and Love, and in the cautions thrown in against certain applications of these and other illustrations taken from things of human experience, we come across sentiments which are also repeated in the City of God, the books on the Trimty, and others of his doctrinal writings.

The passage referred to in the Retractations is as follows: "About the same period, in presence of the bishops, who gave me orders to that effect, and who were holding a plenary Council of the whole of Africa at Hippo-Regius, I delivered, as presbyter, a discussion on the subject of Faith and the Creed. This disputation, at the very pressing request of some of those who were on terms of more than usual intimacy and affection with us, I threw into the form of a book, in which the themes themselves are made the subjects of discourse, although not in a method involving the adoption of the particular connection of words which is given to the competentes' to be committed to memory. In this book, when discussing the question of the resurrection of the flesh, I say: ' 'Rise again the body will, according to the Christian faith, which is incapable of deceiving. And if this appears incredible to any one, [it is because] he looks simply to what the flesh is at present, while he fails to consider of what nature it shall be hereafter. For at that time of angelic change it will no more be flesh and blood, but only body;' and so on, through the other statements which I have made there on the subject of the change of bodies terrestrial into bodies celestial, as the apostle, when he spake from the same point, said, 'Flesh and blood shall not inherit the kingdom of God.' But if any one takes these declarations in a sense leading him to suppose that the earthly body, such as we now have it, is changed in the resurrection into a celestial body, in any such wise as that neither these members nor the substance of the flesh will subsist any

tire the third order of catochumens, embracing those thoroughly prepared for imption.

Filhap, a. f. sa.

more, undoubtedly he must be set right, by being put in mind of the body of the Lord, who subsequently to His resurrection appeared in the same members, as One who was not only to be seen with the eyes, but also handled with the hands; and made His possession of the flesh likewise surer by the discourse which He spake, saying, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Hence it is certain that the apostic did not deny that the substance of the flesh will exist in the kingdom of God, but that under the name of "flesh and blood" he designated either men who live after the flesh, or the express corruption of the flesh, which assuredly at that period shall subsist no more. For after he had said, "Flesh and blood shall not inherit the kingdom of God," what he proceeds to say next,—namely, "neither shall corruption inherit incorruption,"—is ngully taken to have been added by way of explaining his previous statement. And on this subject, which is one on which it is difficult to convince unbelievers, any one who reads my last book, On the City of God, will find that I have discoursed with the utmost carefulness of which I am capable." The performance in question commences thus: "Since it is written," etc."

[ADDITIONAL NOTE BY THE AMERICAN EDITOR,]

[Another English edition of this treatise De Fide et Sumbolo was prepared by the RIV CHARLES A. HEURILEY, D.D., Margaret Professor of Divinity and Canon of Christ Caures, Oxford, and published by Parker & Co., Oxford and London, 1886.

The following text of the Apostles' Creed may be cohected from this book of St. Algustin, and was current in North Africa towards the close of the fourth century:

- 1 I BELIEVE IN GOD THE FATHER ALMIGHTY. Chs. 2 and 3.
- 2. (And) IN JESUS CHRIST, THE SON OF GOD, THE ONLY-BEGOTTEN OF THE FAIRD, or, His Only Son, our Lord. Ch. 3.
- 3. Who was norn through the Holy Sprit of the Virgin Mary. Ch. 4 (§ S)
- 4 Who under Pontius Pillate was crucified and burild. Ch. 5 (\$ 11)
- 5. On the third day He rose again from the dead. Ch. 5 (\$ 12.)
- 6. HE ASCENDED INTO HEAVEN, Ch. 6 (\$ 13.)
- 7. HE SITIETH AT THE RIGHT HAND OF THE FATHER. Ch. 7 (§ 14.)
- S. FROM THENCE HE WILL COME AND JUBGE THE LIVING AND THE DEAD, Ch. 8 (§ 15.)
- 9 (AND I BELDEVE) IN THE HOLV SPIRIT. Ch. 9 (§ 16-19.)
- to, I herieve the Holy Church (Catholic). Ch. to (\$ 21.)
- 11. THE FORGIVENESS OF SIN. Ch. 10 (\$ 23.)
- 12. THE RESURRECTION OF THE BODY. Ch 10 (\$ 23, 24.)
- 13 THE LIFE EVERLASTING. CH. 10 (\$ 24)]

! Luke haiv, 39,

· Carr of God, lik, xxii Ch. ss.

CONTENTS OF FAITH AND THE CREED

	PA:	OH.
Снар	I.—Of the origin and object of composition,	
CHAP.	II.—Of God and his exclusive eternity,	22
CHAP	III.—Of the Son of God, and His peculiar designation as the Word,	22
Снар	IV.—Of the Son of God as neither made by the Father nor less than the Father, and of His incarnation, 3:	23
Снар	V.—Of Christ's passion, burial, and resurrection,	26
	VI -Of Christ's ascension into heaven,	
	VII.—Of Christ's session at the Father's right hand,	
CHAP	VIII.—Of Christ's coming to judgment,	27
	IX.—Of the Holy Spirit and the mystery of the Trinity,	
CHAP	XOf the Catholic Church, the remission of sins, and the resurrection of the flesh,	31

A TREATISE ON FAITH AND THE CREED.

THE FIDE ET SYMBOLO I

IN ONE BOOK.

TA DISCOURSE DELIVERED BEFORE A COUNCIL OF THE WHOLE NORTH AFRICAN EPISCOPATE ASSEMBLED AT HIPPO-REGIUS.1

COMPOSITION.

1. INASMUCH as it is a position, written and established on the most solid foundation of apostolic teaching, "that the just lives of faith;" and masmuch also as this faith demands of us the daty at once of heart and tongue,-for an apostle says, "With the heart man believet a unto rigitto isness, and with the mouth confession is made unto salvation,"2 at becomes us to be injudful both of righteonsness and of savation. For, destined as we are to reign hereafter in everlasting fig iteousness, we certainly cannot secure our salvation from the present evil world, unless at the same time, while laboring for the salvation of our neig bors, we likewise with the mouth make our own profession of the faith which we carry in our heart. And it must be our aim, by prous and careful watchfulness, to provide against the possibility of the said faith sustaining any injury in us, on any side, through the fraudulent artifices for, cunning fraud) of the heretics

We have, however, the cat who faith in the Creed, known to the fast shift and committed to memory, contained in a form of expression as concise as has been rendered admissible by the circumstances of the case, the purpose of which [compilation] was, that individuals who are but beginners and suckings among

CHAP, 1. OF THE ORIGIN AND OBJECT OF THE those who have been born again in Christ, and who have not yet been strengthened by mest diligent and spiritual handling and understanding of the divine Scriptures, should be furnished with a simmary, expressed in few words, of those matters of necessary behef which were subsequently to be explained to them in many words, as they made progress and rose to [the beight of] divine doctrate, on the assured and steadfast hasis of humility and charity. It is underneath these tew words, therefore, which are thus set in order in the Creed, that most heretics have endeavored to conceal their poisons; whom divine mercy has withstood, and still withstands, by the instrumentality of spiritual men, who have been counted worthy not only to accept and believe the catholic faith as expounded in those terms, but also thoroughly to understand and apprehend it by the enlightenment imparted by the Lord. For it is written, "Unless ye believe, ye shall not under-stand." But the handling of the faith is of service for the protection of the Creed; not, however, to the intent that this should itself be given instead of the Creed, to be committed to memory and repeated by those who are receiving the grace of God, but that it may guard the matters which are retained in the Creed against the insidious assaults of the heretics, by means of catholic authority and a more entrencaed detence.

¹ Hab to 42 Rom a 172 Gal ta, 11, Heb, 2 32.

I ha vit 9, according to the rendering of the Septuagint.

CHAP, 2,-OF GOD AND HIS EXCLUSIVE ETER- soever that mode was which it possessed !! NITY.

ing that He is almignty, there cannot exist was made of matter without form. anything of which He should not be the Creator. For although He made something out of aught which He Himself had not made; for the earth from which the clay comes He had made out of nothing. And even if He had made out of some material the heavens and the earth themselves, that is to say, the universe and all things which are in it, according as it is written, "Thou who didst make the world out of matter unseen,"5 or also "without form," as some copies give it; yet we are under no manner of necessity to believe that this very material of which the universe was made, although it might be "without form," although it might be "unseen," whatever might be the mode of its subsistence, could possibly have subsisted of itself, as if it were co-eternal and co-eval with God. But what-

the effect of subsisting in some manne-2. For certain parties have attempted to whatever that manner might be, and of bearg gain acceptance for the opinion that Gon the capable of taking on the forms of district FATHER IS NOT ALMIE-HIV: not that they have toings, this it did not possess except by the been bold enough expressly to affirm this, hand of Almighty God, by whose goodness it but in their traditions they are convicted of is that everything exists, not only every olentertaining and crediting such a notion, ject which is already formed, but also every For when they affirm that there is a nature object which is formable. This, moreover, waich God Almig ty did not create, but of is the difference between the formed and the water at the same time He fastitioned this formable, that the formed has already taken world, which they admit to have been dis, on form, while the formable is capable of posed in beauty, they thereby deny that God taking the same. But the same Being who is almighty, to the effect of not believing that the could have created the world without employing, for the purpose of its construction, another nature, which had been in existence the purpose of the construction, another nature, which had been in existence the purpose of the construction, and therefore had been in existence the purpose of the purpose of the construction, and therefore had been in existence. previously, and which He Himself had not One, who communicates to everything its made. Thus, forsooth, [tuey reason] from possil dates, not only that it is beauted their carnal fundamity with the sig it of crafts, actually, but also that it be capable of the gimen and house-builders, and artisans of all beautiful. For which reason we do must descriptions, who have no power to make good right to believe that God made all things of the effect of their own art unless they get the nothing. For, even although the work was help of materials already prepared. And so made of some sort of material, thas sell-sime these parties in like manner understand the material itself was made of netning; so t at, Maker of the world not to be almignty, if i in accordance with the most orderly gift of thus He could not fashion the said world God, there was to enter first the espaces of without the help of some other nature, not taking forms, and then that all things sould framed by Himself, which He had to use as be formed which have been formed. This, His materials. Or if indeed they do allow however, we have said, in order that no ere God, the Maker of the world, to be almignty, might suppose that the utterances of the divise it becomes matter of course that they must Scriptures are contrary the one to the other. also acknowledge that He made out of nothing in so far as it is written at once that God the things which He did make. For, grant- made all things of nothing, and that the world

out of something, as man out of clay, never- opinion that there is no creature which has theless He certainly did not make any object not been created by the Almig ay. And since He created all things by the Word,7 which Word is also designated the Truth, and the Power, and the Wisdom of God," - as a so under many other appellations the Lord Jesus Christ, whoe is commended to our faith, is presented likewise to our mental apprehensions, to wit, our Deliverer and Ruler,"
the Son of God; for that Word, by whose means all things were founded, could not have been begotten by any other than by Him who founded all things by His instrumentality;-

> CHAP, 3 .- OF THE SON OF GOD, AND HIS PICE. LIAR DISIGNATION AS THE WORD,

-Since this is the case, I repeat, we be-

A specification operate with the next that are a second of the property of the

however, we ought not to apprehend merely mind, whereby it may disclose itself? This on, and subsist no longer than their sound body, by so many contrivances, in sooth, continues for that Word remains unchange- desiring to make patent that which is within; abyy, for of this very Word was it spoken masmuch as we are not able to put forth when of Wisdom it was said, "Remaining in aught of this nature [in itself completely]: herself, she maketh all things new." More- and thus it is that the mind of the speaker over, the reason of His being named the cannot become perfectly known; thus also it the same *

4. Now there is a very great difference doth she order all things." between our mind and those words of ours. by waich we endeavor to set forth the said mind We indeed do not beget intelligible words,2 but we form them; and in the forming of them the body is the underlying material. Between mind and body, however, there is the greatest difference. But God, when He begat the Word, begat that which He is Himself. Neither out of nothing, nor of any material already made and founded, did He then beget; but He begat of Himself that which He is Himself. For we too aim at this woen we speak, (as we shall see) if we carefully consider the inclination 4 of our will; not when we lie, but when we speak the truth. For to what else do we direct our efforts then, but to bring our own very mind, if it can be done at all, in upon the mind of the hearer, with the view of its being apprehended and thoroughly discerned by him; so that we may indeed abide in our very selves, and make no retreat from ourselves, and yet at the same time put forth a sign of such a nature as that by it a knowledge of us 5 may

here also in Jesus Christ, the Son or God, be effected in another individual; that thus, THE ONLY-BEGOITEN OF THE FATHER, that is to so far as the faculty is granted us, another say. His only Son, of a Lord. This Word, mind may be, as it were, put forth by the in the sense in which we think of our own we do, making the attempt' both by words, words, which are given forth by the voice and by the simple sound of the voice, and by and the mouth, and strike the air and pass the countenance, and by the gestures of the Word of the Father, is that the Father is results that a place is open for falsehoods. made known by Him. Accordingly, just as God the Father, on the other hand, who posit is our intention, when we speak truth, that sessed both the will and the power to declare by means of our words our mind should be Himself with the utmost truth to minds demade known to him who hears us, and that signed to obtain knowledge of Him, with the whatever we carry in secrecy in our heart may purpose of thus declaring Himself begat this be set forth by means of signs of this sort [Word] which He Himself is who did beget; for the intelligent understanding of another when [Person] is likewise called His Power individual; so this Wisdom that God the and Wisdom, inasmuch as it is by Him that Father begat is most appropriately named He has wrought all things, and in order dis-His Word, inasmuch as the most hidden posed them; of whom these words are for Father is made known to worthy minds by this reason spoken: "Sie (Wisdom) reacheth from one end to another mightily, and sweetly

> CHAP. 4. -OF THE SON OF GOD AS NEITHER MADE BY THE FATHER NOR LESS THAN THE FATHER, AND OF HIS INCARNATION,

5. Wherefore THE ONLY-BEGOTTEN SON OF God was neither made by the Father; for, according to the word of an evangelist, "all things were made by Him: "? nor begotten instantaneously; "since God, who is eternally " wise, has with Himself His eternal Wisdom: nor unequal with the Father, that is to say, in anything less than He; for an apostle also speaks in this wise, "Who, although He was constituted in the form of God, thought it not robbery to be equal with God." By this catholic faith, therefore, those are excluded, on the one hand, who affirm that the Son is the same [Person] as the Father; for [it is clear if it this Word could not possil is be with God, were it not with God the Fatire, and [it is just as evident that] He who is alone is equal to no one. And, on the other ound, those are equally excluded who aftern that the Son is a creature, although not such an one as the rest of the creatures are. For

^{*}West in Py. 1. Adjusting the Benedictine version for spaces innecessed degan to we record account there. There is however girst except the adding here. There is however girst except the adding here. Then was give egent for a give with each mode of the foreign a made income the most handon hather a mode when not a continuous to be income to the most handon hather a mode when not a continuous to be income to the most proportion of the continuous to be income to the most proportion of the continuous to the lather is mode by one by the same, or so the not the father conside a man in the same to again.

Therefore the even log, and words,

Therefore

Sheeten metitis - our knowledge

b Realing centuries of souther etc. Three good stan good stands for a real man the unstaining of the word consent the after not. I feel to real great consists for a release one is the attenuable for a release of the sound.

The real standard by the dispring of the sound.

The real standard of the attenuary of the phrase real space, it may hear a sea force of the standard of the conditions of the standard of the

in time.

"Residung compression, for which compression - the circular wine Good, is also given.

made.

wis said to our first creation, "Taste, and (Qui ed) has sent me unto you "" ye shall be as gods." Of this humility, 7. From this, I trust, it is now made patent enumence, are born again into the grace of

however great they declare the creature to God through the adoption of sons, according be, if it is a creature, it has been fasmoned to the truth commended to us by apostolic and made.' For the terms fushion and teaching." Thus, then, the Son according to create' mean one and the same thing; almature (naturalis filius) was born of the very though in the usage of the Latin tongue the substance of the Father, the only one so phrase create is employed at times instead of born, subsisting as that which the Father is," what would be the strictly accurate word, God of God, Light of Light. We, on the beget But the Greek language makes a dis- other hand, are not the light by nature, but timetion. For we call that creatura (creature) are enlightened by that Light, so that we may which they call nrioun or nriois; and when be able to shine in wisdom. For, as one says, we desire to speak without ambiguity, we use "that was the true Light, which lighteth not the word creare (create), but the word every man that cometh into the world." condere (fastion, found). Consequently, if Therefore we add to the faith of things eterthe Son is a creature, however great that may had likewise the temporal dispensation to our be, He has been made. But we believe in [Lord, which He deemed it worthy of Hum to Him by woom all things (conna) were made, bear for us and to minister in behalf of our not in Him by whom the rest of things (celera) salvation. For in so far as He is the onlywere made. For here again we cannot take begotten Son of God, it cannot be said of this term all things in any other sense than Him that He was and that He shall be, but as meaning whatsoever things have been only that He is; because, on the one hand, , that which was, now is not; and, on the other, 6 But as "the Word was made flesh, and that which shall be, as 1et is not. He, then, dweit among us," the same Wisdom water is unchangeable, independent of the condition was begotten of God condescended also to of times and variation. And it is my openion be created among men.* There is a refer- that this is the very consideration to which ence to this in the word, "The Lord created was due the circumstance that He introduced me in the beginning of His ways "5 For the to the apprehension of His servant Moses beginning of His ways is the Head of the the kind of name [which He then adopted]. Chirca, which is Carist's endued with human for when he asked of Him by whom he nature (homine indulus), by whom it was pur- should say that he was sent, in the event of posed that there should be given to us a the people to wasm be was being sent depattern of living, that is, a sore? way by spising him, he received his answer when He which we might reach God. For hy no other spake in this wise: "I am that I am." Therep to was it possible for us to return but by after, too, He added this: "Thus shalt thou humility, who fell by pride, according as it say unto the children of Israel, He that is

therefore, that is to say, of the way by which to spiritual minds that there cannot possibly it was needful for us to return, our Restorer exist any nature contrary to God. For if He Honself has deemed it meet to explint an 11, -and to it is it a word which can be spoken example in His own person, "who thought with propriety only of God (for that which it not robbery to be equal with God, but truly is remains unchangeably; masmuch as emptied Himself, taking the form of a ser- teat which is changed has been sometring vant;" in order that He might be created which now it is not, and shall be something Man in the Leginning of His ways, the Word which as yet it is not), -it follows that God by whom all things were made. Wherefore, has nothing contrary to Hausert. For it the in so far as He is the Only-begotten. He has question were put to us, What is conversely to no brethren; but in so far as He is the First- white? we would reply, black; if the quesbegotten. He has deemed it wort by of Him too i were, Wast is contriev to not? we would to give the name of brethren to all those who, reply, edd; if the question were, What is subsequently to and by means of His pre- contrary to quick? we would replay slow; and

tradition to the content of the special trade of th hor. We done the 1 relative reading part of rwe Arrest

reply to give is, that which is not.

tion, as I have said, with a view to our salva- tion word was spoken by Him: "Woman, tion and restoration, and with the goodness of what have I to do with thee? Mine hour is God acting therein, our changeable nature not yet come." 4 But He rather admonishes has been assumed by toat uncoangeable Wis- us to understand that, in respect of His being dom of God, we add the faith in temporal God, there was no mother for Him, the part things which have been done with sal mary cf- of whose personal majesty (cujus majestans tection our be salt, believing in that Son of God personam). He was preparing to show torth WHO WAS BORN THROUGH THE HOLY GHOST OF in the turning of water into wine. But as THE VIRGIN MARY. For by the grit of God, regards His Long cracified, He was cruthat is, by the Holy Spirit, Laere was granted chied in respect of his being man; and to us so great humility on the part of so that was the hear which had not come great a God, that He deemed it worthy of as yet, at the time when this word was Him to assume the entire nature of man spoken, "What have I to do with thee? (totum homenom) in the womb of the Virgin, Mine hour is not yet come;" that is, the invaliding the material body so that it sais hour at which I shall recognize thee. For at tained no detriment (integrum), and leaving that period, when He was crucified as min. it' without detriment. This temporal dispen- He recognized His human mother (haminem sation is in many ways craftily assailed by matrem), and committed her most humanely the hereties. But it any one shall have (humanissime) to the care of the best beloved grasped the catholic faith, so as to believe disciple." Nor, again, should we be moved that the entire nature of man was assumed by the fact that, when the presence of His by the Word of God, that is to say, body, mother and His brethren was announced to soul, and spirit, he has sufficient defense Him, He replied, "Who is my mother, or against those parties. For surely, since that who my brethren?" etc. But rather let it assumption was effected in behalf of our sal-teach us, that when parents hinder our minvarion, one must be on his guard lest, as he istry wherein we minister the word of God to believes that there is something belonging to our brethren, they ought not to be recognized our nature which sustains no relation to that by us. For if, on the ground of His having assumption, this something may fail also to said, "Wio is my mother?" every one sustain any relation to the salvation. And should conclude that He had no mother on seeing that, with the exception of the form earth, then each should as matter of course of the members, which has been imparted to be also compelled to deny that the apostles the varieties of living objects with differences had fathers on earth; since He gave them an adapted to their different kinds, man is in munction in these terms: "Call no man nothing separated from the cattle but in [the your father upon the earth; for one is your possession of a rational spirit (rationali Father, which is in heaven." speciful, which is also named mind (mens), how is that faith sound, according to which woman's womb impair this faith in us, to the the belief is maintained, that the Wisdom of effect that there should appear to be any God assumed that part of us which we hold in common with the cattle, while He did not assume that which is brightly illumined by the light of wisdom, and which is man's peculiar gift?

9. Moreover, those parties also are to be abhorred who deny that our Lord Jesus Corist had in Mary a mother upon earth; w'ale that dispensation has honored both sexes, at once the male and the female, and has made it plain that not only that sex which He assumed pertains to God's care, but also that sex by which He did assume and every kind of hornble thing, and that

all similar interrogations we would answer in this other, in that He bore [the nature of] bke manner. When, however, it is asked, the man (terum gerenae), [ind] in that He What is contrary to that which is I the right was born of the woman. Neither is there anything to compel us to a denal of the But whereas, in a temporal dispense- mother of the Lord, in the circ instance that

> 10. Neither should the thought of the necessity for rejecting such a generation of our Lord for the mere reason that worthless men consider it unworthy (sordidi sordidam putant). For most true are these sayings of an apostle, both that "the foolishness of God is wiser than men," and that " to the pure all things are pure." Those," therefore, who entertain this opinion ought to ponder the fact that the rays of this sun, which indeed they do not praise as a creature of God, but adore as God, are diffused all the world over, through the noisomenesses of sewers

^{4 /} Levens With less point, deferent has been suggested - bearing 's order, eroog to a treatensy - destroid fait to have any erists in tiethe salva-tion ? Referring to the Ma which is

^{* 4} C se + 25 9 The Manicheans

detilement thence contracted, albeit that the joint-heirs. * visible light is by nature in closer conjunction with visible pollutions. How much less, Chap. 6 .- OF CHRIST'S ASCENSION INTO HEAVEN. therefore, could the Word of God, who is neither corporeal nor visible, sustain defilement from the female body, wherein He assumed human flesh together with soul and spirit, through the incoming of which the majesty of the Word dwells in a less immediate conjunction with the frailty of a human body! Hence it is manifest that the Word of God could in no way have been defiled by a human body, by which even the human soul is not defiled. For not when it rules the body and quickens it, but only when it lusts after the mortal good things thereof, is the soul defiled by the body. But if these persons were to desire to avoid the defilethese falsehoods and profanities.

RESURRECTION.

miliation (humilitas) of our Lord on our bemeant to present a testimony to Him in His in that sepulchre no other dead person was buried, whether before or after Him; so dignity of the Lord's body. neither in that womb, whether before or after, was anything mortal conceived.

12. We believe also, that on THE THIRD DAY HE ROSE AGAIN FROM THE DEAD, the first-begotwhom He has called into the adoption of the

they operate in these according to their na- sons of God, whom [also] He has deemed at ture, and yet never become debased by any meet to make His own joint-partners and

13. We believe that HE ASCENDED INTO HEAVEN, waich place of blessedness He has likewise promised unto us, saying, "They shall be as the angels in the heavens," in that city which is the mother of us all," the Jerusalem eternal in the heavens. But it is wont to give oftense to certain parties, eit er impous Gentiles or heretics, that we should believe in the assumption of an earthly body into heaven. The Gentiles, however, for the most part, set themselves diligently to ply us with the arguments of the philosophers, to the effect of affirming that there cannot possilly be anything earthly in heaven. For they know not our Scriptures, neither do they unments of the soul, they would dread rather derstand how it has been said, "It is sown an animal hody, it is raised a spiritual body ". For thus it has not been expressed, as if body CHAP. 5. -OF CHRIST'S PASSION, BURIAL, AND were turned into spirit and became spirit; masmuch as at present, too, our body, when 11. But little [comparatively] was the hu- is called animal (animale), has not been turned into soul and become soul (anima) half in His being born: it was also added that. But by a spiritual body is meant one which He deemed it meet to die in behalf of mortal has been made subject to spirit in such wise" For "He numbled Himself, being that it is adapted to a heavenly habitation, made subject even unto death, yea, the death all frailty and every earthly blemish having of the cross:"2 lest any one of us, even were been changed and converted into heavenly he able to have no fear of death [in general], purity and stability. This is the change conshould yet shudder at some particular sort cerning which the apostle likewise speaks of death which men reckon most shameful, thus: "We shall all rise, but we shall not all Therefore do we believe in Him who I NDER be changed." And that this change is made PONITES PILCLE WAS CRUCIFIED AND BURGED, not unto the worse, but unto the better, the For it was requisite that the name of the judge same [apostle] teaches, when he says, " And should be added, with a view to the cognizance | we shall be changed." But the question as of the times. Moreover, when that burial is to where and in what manner the Lord's body made an object of behef, there enters also is in heaven, is one which it would be altothe recollection of the new tomb, waich was gether over-curious and superfluous to prosecute. Only we must believe that it is in destiny to rise again to newness of life, even heaven. For it pertains not to our frailty to as the Virgin's womb did the same to Him investigate the secret things of heaven, but it in His appointment to be born. For just as does pertain to our faith to hold elevated and honorable sentiments on the subject of the

CHAP, 7 -OF CHRIST'S SESSION AT THE FATHER'S RIGHT HAND.

14. We believe also that Hi SITTETH AT THE ten for brethren destined to come after Ham, RIGHT HAND OF THE FATHER. This, nowever, is

^{*} The Heart temetest gives, yushus interest meshus habitet mes start in a hymnin cart on from the encetant Another we is provided craim a fauncies of the forest fauncies are retired a test into the featily of the buthan body.

3 for mean ments of medicing a testinguali testament,

4 for all gr

⁵ Eph. 1. 5.

* Nort 22 % 4 La. 18. 10.

9 1 L 18 * N. 44.

9 1 L 18 * N. 44.

1 A Sopring the Benedictive trading quest to objecture which were Bin severa too given note confinations. In a distance of the major is unitarity to the major is unitarity to the major is unitarity to the major is not between the monthly and between the monthly to the Velgate's transmission of the formula in the control of the second of the

is, as it were, circumscribed by a human form, Acts of the Apostles.º It is in accordance so toat, when we think of Him, a right side with this temporal dispensation, therefore, or a left should suggest itself to the mind, that He speaks in the Apocalypse, where it Nor, again, when it is thus said in express is written in this wise: "These things saith terms that the Father sitteta, are we to fancy. He, who is, and who was, and who is to that this is done with bended knees; test we come."? should fall into that profanity, in [dealing than, 9.—of the holy spirit and the with] which an apostle executes those who than 9.—of the holy spirit and the " changed the glory of the incorruptible God into the likeness of corruptible man "1" For a thing much more manifest among men.

CHAP. 8 .- OF CHRIST'S COMING TO JUDGMENT,

15 We believe also, that at the most season the time HE WILL COME FROM THENCE, AND WILL JUDGE THE QUICK AND THE DEAD: whether by these terms are signified the righteous and sinners, or whether it be the case that those persons are here called the quick, whom at that period He shall find, previous to [their] deata, upon the earth, while the dead denote those who shall rise again at His advent. This temporal dispensation not only is, as holds good of that generation which respects His Leing God, but also hath been and shall be. For our Lord hath been upon the earth, and at present He is in heaven, and [hereafter] He shall be in His brightness as the Judge of the quick and the dead. For He shall yet come, even so as He has ascended, according

not to lead us to suppose that God the Father to the authority which is contained in the

MYSTERY OF THE TRINITY.

16. The divine generation, therefore, of it is unlawful for a Caristian to set up any our Lord, and his human dispensation, having such image for God in a temple; much more both been thus systematically disposed and nefarrous is it, [therefore], to set it up in the commended to faith, there is added to our heart, in which traly is the temple of God, Confession, with a view to the perfecting of provided it be purged of earthly lust and the faith which we have regarding God, [the error. This expression, "at the right hand," doctrine of] THE HOLV SPIRIT, who is not of a therefore, we must understand to signify a nature inferiors to the Father and the Son, position in supremest blessedness, where but, so to say, consubstantial and co-eternal: rig iteousness and peace and joy are; just as for this Trinity is one God, not to the effect the kids are set on the left hand, that is to that the Father is the same [Person] as the say, in misery, by reason of unrighteousness. Son and the Holy Spirit, but to the effect that labors, and torments. And in accordance the Father is the Father, and the Son is the with this, when it is said that God "sitteth," Son, and the Holy Spirit; the expression indicates not a posture of the and this Trinity is one God, according as it members, but a judicial power, which that is written, "Hear, O Israel, the Lord your Majesty never fails to possess, as He is al- God is one God," At the same time, if we ways awarding deserts as men deserve them he interrogated on the subject of each sepa-(digna dignis tribuendo); although at the last rately, and if the question be put to us, "Is judgment the unquestionable brightness of the Father God?" we shall reply, "He is the only-begotten Son of God, the Judge of God." If it be asked whether the Son is the living and the dead, is destined yet to be God, we shall answer to the same effect. Nor, if this kind of inquiry be addressed to us with respect to the Holy Spirit, ought we to aftirm in reply that He is anything else than God; being earnestly on our guard, [however], against an acceptance of this merely in the sense in which it is applied to men, when it is said, "Ye are gods." " For of all those who have been made and fashioned of the Father, through the Son, by the gift of the Holy Spirit, none are gods according to nature. For it is this same Trinity that is signified when an apostle says, "For of Him, and in Him, and through Him, are all things." Consequently, although, when we are interrogated on the subject of each [of these Persons] severally, we reply that that particular one regarding whom the question is asked, whether it be the Father, or the Son, or the Holy Spirit, is God, no one, notwithstanding this, should suppose that three Gods are worshipped by us,

^{*} Rom 1 sy

* Reming peopler iniquelates interes dique erosistes.

Severa on a se peopler in you stee cores, etc. — by franch of the above and comments of unique place among the above it for some function sit falso occurs to described when much inner candestly, etc.

3 The test gives simply and e weedow. Some additions mean appearance on previous to our death.

⁶ Acts 1 to 7 Res 1 B 7 Instead of Adelgue commendate of discuss generations, etc., another but makes upposited, removes. Our advances weakful of one of what pushes the sense 1 the fasts therefore been systematically disposed, and our faint oftening generation and many dispensation having been commended to the under-

etanding, etc.

4 to a minute uniform game Pater. The Bened time editors
suggest menor for owners - p. a. ali nor in nature - (

6 that vs. 4. II fig. large 6

18 Kalli 21, 20.

Majesty merely as he might think of this God and one substance." visible and material fountain, or river, or draught. For in the case of these latter, that water which is at present in the fountain men have conducted discussions in many in itself; and when it passes from the river Therefore it is possible here taken from. that the same water may be in view at one time under the appellation of the fountain, and at another under that of the river, and at a third under that of the draught. But in the case of that Trinity, we have affirmed it sometime the Son, and sometime the Holy Spirit: just as, in a tree, the root is nothing which belongs to the root cannot by any limits than ours are at present, seek to set sort of transference be now in the root, and again in the trunk, and yet again in the branches, but only in the root; since this rule of designation stands fast, so that the root is wood, and the trunk is wood, and the branches are wood, while nevertheless it is not three woods that are thus spoken of, but only one.

17. Neither is it strange that these things Or, if these objects have some sort of disare said in reference to an inelfable Nature, similarity, so that on account of their differ-when even in those objects which we discern ence in strength they may be spoken of, with with the bodily eyes, and judge of by the out any absurdity, as three woods; at least bodily sense, something similar holds good, all parties admit the force of the former ex-For take the instance of an interrogation on ampie, - namely, that it three cops be filled the subject of a fountain, and consider how out of one fountain, they may certainly be we are unable tien to affirm that the said called three cups, but cannot be spoken of as fountain is itself the river; and how, when we three waters, but only as one all together, are asked about the river, we are as little able. Yet, at the same time, when asked concernto call it the foantim; and, again, how we ing the several cups, one by one, we may are equally unable to designate the draught, answer that in each of them by itself there is which comes of the fountain or the river, water; although in this case no such transeither river or fountain. Nevertheless, in terence takes place as we were speaking of as the case of this trinity we use the name water occurring from the fountain into the river. [for the whole]; and when the question is put. But these examples in things material (corregarding each of these separately, we reply poralia exempla) have been adduced not in in each several instance that the thing is virtue of their likeness to that divine Nature, mater. For if I inquire whether it is water but in reference to the oneness which subsists in the foundain, the reply is given that it is even in things visible, so that it may be unwater; and if we ask whether it is water in derstood to be quite a possibility for three the river, no different response is returned; objects of some sort, not only severally, but and in the case of the said draught, no other also all together, to obtain one single name; answer can possibly be made; and yet, for all and that in this way no one may wonder and this, we do not speak of these things as three, think it absurd that we should end the Father waters, but as one water. At the same time, of God, the Son God, the Holy Spirit God, coarse, care must be taken that no one should and that nevertheless we should say that there conceive of the inellable substance of that are not three Gods in that Trinny, but one

goes forth into the river, and does not alide books, in which, so far as men could do with men, they have endeavored to introduce an or from the fountain into the draught, it does intelligible account as to now the Father was not continue permanently there where it is not one personally with the Son, and yet the two were one substantially; and as to what the Father was individually (properc), and what the Son: to wa, that the former was the Begetter, the latter the Begotten; the former not of the Son, the latter of the Father: the former the Beginning of the latter, whence to be impossible that the Fatter should be also He is called the Head of Christ,5 although Christ likewise is the Beginning, but not of the Father; the latter, moreover, the else than the root, and the trunk (robur) is Image? of the former, although in no respect nothing else than the trunk, and we cannot dissimilar, and although absolutely and withcall the branches anything else than branches; out difference equal (omnuno et imagerenter for, what is called the root cannot be equalis). These questions are handled with called trunk and branches; and the wood greater breadth by those who, in less narrow

^{*} Many was, however, insert intermerative Permissible 2 and scattering reducing reducing Permissible 2 in a settle will be a and that necestive was we should a reduce was less than the return three today, but one for a particle results a presentative, for which refregives a resignors, as also sometimes

A Specifies, for which resigned and whim essent — him the A Non huma essent Pater at Filtus and union essent — him the Father and the Non were not one in person, but were one in removale 5 s (or to).

A in enforced probably to 1 him will as, where the Vulgate xives from for which ye charge in the interal equivalent for the letters the appropriate and had union.

I told its

¹ Cerpersuit -- corportal,

its totality. Accordingly, in so far as He is is to no one. the Son, of the Father received He it that 19. With respect to the Hoty Spirit, how-He is, while that other [the Father] received ever, there has not been as yet, on the part not this of the Son; and in so far as He, in of learned and distinguished investigators of unutrerable mercy, in a temporal dispensa-tion took upon Himself the [nature of] man enough or careful enough to make it possible (hominem), -to wit, the changeable creature for us to obtain an intelligent conception of that was thereby to be changed into some, what also constitutes his special individuality thing better,-many statements concerning (propriam): in virtue of which special in-Him are discovered in the Scriptures, which dividuality it comes to be the case that we are so expressed as to have given occasion to cannot call Him either the Son or the Father, error in the imposis intellects of liereties, but only the Holy Spirit; excepting that they with whom the desire to teach takes prece- predicate Him to be the Gift of God, so that dence of that to understand, so that they we may believe God not to give a gift inferior have supposed Him to be neither equal with to Himself. At the same time they hold by the Fat ict nor of the same substance. Such this position, namely, to predicate the Holy statements [are meant] as the following: Spirit neither as begotten, like the Son, of "For the Father is greater than I;" and, the Father; for Christ is the only one [so be-"The head of the woman is the man, the gotten]: nor as [begotten] of the Son, like a Head of the man is Christ, and the Head of Grandson of the Supreme Fatuer: while they Christ is God; "? and, "Then shall He Him- do not affirm Him to owe that which He is self be subject unto Him that put all things under Him;" 1 and, "I go to my Father and Father, of whom are all things; lest we your Father, my God and your God" to- should establish two Beginnings without be-getner with some others of like tenor. Now ginning (ne due constituamus principia isne all these have had a place given them, feer- principio), which would be an assertion at tainly] not with the object of signifying an once most false and most absurd, and one inequality of nature and substance; for to proper not to the catholic faith, but to the take them so would be to falsify a different error of certain heretics.12 Some, however, class of statements, such as, "I and my have gone so far as to believe that the com-Father are one" (unum); and, "He that munion of the Father and the Son, and (so hath seen me hath seen my Father also;" to speak) their Godhead (dettatem), which the and, "The Word was God," for He was not Greeks designate theorys, is the Holy Spirit; made, masmuch as "all things were made by so that, masmuch as the Father is God and Him;" and, "He thought it not robbery the Son God, the Godhead itself, in which to be equal with God: " together with all the they are united with each other, -to wit, the other passages of a similar order. But these former by begetting the Son, and the latter statements have had a place given them, partly with a view to that administration of be constituted equal with Him by whom He His assumption of human nature (administrationem suscepti hominis), in accordance with they wish to be understood likewise as the which it is said that "He emptied Himself:" not that that Wisdom was changed, since it is two [Persons], the one toward the other, they absolutely ununangeable; but that it was His affirm to have received the name of the Holy will to make Himself known in such humble Spirit. And this opinion of theirs they supfashion to men. Partly then, I repeat, it is with a view to this administration that those tnings have been thus written which the heretics make the ground of their false allegations; and partly it was with a view to the Ghost, who has been given unto us,"15 or consideration that the Son owes to the Father that which He is,"-thereby also certainly owing this in particular to the Father, to wit, that He is equal to the same Father, or that He is His Peer (eidem Patri aqualis aut par

forth the profession of the Christian faith in est), whereas the Father owes whatsoever He

to no one, but [admit Him to owe it] to the by cleaving to the Father, -should [thereby] is begotten. This Godhead, then, which love and charity subsisting between these port by many proofs drawn from the Ser.ptures; among which we might instance either the passage which says, "* For the love of God is shed abroad in our hearts by the Holy many other proofs texts of a similar tenor: while they ground their position also upon the express fact that it is through the Holy Spirit that we are reconciled unto God; whence also, when He is called the Gift of God, they will have it that sufficient indication is of-

John nie 3.

i Cor ni 3. i John a 30. I John a 3.

³ a Cor av 28. 9 Juan 22v 9.

I han an 1? I follo a 30. I foun are 9.
I follo a 30. I foun are 9.
I follo a 30. I foun are 9.
I follo a 30. I found are 9.
I follo a 40.
I f

 $[\]theta$ in reference again, to Manichean errorsts, in Patricial sectors — by close connection with the Father, θ (i) Rom, χ (i)

fered of the love of God and the Holy Spirit For here, in like manner, what he says is not, coharere). Neither does any one abide in connecting. that which he appreaseds, but by love; and

being identical. For we are not reconciled "Love is God," "but, "God is love;" so that unto Him except through that love in virtue the very Godhead is taken to be love. And of which we are also called sons: 'as we are with respect to the circumstance that, in that no more "under fear, like servants," be-jenumeration of mutually connected objects cause "love, when it is made perfect, casteth which is given when it is said, "All things are out fear;" and [as] "we have received the yours, and ye are Christ's, and Christ is spirit of liberty, wherein we cry, Abba, God's," as also, "The head of the wom in s Father." And inasmuch as, being recon-the man, the Head of the man is Christ, and ciled and called back into friendship through the Head of Carist is God," " there is no love, we shall be able to become acquainted mention of the Holy Spirit; this they affirm with all the secret things of God, for this rea- to be but an application of the principle that, son it is said of the Holy Spirit that "He shall in general, the connection itself is not wont lead you into all trat i." For the same reato be enumerated among the things which are son also, that confidence in preaching the connected with each other. Whence, also, truth, with which the apostles were filled at those who read with closer attention appear His advent," is rightly ascribed to love; be- to recognize the express Trinity likewise in cause difindence also is assigned to fear, which that passage in which it is said, "For of the perfecting of love excludes. Thus, like. Him, and through Him, and in Him, are all wise, the same is called the Gift of God, be-things." "Of Him," as if it meant, of that cause no one enjoys that which he knows, One who owes it to no one that He u, unless he also love it. To enjoy the Wis- "through Him," as if the idea were, through dom of God, however, implies nothing else a Mediator; "in Him," as if it were, in tra; than to cleave to the same in love (et directione One who holds together, that is, unites by

20. Those parties oppose this opinion who accordingly the Holy Spirit is called the think that the said communion, which we call Spirit of sanctity (Spiritus Sanctus), masmuch juther Godaead, or Love, or Carrity, is not as all things that are sanctioned (sanctuntus) a substance. Moreover, they require the are sanctioned with a view to their permanence, and there is no doubt that the term to substance; nectuer do they take it to have sanctute (sanctutatem) is derived from sanction been otherwise impossible for the expression (a suncerula). Above all, however, that testing "God is Love" to have been used, unless mony is employed by the upholders of this love were a substance. In this, indeed, they opinion, where it is thus written, "That which are influenced by the wont of things of a is born of the flesh is flesh, and that which is bodily nature. For if two bodies are conborn of the Spirit is spirit;" " " for God is a nected with each other in such wise as to be Spirit," " For here He speaks of our regene- placed in juxtaposition one with the other, ration, " which is not, according to Adam, of the connection itself is not a body: inasmuca the flesh, but, according to Christ, of the Holy as when these bodies which had been con-Spirit. Wherefore, if in this passage mention nected are separated, no such connection ceris made of the Holy Spirit, when it is said, tainly is found [any more]; while, at the "For God is a Spirit," they maintain that we same time, it is not understood to have demust take note that it is not said, " for the parted, as it were, and migrated, as is the Spirit is God," but, " for God is a Spirit;" case with those bothes themselves. But men so that the very Godhead of the Father and like these should make their heart pure, so the Son is in this passage called God, and far as they can, in order that they may have that is the Holy Spirit. To this is added power to see that in the substance of God another testimony which the Apostle John there is not anything of such a nature as offers, when he says, " For God is love." would imply that therein substance is one thing, and that which is accident to substance (alud quod accidat substance) another thing, and not substance; whereas whatsoever can easily a substance of the second control o thing, and that which is accident to substance

¹⁴ He r nea n, entered of dilatio Deux est, we also find dilectio | 15 5 Cut. 16, 10, 23, 23.

whether the opinion in question be true, or by Him who has reconciled us to Himself. something else be the case, the faith ought to doing away with all past things, and calling be maintained unsnaken, so that we should us to a new life. And until we reach the call the Fataer God, the Son God, the Holy perfection of this new life, we cannot be Spirit God, and yet not affirm three Gods, without sins. Nevertheless it is a matter of but hold the said Trinity to be one God; consequence of what sort those sins may be and again, not after these [Persons] to be 22. Neither ought we only to treat of the difdifferent in nature, but nold them to be of ference between sins, but we ought most thorthe same substance; and further uphold it, oughly to believe that those things in which not as if the Father were sometime the Son, we sin are in no way forgiven us, if we show and sometime the Holy Spirit, but in such ourselves severely unyielding in the matter wise that the Father is always the Father, of forgiving the sins of others.3 Thus, then, and the Son always the Son, and the Holy we believe also in this remission or siss.

Spirit always the Holy Spirit. Neither should 23. And masmuch as there are three the we make any affirmation on the subject of of which man consists, -namely, spirit, so il. things unseen rashly, as if we had knowledge, and body,-which again are spoken of as two, but [only modestly] as believing. For these because frequently the soul is named along things cannot be seen except by the heart made pure; and [even] he who in this life of the same, of which beasts are devoid, is sees them "in part," as it has been said, and called spirit: the principal part in us is the "in an enigma," cannot secure it that the spirit; next, the life whereby we are united person to whom he speaks shall also see with the body is called the soul; finally, the them, if he is hampered by impurities of body itself, as it is visible, is the last part in heart. "Blessed," however, "are they of a us. This "whole creation" (creatura), howpure heart, for they shall see God." This ever, "groaneth and travaileth until now." is the faith on the subject of God our Maker Nevertheless, He has given it the first-fruits and Renewer.

us, not only toward God, when it was said, "Thou shalt love the Lord thy God with all speaks thus: "With the mind I serve the thy heart, and with all thy soul, and with all law of God." Which apostle likewise extry mind;" but also toward our neighbor, presses himself thus in another passage: for "thou shalt love," saith He, "thy neighhor as thyself;" and masmuch, moreover, as the faith in question is less fruitful, if it does not comprehend a congregation and society of the flesh. For a certain part thereof resists" men, wherein brotherly charity may operate;

CMAP, to, -OF THE CATHOLIC CHURCH, THE RE-MISSION OF SINS, AND THE RESURRECTION OF THE PLESH.

-Inasmuch, I repeat, as this is the case, we believe also in THE HOLY CHURCH, Intending thereby] assuredly the CATHOLIC. For both heretics and schismatics style their congregations churches. But heretics, in holding false opinions regarding God, do injury to the faith itself; while schismatics, on the other hand, in wicked separations break off from brotherly charity, although they may believe just what we believe. Wherefore neither do the heretics belong to the Church catnolic, which loves God; nor do the schismatics form a part of the same, masmuch as it loves the neighbor, and consequently readily forgives the neighbor's sins, because it prays that forgiveness may be extended to itself

23. And masmuch as there are three things with the spirit; for a certain rational portion of the Spirit, in that it has believed God, and 21. But masmuch as love is enjoined upon is now of a good will.7 This spirit is also called the mind, regarding which an apostie presses himself thus in another passage: "For God is my witness, whom I serve in my spirit," Moreover, the soul, when as yet it lusts after carnal good things, is called the Spirit, not in virtue of nature, but in virtue of the custom of sins; whence it is said, "With the mind I serve the law of God, but with the flesh the law of sin." And this custom has been turned into a nature, according to mortal generation, by the sin of the first man. Consequently it is also written in this wise, "And we were sometime by nature the children of wrath," a that is, of vengeance, through which it has come to pass that we serve the law of sin. The nature of the soul, however, is perfect when it is made subject to its own spirit, and when it follows that spirit as the same follows God. Therefore the animal man " receiveth not the things which are of the Spirit of God," " But the soul is not so speedily subdued to the spirit

⁵ Mart vi 15. Roughly effected. Taking reserver the sense might be -- Nevertherms she ap ni buts reported the first-fruits, in that it has becomed took, and is now of a good of

^{**} Rome no and the sound of a great of Rome of a sound of the sound of

⁺ Matt. v. f.

in the sacred writings.

unto good action, as is the spirit to God unto body. For when the apostle speaks of the true lath and goodwill; but sometimes its flesh, he says, "There is one flesh of eartie, impetus, whereby it moves downwards into another of birds, another of fishes, another things carnal and temporal, is more tardly of creeping things; there are also both celesbridled. But inasmuch as this same soul is tial bodies and terrestrial bodies," 5 Now also made pure, and receives the stability of what he has said here is not "celestial flesh, its own nature, under the dominance of the but " both celestial bodies and terrestrial spirit, which is the head for it, which head of bodies." For all flesh is also body; but the said soul has again its own head in Christ, every body is not also flesh. In the first we ought not to despair of the restoration of instance, [for example, this holds good] in the body also to its own proper nature. But the case of those terrestrial bodies, inasmuch this certainly will not be effected so speedily as wood is body, but not flesh. In the case as is the case with the soul; just as the soul, of man, again, or in that of cattle, we have too, is not restored so speedily as the spirit. both body and flesh. In the case of celestial Yet it will take place in the appropriate sea-bodies, on the other hand, there is no flesh, son, at the last trump, when "the dead shall but only those simple and licent bodies which rise uncorrupted, and we shall be changed." the apostie designates spiritual, while some And accordingly we believe also in THE RESUR- call them ethereal. And consequently, when RECTION OF THE FLESH, to wit, not merely that he says, "Flesh and blood shall not inherit that soul, which at present by reason of car- the kingdom of God,"6 that does not contranal affections is called the flesh, is restored; dict the resurrection of the flesh; but the but that it shall be so likewise with this visi-ble flesh, which is the flesh according to nature, the name of which has been received blood. And if any one refuses to believe by the soul, not in virtue of nature, but in that the flesh is capable of being changed into reference to carnal affections: this visible the sort of nature thus indicated, he must be flesh, then, I say, which is the flesh properly led on, step by step, to this faith. For if you so called, must without doubt be believed to inquire of him whether earth is capable of be destined to rise again. For the Apostle being changed into water, the nearness of the Paul appears to point to this, as it were, with thing will make it not seem incredible to him. his finger, when he says, "This corruptible Again, if you inquire whether water is capable must put on incorruption." For when he of being changed into air, he replies that this says this, he, as it were, directs his finger also is not absurd, for the elements are near toward it. Now it is that which is visible each other. And if, on the subject of the that admits of being pointed out with the Bir, it is asked whether that can be changed finger; since the soul might also have been into an ethereal, that is, a celestial body, the called corruptible, for it is itself corrupted by simple fact of the nearness at once convinces vices of manners. And when it is read, him of the possibility of the thing. But if, then, he concedes that through such gradathe same visible flesh is signified, marmien tions it is quite a possible thing that earth as at it ever and anon the finger is thus as it should be changed into an ethereal body, why were pointed. For the soul also may thus in does he refuse to beheve, when that will of like manner be called mortal, even as it is God, too, enters in addition, whereby a hudesignated corruptible in reference to vices man body had power to walk upon the waters. of manners. For assuredly it is "the death that the same change is capable of being efof the soul to apostatize from God; "s which fected with the utmost rapidity, precisely in is its first sin in Paradise, as it is contained accordance with the saying, "in the twinking of an eye," 7 and without any such gradations, 24. Rise again, therefore, the body will, according to common wont, smoke is according to the Christian faith, which is inchanged into flame with marvellous quick-ness? For our tlesh assuredly is of earth, incredible to any one, [it is because] he looks. But philosophers, on the ground of whose simply to what the flesh is at present, while arguments opposition is for the most part ofhe fails to consider of what nature it shall be fered to the resurrection of the flesh, so far hereafter. For at that time of angelic change as in these they assert that no terrene body it will no more be flesh and blood, but only can possibly exist in heaven, yet concede that any kind of body may be converted and

¹x Cor xv. 52

1 The taxt gives. Here quippe anima est aprelature a Dro
The taxt gives, there quippe anima est aprelature a Dro
The taxt gives, there quippe anima est aprelature a Dro
The taxt gives, there quippe anima est aprelature a Dro
The taxt gives, there quippe anima est aprelature a Dro
The taxt gives, there quippe anima est aprelature a Dro
The taxt gives, there are the passage quoted from the Lebrature and the lebrature and the passage quoted from the lebrature and the passage quoted from the lebrature and the lebratur

changed into every [other] sort of body. And thy sting? Where is, O death, thy contenwhen this resurrection of the body has taken tion?" place, being set free then from the condition of time, we shall fully enjoy ETERNAL LIFE in ineffable love and steadfastness, without corruption.' For "then shall be brought to pass the saying which is written, Death is swallowed up in victory. Where is, O death,

25. This is the faith which in few words is given in the Creed to Christian novices, to be held by them. And these few words are known to the faithful, to the end that in believing they may be made subject to God; that being made subject, they may rightly live; that in rightly living, they may make the heart pure; that with the heart made pure, they may understand that which they believe.

I Instead of a temporia conditions liberati, aterma vita ineffabili caritate atque stabilitate sine corruptione per fruemur, several MS. read, corpus a temporia conditions liberatum aterma vita ineffabili caritate per fruetur = the body, set free from the condition of time, shall fully enjoy eternal life in ineffable love.

^{* 1} Cor. EV. 54, 55



ST. AUGUSTIN:

CONCERNING

FAITH OF THINGS NOT SEEN.

[DE FIDE RERUM QUÆ NON VIDENTUR.]

TRANSLATED BY

REV. C. L. CORNISH, M.A.



CONCERNING

FAITH OF THINGS NOT SEEN.

[DE FIDE RERUM QUÆ NON VIDENTUR.]

This tract was thought spurious by some, but is known to be St. Augustin's by his mention of it in Ep. ccxxxi. ad Darium Comitem. It seems to have been written after 399, from what is said about Idols, & to; for in that year Honorius enacted laws against them, -From Bened, Ed.

The reader of Butler's Analogy will recognise many similar turns of thought,

Christian religion is what we should smile at, the eyes of the body, we without any doubt rather than hold fast, for this reason, that, in see? it, not what may be seen, is shown, but men cannot see, although we are not able to show believe, you neither point to without, that unto human sight those divine things which through the eyes of the body we may know to their carnal eyes, as that, whatsoever they see not through them, they think not that they are to believe,) how many things they not only believe but also know, which cannot that we may merit to see eternal things also, be seen by such eyes. Which things being which we believe. But, whosoever thou art without number in our mind itself, (the na- who wilt not believe save what thou seest, lo, ture of which mind is incapable of being seen,) bodies that are present thou seest with the not to mention others, the very faith whereby we believe, or the thought whereby we know own that are present, because they are in that we either believe any thing, or believe thine own mind, thou seest by the mind itnot, being as it is altogether alien from the self; tell me, I pray thee, thy friend's will tosight of those eyes; what so naked, so clear, what so certain is there to the inner eyes of our minds? How then are we not to believe What? see you in your own mind this also what we see not with the eyes of the body, whereas, either that we believe, or that we

I THERE are those who think that the believe not, in a case where we cannot apply

2 But, say they, those things which are in are commanded faith of things which are not the mind, in that we can by the mind itself seen. We therefore, that we may refute discern them, we have no need to know these, who seem to themselves through pru-through the eyes of the body; but those dence to be unwilling to believe what they things, which you say unto us that we should we believe, yet do show unto human minds them; nor are they within, in our own mind, that even those things which are not seen are that by exercising thought we may see them. to be believed. And first they are to be ad- And these things they so say, as though any monished, (whom folly bath so made subject one would be indden to believe, if that, which is believed, he could already see set before him. Therefore certainly ought we to believe certain temporal things also, which we see not, eyes of the body, wills and thoughts of thine wards thee by what eyes seest thou? For no will can be seen by the eyes of the body.

sound or strain, so as to glide into the ears; cause we cannot see. nor indeed is it your own, so as to be per-Thy friend's face thou discernest by thy own there is assuredly a friendly union of senti feigns, because he has not, love.

happiness be wished for, and not rather believe not that we are loved, because we see commit yourself to dangers of your own, un- overthrown, if we believe no wills of men. less you believed; and thus, when you com-

which is going on in the mind of another? before you prove. For surely, if we ought But if you see it not, how do you repay in not to believe things not seen, " since indeed turn the good will of your friend, if what you we believe the hearts of our friends, and that, cannot see, you behave not? Will you haply not yet surely proved; and, after we shall say that you see the will of another through have proved them good by our own ills, even his works? Therefore you will see acts, and then we believe rather than see their good hear words, but, concerning your friend's will towards us: except that so great is faith, will, that which cannot be seen and heard you that, not unsuitably, we judge that we see, will believe. For that will is not color or fig- with certain eyes of it, that which we believe, ure, so as to be thrown upon the eyes; or whereas we ought therefore to beheve, be-

4. If this faith be taken away from human ceived by the motion of your own heart. It affairs, who but must observe now great disremains therefore that, being neither seen, order in them, and how fearful confusion nor heard, nor beheld within thyself, it be must follow? For who will be loved by any believed, that thy life be not left deserted with mutual affection, (being that the loving) without any friendship, or affection bestowed itself is invisible,) if what I see not, I ought upon thee be not repaid by thee in return, not to believe? Therefore will the whole of Where then is that which thou saidest, that friendship perish, in that it consists not save thou oughtest not to believe, save what thou of mutual love. For what of it will it be able sawest either outwardly in the body, or in- to receive from any, if nothing of it shall be wardly in the heart? Lo, out of thine own believed to be shown? Further, friendship heart, thou believest an heart not thine own; perishing, there will be preserved in the mind and lendest thy faith, where thou dost not the bonds neither of marriages, nor of kindrect the glance of thy body or of thy mind, dreds and relations; because in these also body, thy own faith thou discernest by thine ment. Spouse therefore will not be able to own mind; but thy friend's faith is not loved love spouse in turn, inasmuch as each beby thee, unless there be in thee in return that lieves not the other's love, because the love faith, whereby thou mayest believe that which itself cannot be seen. Nor will they long to in him thou seest not. Although a man may have sons, who they believe not will make also deceive by feigning good will, and aiding them a return. And if these be born and malice: or, if he have no thought to do harm, grow up, much less will the parents themyet by expecting some benefit from thee, selves love their own children, whose love towards themselves in those children's hearts 3. But you say, that you therefore believe they will not see, it being invisible; if it be your friend, whose heart you cannot see, be- not praiseworthy faith, but blameable rashcause you have proved him in your trials, and ness, to believe those things which are not have come to know of what manner of spirit seen. Why should I now speak of the other he was towards you in your dangers, wherein connections, of brothers, sisters, sons-in-law, he deserted you not. Seemeth it therefore to and fathers-in-law, and of them who are you that we must wish for our own affliction, joined together by any kindred or affinity, if that our friend's love towards us may be love is uncertain, and the will suspected, that proved? And shall no man be happy in most of parents by sons, and that of sons by pasure friends, unless he shall be unhappy rents, whilst due benevolence is not rendered, through adversity? so that, for sooth, he enjoy because neither is it thought to be due, that not the tried love of the other, unless he be which is not seen in another not being thought racked by pain and fear of his own? And to exist. Further, if this caution he not a how in the having of true friends can that mark of ability, but be hateful, wherein we feared, which nothing save unhappiness can not the love of them who love, and repay not put to the proof? And yet it is true that a them, unto whom we think not that we owe a friend may be had also in prosperity, but return; to that degree are human affairs proved more surely in adversity. But assur- thrown into disorder, if what we see not we edly in order to prove him, neither would you believe not, as to be altogether and utterly

mit yourself in order to prove, you believe "The test seems corrupt to use in Brasenous Library reads "I we read of use in the second of the s

which assuredly we cannot see. I omit to the blessing of Christ am I shed abroad, mention in how many things they, who find That Carist is the Seed of Abraham, the not seen. Since if they say this, they are Jacob himself was called israel. Among obliged to confess that their own parents are these twelve sons he begat Judah, whence not surely known to them: because on this the Jews have their name, of whom was born point also they have believed the accounts the Virgin Mary, who bore Christ. And, lo, of others telling of it, who yet are unable to in Christ, that is, in the seed of Abraham, curred a factoless imprety towards parents, ye ought rather to believe that it was fitting wailst we are, as it were, showing a rashness that so God anould be born Man. For this of behef in those things which we cannot see, also receive ye to have been foretold by the Since therefore, if we believe not those things which we cannot see, human society itself, in the womb, and shall bring forth a Son, and through concord penshing, will not stand; they shall call His Name Emmanuel, which vine things, although they be not seen; fail- not therefore doubt of a Virgin bringing forth, so as for the chiefest misery to follow.

yet can I trace it out by many proofs; but God, by which birth He might become a God being seen, you have no proofs whereby to cerning Him, "Thy Throne, O God, is for show them. In the mean time it is no slight ever and ever; a sceptre of right, the sceptre clearness of certain proofs, some things, even ness, and hated iniquity; therefore God, Thy such as are not seen, ought to be believed: God, both anointed Thee with the oil of gladand that saying, "that we ought not to believe Father, that is, the Son: whence called from things which we see not," falls to the ground, the "Chrism," that is, from the anointing, we cast away, and refuted. But they are much know Him as Christ. I am the Church, condeceived, who think that we believe in Christ ceroing whom it is said unto Him in the same without any proofs concerning Christ. For Psalm, and what was future forefold as alwast are there clearer proofs than those ready done; "There stood at Thy right hand things, which we now see to have been fore- the Queen, in a vesture of gold, in miment told and fulfilled? Wherefore do ye, who of divers colors; "that is, in the mystery of think that there are no proofs why ye ought to believe concerning Christ those things there it said unto me, "Hearken, O daughter, which ye have not seen, give heed to what things ye see. The Church herself addresses own people and thy father's house; for the whom ye view with wonder throughout the is the Lord thy God: and the daughters of whole world, bearing fruit and increasing, was Tyre shall worship Him with gifts, thy face not once such as ye now behold me." But, shall all the men of the people entreat. All the Seed shall all nations be blessed." the glory of that King's daughter is within, When God blessed Abraham, He gave the in fringes of gold, with raiment of divers

fault with us because we believe what we see order of successive generations bears witness, not, believe report or history; or concerning Shortly to sum up water, Abraham begat places where they have not themselves been; Isaac, Isaac begat Jacob, Jacob begat twelve and say not, we believe not, because we have sons, of whom spring the people Israel. For show it, because it is a thing already past; that all the nations are blessed, ye see and retaining themselves no sense of that time, are amazed: and do ye still tear to beheve in and yet yielding assent without any doubting to others speaking of that time; and unless not to believe? What? doubt ye, or refuse this be done, there must of necessity be in- ye to believe, the travail of a Virgin, whereas how much more is faith to be applied to dis is, being interpreted, God with us." Ye will ing the application of which, it is not the if we be willing to believe of a God being friendship of some men or other, but the born; leaving not the governance of the world, very chiefest bond of p ety; that is violated, and coming unto men in the flesh; unto His 5. But you will say, the good will of a maidenhood. For thus behoved it that He friend towards me, although I cannot see it, should be born as Man, albeit He was ever's you, what things you will us to believe not unto us. Hence again the Prophet says conthing, that you confess that by reason of the of Thy Kingdom. Thou hast loved righteousfor even thus it is agreed, that not all things ness above Thy fellows." 4 This anomating is which are not seen, are not to be believed; spiritual, wherewith God anointed God, the you out of the mouth of a mother's love: "I, King hath desired tay beauty: seeing that He promise of me; for throughout all nations in colors. There shall be brought unto the

for ever, and for ever and ever.

it was said unto her, "There shall worship belief, that ye may believe the things was Him the daughters of Tyre with gifts." If you see not, blush at those things which ye see the pride also of the rich is not laid aside, 7. "Give heed unto me," the Church say and they do not entreat help of the Church, unto you; give heed unto me, whom ye see. shalt set them as princes over the whole gotten Thee; demand of Me and I was got earth:" unto whose prayers their mother both

King the maidens after her; her companions preferred and made subject, commends hershall be brought unto Thee. They shall be sell, "They shall be mindful of thy name, brought with joy and gladness, they small be even from generation to generation. If, by brought into the Temple of the King. In-reason of the preaching of those same fathers. stead of thy fathers, there are born unto thee wherein they have without ceasing made men sons, thou shalt set them as princes over the tion of her name, there are not so great me. whole earth. They shall be mindful of thy titudes in her gathered together, and without name, even from generation to generation, end in their own tongues unto her contess the I herefore shall the people confess unto thee praise of grace, into whom it is said, "I hereor ever, and for ever and ever.

6. If this Queen ye see not, now rich also ever, and for ever and ever." If these with royal progeny. If she see not that ful- things are not so shown to be clear, as that filled which she heard to have been promised, the eyes of enemies find not in what direction she, unto whom it was said, "Hear, O to turn aside, where the same clearness strikes daughter, and see." If she hath not left the them not, so as by it to be obliged to confess ancient rites of the world, sue, unto whom it what is evident: you perhaps assert with rewas said, "Forget thy own people and thy son, that no proofs are shown to you, by sec-Father's house." If she confesses not every ing which you may believe those things also where Christ the Lord, she, unto whom it was which you see not. But if those things, which said, "The King hath desired thy beauty, you see, both nave been forefold long before, for He is the Lord thy God." If she sees and are so clearly fulfilled; if the truth itself not the cities of the nations pour forth prayers makes itself clear to you, by effects t going and offer gifts unto Carist, concerning Whom before and following after, O remnant of ar-

unto whom it was said, "Thy face shall all although to see ye be unwilling. For the the rich of the people entreat." If He ac- faithful, who were in those times in the land knowledges not the King's daughter, unto of Judiea, were present at, and learnt as William she was bidden to say, "Our Father, present, Carist's wonderful birth of a virge. Who are in Heaven;" and in her saints in and His passion, resurrection, ascension, a the inner man she is not renewed from day to. His divine words and deeds. These target day, concerning whom it was said, "All the ye have not seen, and therefore ye refuse to glory of that King's daughter is within:" al- believe. Therefore behold these things, fix though she strike upon the eyes of them also your eyes on these things, these things wart that are without with the blaze of the same ye see reflect on, which are not told you as of her preachers, in diversity of tongues, as things past, nor foretold you as things future. "in fringes of gold, and raiment of divers but are shown you as things present. What? colors." If there be not, now that His fame seemeth it to you a vain or a light thing, and is spread abroad in every place by His good think you it to be none, or a little, dare odor, virgins also brought unto Christ to be miracle, that in the name of One Crischel consecrated, of Whom it is said, and to Whom the whole human race runs? Ye saw not the whole human race runs? We saw not it is said, "There shall be brought unto the King the virgins after her, her companions shall be brought unto Thee." And that they might not seem to be brought like captives, into some, as it were, prison, he says, "They shall be brought in joy and gladness, they shall all nations be blessed." Ye saw not must wis foretold concerning the way seed shall all nations be blessed. "I be saw not must wis foretold concerning the way foretold and fulfilled concerning the human birth of Christ, "Behold, a Virgin shall conceive in the womb, and shall beat a Son; "S but you see the Word of God which was foretold and fulfilled concerning the human birth of Christ, "Behold, a Virgin shall conceive in the womb, and shall beat a Son; "S but you see the Word of God which was foretold and fulfilled concerning the human birth of Christ, "Behold, a Virgin shall conceive in the womb, and shall beat a Son; "S but you see the Word of God which was foretold and fulfilled concerning the human birth of Christ, "Behold, a Virgin shall conceive in the womb, and shall beat a Son; "S but you see the Word of God which was foretold and fulfilled concerning the human birth of Christ, "Behold, a Virgin shall be brought on the womb, and shall be brought on the work of Christ, "I conceive in the womb, and shall be beat a Son; "S but you see the Word of God which was foretold and fulfilled concerning the human birth of Christ, "Behold, a Virgin shall be brought on the work of Christ, "I conceive in the work of Christ, "I concei may have, as it were, fathers, whom she may appoint unto herself every where as rulers, she, unto whom it is said, "Instead of thy which was foretold, "The Lord said or to fathers there are born unto thee sons, thou Me, My Son art Thou, I have tas dy te-

¹ Wart vs 1 2 Coe or st.
I I en cour la gente, "for "fulgenter"
1 Song of Vol 4 3

⁴ The Prophery rough in called an "office name as red to reach the read to be considered to the second to the seco

Thee nations as Thy inheritance, and as Thy possession the bounds of the earth." Ye saw not that which was foretold and fulfilled tremity of the earth." Understand, if you concerning the Passion of Christ, "They pierced My hands and My feet, they numbered all My bones; but they themselves regarded and beheld Me; they divided among them My garments, and upon My vesture they cast the lot;" but ye see that which was in the same Psalm foretold, and now is clearly fulfilled; "All the ends of the earth shall remember and be turned unto the Lord, and all the kindreds of the nations shall worship in His sight; for the kingdom is the Lord's, and He shall rule over the nations."3 Ye saw not what was foretold and fulfilled concerning the Resurrection of Christ, the Psalm speaking, in His Person, first concerning His betrayer and persecutors: "They went forth out of doors, and spake together: against Me whispered all My enemies, against Me thought they evil for Me;" they set in order an unrighteous word against Me.4 Where, to show that they availed nothing by slaying Him Who was about to rise again, He adds and says; "What? will not He, that Gospel also, "He that did eat of My bread, enlarged his heel upon Me," that is, trampled Me under foot: He straightway added, "But not seen, are believed through tokens which do Thou, O Lord, have mercy upon Me, and are seen; thus the Church, which is now seen, raise Thou Me up again, and I shall repay is, of all things which are not seen, but which them." This was fulfilled, Christ slept and awoke, that is, rose again: Who through the same prophecy in another Psalm says, "I slept and took my rest; and I rose again, for the Lord will uphold Me." But this ye saw not, but ye see His Church, concerning whom them, at the time at which they were foretold, it is written in like manner, and fulfilled, "O Lord My God, the nations shall come unto Thee from the extremity of the earth and shall say, Truly our fathers worshipped lying images, and there is not in them any profit." This certainly, whether ye will or no, ye behold; even although ye yet believe, that there either is, or was, in those idols some profit; yet certainly unnumbered peoples of the nations, after having left, or cast away, or broken in pieces such like vanities, ye have heard say, "Truly our fathers worshipped lying images, and there is not in them any profit; shall a man make gods, and, lo, they are no gods?" Nor think that it was foretold that the nations should come unto some

can, that unto the God of the Christians, Who is the Supreme and True God, the peoples of the nations come, not by walking but by believing. For the same thing was by another prophet thus foretold, "The Lord," saith he, " shall prevail against them, and shall utterly destroy all the gods of the nations of the earth: and all the isles of the nations shall worship Him, each man from his place." Whereas the one says, "Unto Thee all nations shall come;" this the other says, "They shall worship Him, each man from his place." Therefore they shall come unto Him, not departing from their own place, because believing in Him they shall find Him in their hearts. Ye saw not what was foretold and fulfilled concerning the ascension of Christ; "Be Thou exalted above the Heavens, O God;" w but ye see what follows immediately after, "And above all the earth Thy Glory." Those things concerning Christ already done and past, all of them ye have not seen; but these things present in His Church ye deny sleeps, add this, that He rise again?" And not that ye see. Both things we point out to a little after, when He had foretold, by means you as foretold; but the fulfillment of both of the same prophecy, concerning His be- we are therefore unable to point out for you trayer himself, that which is written in the to see, because we cannot bring back into

sight things past, 8. But as the wills of friends, which are are shown forth in those writings wherein itself also is foretold, an index of the past, and a herald of the future. Because both things past, which cannot now be seen, and things present which cannot be seen all of no one of these could then be seen. Therefore, since they have begun to come to pass as they were foretold, from those things which have come to pass unto those which are coming to pass, those things which were foretold concerning Christ and the Church have run on in an ordered series: unto which series these pertain concerning the day of Judgment, concerning the resurrection of the dead, concerning the eternal damnation of the ungodly with the devil, and concerning the eternal recompense of the godly with Christ, things which, foretold in like manner, are yet to come. Why therefore should we not beheve the first and the last things which we see not, when we have, as witnesses of both, the things between, which we see, and in the books of the Prophets either hear or read both

^{*} Pa. ii. 7, 8; Heb. i. 5; v. 5; Acts. ziil. 33. * Pa. zzii. 16, 17, 18; John ziz. 19, 14. • Pa. zzi. 17, 18; John ziz. 19, 14. • Pa. iv. 8. • Pa. iv. 8. • Pa. iv. 17.

⁵ Pa, zli. 9, zo. 8 Jer. zvi. 19, so.

⁹ Zeph, ii, 11,

PR cviil. 5.

the first things, and the things between, and them. For if they were altogether to forget, the last things, foretold before they came to albeit they understand not, the Holy Scriptpass? Unless haply unbelieving men judge ures, they would be slain in the Jewish ribithose things to have been written by Christitself; because, when the Jews should know tians, in order that those things which they nothing of the Law and of the Prophets, they already believed might have greater weight would be unable to profit us. Therefore of authority, if they should be thought to they were not slain, but scattered abroad; in have been promised before they came.

Christ in Whom we believe, and the Church copies our witnesses. books, understand not by reason of the dark-sudden shone on the human race, when we ness of enmity. For that they would not see, (the false gods now abandoned, and ther same Prophets; which it behaved should be temples overthrown or changed into other fulfilled in like manner as the rest, and that uses, and so many vain rites plucked out by by the secret and just judgment of God a the roots from the most inveterate usage of due punishment should be rendered to their deserts. He indeed, Whom they crucified, and that this hath been brought to pass by and unto Whom they gave gall and vinegar, One Man, by men mocked, seized, bound, reason of those whom He had been about to reviled, crucified, slain: His disciples, (whom lead forth from darkness into light, He said. He chose common men,5 and unlearned, and those whom through more hidden causes He His Resurrection, His Ascension, which they had been about to descrt, by the Prophet so asserted that they had seen, and being filled long before foretold, "They gave Me gall with the Holy Ghost, sounded forth this for My meat, and in My thirst they gave Me Gospel, in all tongues which they had not vinegar to drink; let their table become a learned. And of them who heard them, part snare before them, and a recompense, and a believed, part, believing not, fiercely withstumbling-block: let their eyes be darkened stood them who preached. Thus while they that they see not, and ever bow Thou down were faithful even unto death for the truth, their back." 5 Thus, having with them the strove not by returning evil, but by enduring. round about with eyes darkened, that by was the world changed unto this religion. their means those testimonies may be proved, thus unto this Gospel were the hearts of morwherein they themselves are disapproved, tals turned, of men and women, of small and Therefore was it brought to pass, that they great, of learned and unlearned, of wise and should not be so blotted out, as that this looksh, of mighty and weak, of noble and same sect should altogether exist not; but it ignoble, of high and low, and throughout all was scattered abroad upon the earth, in order initions the Church shed abroad so increased, that, carrying with it the prophecies of the that even against the Catholic faith itself grace conferred upon us, more surely to con- there arises not any perverse sect, any kind vince unbelievers, it might every where profit us. And this very thing which I assert, receive ye after what manner it was prophesied of: "Slay them not," saith He, "lest at any time they forget Thy law, but scatter them spring up throughout the earth, were it not abroad in Thy might." Therefore they that the very gainsaying exercised an wholewere not slain, in that they forgot not those things which were read and heard among

order that, although they should not have in 9. If they suspect this, let them examine faith, whence they might be saved; yet they carefully the copies' of our enemics the Jews, should retain in their memory, whence we There let them read those things of which might be helped; in their books our supwe have made mention, foretold concerning porters, in their hearts our enemies, in their

whom we discern from the toilsome be-1 to. Although, even if there went before ginning of faita even unto the eternal blessed- no testimonies concerning Christ and the ness of the kingdom. But, whilst they read, Church, whom ought it not to move unto let them not wonder that they, whose are the belief, that the Divine brightness nath on a understand was foretold beforehand by the images every where broken in pieces, their although when hanging upon the Tree, by scourged, smitten with the palms of the hand. unto the Father, "Forgive them, for they fishermen, and publicans, that by their means know not what they do;" yet by reason of His teaching might be set forth,) proclaiming clearest testimonies of our cause, they walk overcame not by killing, but by dying; thus some discipline. How would The Crucified have availed so greatly, had He not been God

Den ber rier.

^{*} I uko zaist. 34. * Pu tiz, 12,

foretold the faith of the whole world?

faith, or who have begun now newly to have shall begin on the shore to be separated. it, let it be nourished and increase in your For as things temporal have come, so long

that took upon Him Man, even if He had before foretold, so will things eternal also through the Prophet foretold no such things come, which are promised. Nor let them to come? But when now this so great mys-deceive you, either the vain heathen, or the tery of godliness hath had its prophets and false Jews, or the deceitful heretics, or also beraids going before, by whose divine voices within the Catholic (Church) itself evil Chrisit was afore proclaimed; and when it hath tians, enemies by so much the more hurtful, come in such manner as it was afore pro- as they are the more within us. For, lest on claimed, who is there so mad as to assert that this subject also the weak should be troubled. the Apostles lied concerning Christ, of Whom divine prophecy hath not been silent, where in they preached that He was come in such the Song of Songs the Bridegroom speaking manner as the Prophets foretold afore that unto the Bride, that is, Christ the Lord unto He should come, which Prophets were not the Caurch, saith, "As a hly in the midst of silent as to true things to come concerning thorns, so is my best Beloved in the midst of the Apostles themselves? For concerning the daughters. ** He said not, in the midst these they had said, "There is neither speech of them that are without; but, "in the midst nor language, whereof their voices are not of daughters. Whose hath ears to hear, let heard; their sound went out into all the earth, him hear: "4 and whilst the net which is east and their words unto the ends of the world." into the sea, and gathers together all kinds And this at any rate we see fulfilled in the of fishes, as saith the holy Gospel, is being world, although we have not yet seen Christ drawn unto the shore, that is, unto the end in the flesh. Who therefore, unless blinded of the world, let him separate himself from by amazing madness, or hard and steeled by the evil fishes, in heart, not in body; by amazing of stinacy, would be unwilling to put changing evil habits, not by breaking sacred faith in the sacred Scriptures, which have nels; lest they who now seem being approved to be mingled with the reprobate, find, not 11. But you, beloved, who possess this life, but punishment everlasting, when they

¹ Pa. 255. 3. 4.

^{*} Processing Control of Mall 2 45000.

S Mall 2 45000.

Some res "that they do may find not punishment, but life."



ST. AUGUSTIN:

ON

THE PROFIT OF BELIEVING.

[DE UTILITATE CREDENDI.]

TRANSLATED BY

REV. C. L. CORNISH, M.A.





THE PROFIT OF BELIEVING.

[DE UTILITATE CREDENDI,]

Retract, i, cap. 14. Moreover now at Hippo-Regius as Presbyter I wrote a book on the Profit of Believing, to a friend of mine who had been taken in by the Manichees, and whom I knew to be still held in that error, and to deride the Catholic school of Faith, in that men were bid believe, but not taught what was truth by a most certain method. In this book I said, &c. . This book begins thus, "Si mihs Honorate, unum atque idem videretur esse."

St. Augustin enumerates his book on the Profit of Believing first amongst those he wrote as Presbyter, to which order he was raised at Hippo about the beginning of the year 301. The person for whom he wrote had been led into error by himself, and appears to have been recovered from it, at least if he is the same who wrote to St. Augustin from Carthage about 412, proposing several questions, and to whom St. Augustin wrote his 140th Epistic. Cassiodorus calls him a Presbyter, though at that time he was not haptized. In Ep. 83, St. Augustin speaks of the death of another Honoratus, a Presbyter. Towards the end of his life he also wrote his 228th Epistle to a Bishop of Thabenna of the same name. - (Bened, Ed.)

The remarks in the Retractations are given in notes to the passages where they occur.

trusting heretics seemed to me one and the things, think that there is nothing else than But now, whereas there is a very great differ-ence between these two: forasmuch as he, in my opinion, is an heretic, who, for the sake they essay to withdraw from the senses; and of some temporal advantage, and cluelty for by the deadly and most deceitful rule of these the sake of his own glory and pre-eminence, think that they measure most rightly the uneither gives birth to, or follows, false and new speakable recesses of truth. Nothing is more opinious; but he, who trusts men of this kind, easy, my dearest friend, than for one not only is a man deceived by a certain imagination of to say, but also to think, that he hath found truth and piety. This being the case, I have out the truth; but how difficult it is in reality, not thought it my duty to be silent towards you will perceive, I trust, from this letter of you, as to my opinions on the finding and mine. And that this may profit you, or at retaining of truth; with great love of which, any rate may in no way harm you, and also as you know, we have burned from our very all, into whose hands it shall chance to come. earliest youth, but it is a thing far removed from the minds of vain men, who, having tool . Plages

t. Iv. Honoratus, a heretic, and a man far advanced and fallen into these corporeal same, I should judge it my duty to remain, what they perceive by those five well-known silent bot i in tongue and pen in this matter, reporters of the body; and what impressions.

I have both prayed, and do pray, unto God; I pray you, were you delighted, call to mind, and I hope that it will be so, forasmuch as I I entreat you, save by a certain great pream fully conscious that I have undertaken to sumption and promise of reasons? write it, in a pious and friendly spirit, not as cause they disputed long and much with very

the authority of the Catholic Paith, before their own they implanted in us any thing, we that they are able to gaze upon that Truth, thought that we were obliged to retain it, inwhich the pure mind be iolds, are by believed somuch as there fell not in our way other those who were willing to be their hearers, their snares, not through choice, but want. For what else constrained me, during nearly mine years, sparning the religion which had self, that these fair and clever similes, and hardly led to believe that you ought to listen enlightened and shining, at a time when I

aiming at vain reputation, or tribing display. great coprousness and vehemence concerning 2. It is then my purpose to prove to you, the errors of unlearned men, a thing which I if I can, that the Manulees profanely and learned too late at length to be most easy for rashly inveigh against those, who, following my moderately educated man; if even of ing forearmed, and prepared for God Who is things, wherein to acquiesce. So they did in about to give them light. For you know, our case what crafty fowlers are wont to do, Honoratus, that for no other reason we fell who set branches smeared with bird-lime in with such men, than because they used to beside water to deceive thirsty birds. For say, that, apart from all terror of authority, they fill up and cover anyhow the other waters by pure and simple reason, they would lead which are around, or fright them from them within to God, and set free from all error by alarming devices, that they may fall into

been set in me from a child by my parents, charges of this nature may be poured forth to be a follower and diligent hearer of those against all who are teachers of any thing by men, save that they said that we are alarmed any adversary, with abundance of wit and by superstition, and are commanded to have sarcasm? But I thought that I ought to infaith before reason, but that they urge no one sert something of this kind in my letter, in to have faith, without having first discussed order to admonish them to give over such and made clear the truth? Who would not proceedings; so that, as he's says, apart from be entired by such promises, especially the trifles of common-places, matter may contend mind of a young man desirous of the truth, with matter, cause with cause, reason with and further a proud and talkative mind by reason. Wherefore let them give over that discussions of certain learned men in the saying, which they have in their mouths as school? such as they then found me, disdain- though of necessity, when any one, who hath ful forsooth as of old wives fables, and debeen for some long time a hearer, hath left strough to grasp and drink in, what they them; "The Light hath made a passage promised, the open and pure Truth? But through him," For you see, you who are my what reason, on the other hand, recalled me, chief care, (for I am not over anxious about not to be altogether joined to them, so that I them,) how empty this is, and most easy for continued in that rank which they call of any one to find fault with. Therefore I leave Hearers, so that I resigned not the hope and this for your own wisdom to consider. For I business of this world; save that I noticed have no fear that you will think me possessed that they also are rather eloquent and full in by indwelling Light, when I was entangled in refutation of others, than abide firm and sure the life of this world, having a darkened in proof of what is their own. But of myself hope, of beauty of wife, of pomp of riches, of what shall I say, who was already a Catholic emptiness of honors, and of all other hurtful Christian? teats which now, after very long and deadly pleasures. For all tuese, as is thirst, I almost exhausted and dry, have re- not unknown to you, I ceased not to desire turned to with all greediness, and with deeper and hope for, at the time when I was their weeping and groaning have shaken together attentive hearer. And I do not lay this to and wring them out more deeply, that so the charge of their teaching; for I also conthere might flow what might be enough to fess that they also carefully advise to shun refresh me affected as I was, and to bring these. But now to say that I am deserted by back hope of life and safety. What then light, when I have turned myself from all shall I say of myself? You, not yet a Christ these shadows of things, and have determined tian, who, through encouragement from me, to be content with that diet merely which is execrating them greatly as you did, were necessary for health of body; but that I was to them and make trial of them, by what else, loved these things, and was wrapped up in

4. For you well know that the Manichees be deceived. which are some slight offense to minds ig- wise than I have received. Next you your-norant and careless of themselves, (and there self perceive, that we have not in use terms are very many such,) they admit of being ac- for such things; and had I translated and cused in a popular way: but defended in a made such, I should have been indeed more popular way they cannot be, by any great silly: but, were I to use circumlocution, I number of persons, by reason of the mys- should be less free in treating: this only I teries that are contained in them. But the pray you to believe, that in whatever way I few, who know how to do this, do not love err, I am not inflated or swollen in any thing public and much talked of controversies and that I do. Thus (for example) it is handed d sputes:3 and on this account are very little down according to history, when there is known, save to such as are most carnest in taught what hath been written, or what hath seeking them out. Concerning then this been done; what not done, but only written rashness of the Manichees, whereby they find as though it had been done. According to fault with the Old Testament and the Catholic actology, when it is shown for what cause any laith, listen, I entreat you, to the considerathing hath been done or said. According to tions which move me. But I desire and hope analogy, when it is shown that the two Testathat you will receive them in the same spirit ments, the Old and the New, are not contrary in which I say them. For God, unto Whom the one to the other. According to allegory, are known the secrets of my conscience, when it is taught that certain things which knows, that in this discourse I am doing have been written are not to be taken in the nothing of evil craft; but, as I think it should letter, but are to be understood in a figure. to err with you, but most difficult, to use no was taken from history; " Have ye not read," harder term, to hold the right way with you, saith He, "what David did when he was an But I venture" to anticipate that, in this hope, wherein I hope that you will hold with he entered into the house of God, and did wounded by strokes of feeble opinions, I unspeakable and singular good of the soul, to explain the changes of these times, and

them, is the part of a man, to use the mildest which the mind sees; and who with tears and expression, wanting in a keen insight into groaning confess that I am not yet worthy of matters, on which he loves to speak at length. it. He will not then fail me, if I leigh B.i. if you please, let us come to the cause nothing, if I am led by duty, if I love truth, of I esteem friendship, if I fear much lest you

meve the unlearned by finding fault with the | 5. All that Scripture therefore, which is Cataolic Faith, and chiefly by rending in called the Old Testament, is handed down pieces and tearing the Old Testament: and fourfold to them who desire to know it, acthey are utterly ignorant, how far' these things cording to history, according to ætiology, acare to be taken, and how drawn out they de-cording to analogy, according to allegory. seend with profit into the veins and marrows. Do not think me silly for using Greek words, of souls as yet as it were but able to cry." In the first place, because I have so received, And because there are in them certain things nor do I dare to make known to you other-

he received, for the sake of proving the truth, 6. All these ways our Lord Jesus Christ for which one thing we have now long ago and His Apostles used. For when it had been determined to live; and with incredible anx- objected that His disciples had plucked the iety, lest it may have been most easy for me ears of corn on the sabbath-day, the instance us the way of wisdom, He will not fail me, eat the shewbread, which was not lawful for unto Whom I have been consecrated; Whom him to eat, neither for them that were with day and night I endeavor to gaze upon: and him, but only for the priests?" But the insince, by reason of my sins, and by reason stance pertains to actiology, that, when Christ of past habit, having the eye of the mind had forbidden a wife to be put away, save for the cause of fornication, and they, who asked know that I am without strength, I often en- Him, had alleged that Moses had granted treat with tears, and as, after long blindness permission after a writing of divorcement had and darkness the eyes being hardly opened, been given, This, saith He, " Moses did beand as yet, by frequent throbbing and turn- cause of the hardness of your heart." For ing away, refusing the light which yet they here a reason was given, why that had been long after; specially if one endeavor to show well allowed by Moses for a time; that this to them the very sun; so it has now befallen command of Christ might seem to show that me, who do not deny that there is a certain now the times were other. But it were long

² Suatenus 2 Sumigerula.

^{*} Pagientium
4 francismo

freely, the more safely it can do so as having other place. Now let us return to my purpose. no opponent; it seems to me that there is no there to call it false and inserted. Or, if such language is shameless, as it is why in tie Epistles of Paul, why in the four books of the Gospel, do they think that they are there are in proportion many more things, than could be in that book, which they will have believed to have been interpolated by falsifiers. But fosooth this is what I believe to be the case, and I ask of you to consider it with me with as calm and serene a judgment as possible. For you know that, essaying to bring the person of their founder

their order arranged and settled by a cer- Manichæus into the number of the Apostles, tain marvellous appointment of Divine Provi- they say that the Holy Spirit, Whom the Lord promised His disciples that He would send, 7. And further, analogy, whereby the agree- bath come to us through him. Therefore, ment of both Testaments is plainly seen, why were they to receive those Acts of the Aposshall I say that all have made use of, to whose tles, in which the coming of the Holy Spint authority they yield; whereas it is in their is plainly set forth,5 they could not find ...ow power to consider with themselves, how many to say that it was interpolated. For they will things they are wont to say have been inserted have it that there were some, I know not w. o. in the divine Scriptures by certain, I know faisifiers of the divine Books before the times not who, corrupters of truth? Watch speech of Manichaus filmself; and that they were of theirs I always thought to be most weak, falsified by persons who wished to combine even at the time that I was their hearer; nor the Law of the Jews with the Gospel. But I alone, but you also, (for I well remember,) this they cannot say concerning the Holy and all of us, who essayed to exercise a little Spirit, unless haply they assert that those permore care in forming a judgment than the sons divined, and set in their books waat crowd of hearers. But now, after that many should be brought forward against Manithings have been expounded and made clear chaus, who should at some future time arise, to me, which used chiefly to move me: those, and say that the Holy Spirit had I cen sent I mean, wherein their discourse for the most through him. But concerning the Holy Spirit part boasts itself, and expatiates the more we will speak somewhat more plainly in an-

8. For that both history of the Old Testaassertion of theirs more shameless, or (to use ment, and atiology, and analogy are found in a milder phrase) more careless and weak, the New Testament, has been, as I think, than that the divine Scriptures have been cor- sufficiently proved: it remains to show this of rupted; whereas there are no copies in exist-ence, in a matter of so recent date, whereby they can prove it. For were they to assert, ment. "This generation," saith He, "seeketh that they thought not that they ought thor- a sign, and there shall not be given it save the oughly to receive them, because they had sign of Jonas the prophet. For as Jonas was been written by persons, who they thought three days and three nights in the whale's had not written the truth; any how their re- belly, so also shall the Son of Man be three fusal' would be more right, or their error days and three nights in the heart of the more natural.' For this is what they have earth." For why should I speak of the done in the case of the Book which is inscribed the Acts of the Apostles. And this Corinthians shows that even the very history device of theirs, when I consider with myself, of the Exodus was an allegory of the future I cannot enough wonder at. For it is not the Christian People. "But I would not that ye want of wisdom in the men that I complain should be ignorant, brethren, how that all of in this matter, but the want of ordinary our fathers were under the cloud, and all understanding. For that book bath so great passed through the sea, and were all baptized matters, which are like what they receive, that into Moses, in the cloud, and in the sea, and it seems to me great folly to refuse to receive d d all eat the same spiritual meat, and did tais book also, and if any thing offend them all drink the same spiritual drink; for they drank of the spiritual Rock that followed with them; and that Rock was Christ. But in the more part of them God was not well pleased: for they were overthrown in the wilderness. of any avail, in which I am not sure but that But these things were figures of us, that we be not lustful of evil tungs, as they also lusted Neither let us worship idols, as certain of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as certain of them committed, and fell in one day three and twenty thousand men. Neither let us tempt

Actor to the a runner have bet in higher factor matter.

Christ, as certain of them tempted, and per- schoolmaster to fear, Who after gave a Masished of serpents. Netteer murmur we, as ter to love. And yet in these precepts and certain of them nurmured, and perished of commands of the Law, which now it is not the destroyer. But all these things happened allowed Christians to use, such as either the tinto them in a figure.' But they were written Sabbata, or Circumcision, or Sacrifices, and for our admonition, upon whom the ends of if there be any thing of this kind, so great the world have come." There is also in the mysteries are contained, as that every plous greatly relates to the cause in hand, for this deadly than that whatever is there be underit forward, and make a display of it in dis-puting. For the same Paul says to the Gala-tians, "For it is written, that Abraham had eth, but the Spirit quickeneth," "Hence it of us all."s

threats and terrors of those punishments these before they learn them, which can be seen by fools: from which when gift, which they understand not to have come learned men; there are three kinds of error, to them from God, who still desire to be whereby men err, when they read anything. they do not believe that now through our true, whereas the writer thought otherwise. hondage, under which they were placed for a not less hurtful, when that, which is false, is certain time by the most just appointment of God. Hence is that saying of the same Apostle, " For the Law was our schoolmaster in Christ."5 He therefore gave to men a

Apostle a certain allegory, which indeed person may understand, there is nothing more reason that they themselves are wont to bring stood to the letter, that is, to the word:" and two sons, one of a bond-maid, and one of a is, "That same veil remaineth in the reading free woman. But he was of the bond- of the Old Testament, which veil is not taken maid was born after the flesh; but he who was away; since it is made void in Christ." For of the free woman, by promise: which things there is made void in Christ, not the Old were spoken by way of allegory? For these Testament, but its veil: that so through are the two Testaments, one of Mount Same Christ that may be understood, and, as it gendering unto bondage, which is Agar: for were, laid bare, which without Christ is ob-Sinai is a mount in Arabia, which bordereth seure and covered. Forasmuch as the same upon that Jerusalem which now is, and is in Apostle straightway adds, "But waen thou bondage with her cuildren. But that Jerusa- shalt have passed over to Christ, the veil shall lem which is above is free, which is the mother be taken away." For he south not, the Law shall be taken away, or, the Old Testament. o. Here therefore these men too evil, while Not therefore through the Grace of the Lord, they essay to make rold the Law, force us to as though useless things were there hidden, approve these Scriptures. For they mark have they been taken away; but rather the what is said, that they who are under the Law covering whereby useful things were covered. are in bondage, and they keep flying above the In this manner all they are dealt with, who rest that last saying, "Ye are made empty of earnestly and piously, not disorderly and Christ, as many of you as are justified in the shamelessly, seek the sense of those Script-Law; ye have fallen from Grace." We grant ures, and they are carefully shown both the that all these things are true, and we say that order of events, and the causes of deeds and the Law is not necessary, save for them words, and so great agreement of the Old unto whom bondage is yet profitable: and Testament with the New, that there is left no that the Law was on this account profitably jot 4 that agrees not; and so great secrets of enacted, in that men, who could not be re- figures, that all the things that are drawn called from sins by reason, needed to be re- forth by interpretation force them to confess strained by such a Law, that is to say, by the that they are wretened, who will to condemn

to. But, passing over in the mean while the Grace of Christ sets us free, it condemns the depth of knowledge, to deal with you as not that Law, but invites us at length to yield I think I ought to deal with my intimate obedience to its love, not to be slaves to the friend; that is, as I have myself power, not fear of the Law. Itself is Grace, that is free as I have wondered at the power of very under the bonds of the Law. Whom Paul I will speak of them one by one. The first deservedly rebukes as unbelievers, because kind is, wherein that which is false is thought Lord Jesus they have been set free from that A second kind, although not so extensive, yet

Tropic Tital a tit (See R. R.) than nymbouseur Go tropic to the tropic for the tropic to the tropic

for met falle in a gior amoraler politics, Sing I see quarter or legal

m Advertum.

It has been I as a least the book laid, the which the both have otherwise explained to see socials of the Apiece Laid, and defair a Transes or rather is a superior from the room stars of the same healt in which, in the book extract to exhibit a defail to agh the sense the respective for the catefficient of the same and the same

Lucretius writes that the soul is formed of my power also to think ill? atoms, and that after death it is dissolved only natural to man, but often also most worthy of a man. For what, if word were brought to me, concerning some one whom I loved, that, when now he was of bearded age, he had said, in the hearing of many, that he was so pleased with boyhood and childhood, as even to swear that he wished to live after the same fashion, and that that was so proved to me, as that I should be shameless to deny it: I should not, dead, as that I can swear to it: when, even if should I, seem worthy of blame, if I thought that, in saying this, he wished to show, that he was pleased with the innocence, and with he would most carefully hide? But I think the temper of mind alien from those desires that it hath nothing to do towards learning in which the race of man is wrapped up, and from this circumstance should love him yet

thought true, yet the thought is the same as more and more, than I used to love him that of the writer. A third kind, when from before; although perhaps he had been rooms the writing of another some truth is under- enough to love in the age of children a cerstood, whereas the writer understood it not, tain freedom in play and food, and an ide In which kind there is no little profit, rather, ease? For suppose that he had died after if you consider carefully, the whole entire this report had reached me, and that I had fruit of reading. An instance of the first kind been unable to make any inquiry of him, so is, as if any one, for example, should say as for him to open his meaning; would there and believe that Rhadamanthus hears and be any one so shameless as to be angry with judges the causes of the dead in the realms me, for prinsing the man's purpose and with below, because he hath so read in the strain through those very words which I had heard? of Maro.' For this one errs in two ways: both. What, that even a just judge of matters would in that he believes a thing not to be believed, not hesitate perhaps to praise my sentiners and also in that he, whom he reads, is not to and wish, in that both I was pleased with inbe thought to have believed it. The second noceace, and, as man of man, in a matter of kind may be thus noticed: if one, because doubt, preferred to think well, when it was in

11. And, this being so, hear also just so into the same atoms and perishes, were to many conditions and differences of the same think this to be true and what he ought to Scriptures. For it must be that just so many believe. For this one also is not less meet us. For either any one hath written wretched, if, in a matter of so great moment, profitably, and is not profitably understood he hath persuaded himself of that which is by some one; or both take place unprofitably false, as certain; although Lucretius, by or the reader understands probably, whereas whose books he hath been deceived, held he, who is read, hath written contrariuse, this opinion. For what doth it profit this one. Of these the first I blame not, the last I reto be assured of the meaning of the author, gard not. For neither can I blame the man, whereas he hath chosen him to himself not so who without any fault of his own hath been ill as through him to escape error, but so as with understood; nor can I be distressed at any him to err. An instance suited to the third one being read, who hath failed to see the kind is, if one, after having read in the books truth, when I see that the readers are no way of Epicurus some place wherein he praises injured. There is then one kind most apcontinence, were to assert that he had made proved, and as it were most cleansed, when the chief good to consist in virtue, and that both the things written are well, and are taken therefore he is not to be blamed. For how is in a good sense by the readers. And yet that this man injured by the error of Epicurus, also is still further divided into two. for it what though Epicurus believe that bodily doth not altogether shut out error. For it pleasure is the chief good of man: whereas generally comes to pass, that, when a writer he hath not surrendered up himself to so base hath held a good sense, the reader also holds and hurtful an opinion, and is pleased with a good sense; still other than he, and often Epicurus for no other reason, than that he better, often worse, yet profitably. But when thinks him not to have held sentiments which both we hold the same sense as he whom we ought not to be holden. This error is not read, and that is every way suited to right conduct of life, there is the fullest possible measure of truth, and there is no place opened for error from any other quarter. And tais kind is altogether very rare, when what we read is matter of extreme obscurity: nor can it, in my opinion, be clearly known, but only believed. For by what proofs shall I so gather the will of a man who is absent or he were questioned being present, there might be many things, which, if he were no ill man, the matter of fact, of what character the writer was; yet is he most fairly believed good. whose writings have benefited the human race and posterity.

me, in what kind they place the, supposed, under Epicurus as a master; against which error of the Catholic Church. It in the first, Epicurus used to argue with great obstinacy, it is altogether a grave charge; but it needs so far as I judge, understanding them not at not a far-tetened defense; for it is enough to all? What are those Scriptures of the law deny that we so understand, as the persons, most plain, against which, as though set forth who inverge against us, suppose. If in the in pulme, these men make their attack in vain necond, the charge is not less grave; but they and to no purpose? And they seem to me to shall be refuted by the same saying. If in he like that weak woman, whom these same the third, it is no charge at all. Proceed, and men are wont to mock at, who enraged at next consider the Scriptures themselves. For the sun being extoked to her, and recomwhat objection do they raise against the books, mended as an object of worship by a certain of (west is called) the Old Testament? Is it remaie Mannchee, being as she was simplethat they are good, but are understood by us minded and of a religious spirit, leaped up in in an ili sense? receive them. Or is it that they are neither spot on which the sun through the window good, nor are well understood? But our decast light, began to cry out, Lo, I trample on fense above is enough to drive them from this the sun and your God: altogether after a position. Or is it this that they will say, al- foolish and womanish manner; Who denies though they are understood by you in a good it? But do not those men seem to you to be sense, yet they are ev. 'What is this other such, who, in matters which they understand than to acquit living adversaries, with whom not, either wherefore, or altogether of what they have to do, and to accuse men long ago kind they are, although like to matters cast dead, with whom they have no strife? I in- in the way, yet to such as understand them deed believe that both those men profitably exact' and divine, rending them with great delivered to memory all things, and that they onset of speech and reproaches, think that were great and divine. And that that Law tuey are effecting something, because the un-

science, and God Who hath His dwelling in as that you may not hate the authors thempure souls, that I account nothing more prusselves; next, so as that you may love them; dent, chaste, and rel gious, than are all those and this I must treat in any other way, rather Scriptures, which under the name of the Old than by expounding their meanings and words. Testament the Catholic Church retains. You For this reason, because in case we hated wonder at this, I am aware. For I cannot Virgil, nay, rather in case we loved him not, hade that we were tar otherwise persuaded, before understanding him, by the commenda-But there is indeed nothing more full of rash- tion of our foretathers, we should never be ness, (which at that time, being boys, we had satisfied on those questions about him within us.) than in the case of each several book, out number, by which grammanans are wont to desert expounders, who profess that they to be disquieted and troubled; nor should we hold them, and that they can deliver them to listen willingly to one who solved these at the their scholars, and to seek their meaning same time praising him; but should favor from those, wao, I know not from what cause that one who by means of these essayed to compelling, have proclaimed a most bitter show that he had erred and doated. But now, war against the framers and authors of them, whereas many essay to open these, and each For who ever thought that the hidden and in a different way according to his capacity, dark books of Aristotle were to be expounded we appland these in preference, through to him by one who was the enemy of Aristotle; whose exposition the poet is found better, to speak of these systems of teaching, who is believed, even by those who do not wherein a reader may perhaps err without sacrilege? Who, in fine, willed to read or | facentifue

12 Wherefore I would that they would tell learn the geometrical writings of Archimedes, But they themselves do not haste, and often striking with her foot that was published, and framed by the command learned applaud them? Believe me, whatand will of God: and of this, although I have ever there is in these Scriptures, it is lofty but very slight knowledge of books of that and divine: there is in them altogether truth, kind, yet I can easily persuade any, if there and a system of teaching most suited to reapply to me a mind fair and no way obstinate: fresh and renew minds; and clearly so ordered and this I will do, when you shall grant to in measure, as that there is no one but may me your cars and mind well disposed: this draw thence, what is enough for himself, if however when it shall be in my power: but only he approach to draw with devotion and now is it not enough for me, however that piety, as true religion demands. To prove matter may stand, not to have been deceived? this to you, needs many reasons and a longer 13. I call to witness, Honoratus, my con- discourse. For first I must so treat with you

understand him, not only in nothing to have and share with me your wisdom; but if you offended, but also to have sung nothing but recognize in yourself what I say, let us . . what was worthy of praise. So that in some entreat, together seek the truth. minute question, we are rather angry with the master wao fails, and has not what to answer, heard a teacher of any religion. Lo we have than think him silent through any fault in undertaken a new matter and business. W-Maro. And now, if, in order to defend him-must seek, I suppose, them who protess the self, he should wish to assert a fault in so matter, if it have any existence. Suppose great an author, hardly will his senolars re- that we have found different persons holding main with him, even after they have paid his different opinions, and through their differ fee. How great matter were it, that we should ence of opinions seeking to draw persons cashow like good will towards them, of whom one to himself: but that, in the mean will be it hath been confirmed by so long time of there are certain pre-eminent from being much old that the Holy Spirit spake by them? spoken of, and from having possession et But, forsooth, we youths of the greatest unnearly all peoples. Whether these hold the derstanding, and marvellous searchers out of truth, is a great question; but ought we no reasons, without having at least unrolled to make full trial of them first, in order that, these writings, without having sought teachers, so long as we err, being as we are men, we without having somewhat childed our own dullness, lastly, without having yielded our heart 16. But it will be said, the truth is with thousands of fables.

or anxiety, especially after death, to him, very few attain, yet fewer practise, the very whose soul possesses that whereby it is fewest possible become famous. What, if forcing you to believe rashly? I say that our studies by a multitude, which is numerous in soul entangled and sunk in error and folly that portion of it which is made up of the seeks the way of truth, if there be any such unlearned, so as to become enamored of that If this be not your case, pardon me, I pray, which few can attain unto; why are we unwill-

15. Put the case that we have not as ver

even in a measure to those who have willed some few; therefore you already know what that writings of this kind be so long read, it is, if you know with whom it is. Said I kept, and handled through the whole world; not a little above, that we were in search of have thought that nothing in them is to be it as unlearned men? But if from the very believed, moved by the speech of those who force of truth you conjecture that few possess are unfriendly and hostile to them, with it, but know not who they are; what if it is whom, under a false promise of reason, we thus, that there are so few who know the should be compelled to believe and cherish truth, as that they hold the multitude by their authority, whence the small number may set 14. But now I will proceed with what I have itself free, and, as it were, strain itself * forth begun, if I can, and I will so treat with you, into those secrets? Do we not see how few as not in the mean while to lay open the attain the highest eloquence, whereas through Catholic Faith, but, in order that they may the whole world the schools of ractoricans search out its great mysteries, to show to are resounding with troops of young men? those who have a care for their souls, hope. What, do they, as many as desire to turn out of divine fruit, and of the discerning of truth good orators, alarmed at the multitude of the No one doubts of him who seeks true religion, unlearned, think that they are to bestow their either that he already believes that there is an labor on the orations of Caerinis, or Erucius. immortal soul for that religion to profit, or rather than those of Therms? All aim at that he also wishes to find that very thing in these, which are confirmed by authority of this same religion. Therefore all religion is our forefathers. Crowds of unlearned persons for the sake of the soul; for howsoever the essay to learn the same, which by the ter nature of the body may be, it causes no care learned are received as to be learned: yet blessed. For the sake of the soul, therefore, true religion be some such thing? What if a either alone or chiefly, hath true religion, if multitude of unlearned persons attend the there be any such, been appointed. But this Churches, and yet that be no proof, that soul, (I will consider for what reason, and I therefore no one is made perfect by these confess the matter to be most obscure,) yet mysteries? And yet, if they who studied errs, and is foolish, as we see, until it attain eloquence were as few as the few who are to and perceive wisdom, and perhaps this eloquent, our parents would never believe that very [wisdom] is true religion. I am not, am we ought to be committed to such masters. I, sending you to fables? I am not, am I. Whereas, then, we have been called to these

perhaps we despise with great danger to our have we done of this kind? And yet a resoul? For if the truest and purest worship of ligion perhaps the most boly, (for as yet I am God, although it be found with a few, be yet speaking as though it were matter of doubt,) found with those, with whom a multitude, the opinion whereof hath by this time taken albeit wrapped up in lusts, and removed far possession of the whole world, we wretched from purity of understanding, agrees; (and boys condemned at our own discretion and who can doubt that this may happen?) I ask, sentence. What if those things which in if one were to charge us with rashness and those same Scriptures seem to offend some folly, that we seek not diligently with them unlearned persons, were so set there for this who teach it, that, which we are greatly anx-purpose, that when things were read of such ious to discover, what can we answer? [Shail as are abhorrent from the feeling of ordinary we say,] I was deterred by numbers? Why men, not to say of wise and holy men, we from the pursuit of liberal arts, which hardly might with much more earnestness seek the bring any profit to this present life; why from hidden meaning. Perceive you not how the search after money? Why from attaining Catamite of the Bucolics, for whom the rough bato honor; why, in fine, from gaining and shepherd gushed forth into tears, men essay keeping good health; lastly, why from the to interpret, and affirm that the boy Alexis,

by no numbers?

surd statements." On whose assertion? For- however rich may seem to have published sooth on that of enemies, for whatever cause, wanton songs? for whatever reason, for this is not now the question, still enemies. Upon reading, I any law, or power of gainsayers, or vile charfound it so of myself. Is it so? Without acter of persons consecrated, or snameful them without a guide, and dare to deliver an ought to be sought at any risk); the degrees opinion on them without a teacher; and, if of all ranks and powers most devotedly miniswho by consent of many was said to be such, favor? that you might be both bettered by his advice, 19. The case standing thus, suppose, as I and instructed by his learning. Was he not said, that we are now for the first time seekeasy to find? He should be searched out with, ing unto what religion we shall deliver up our pains. Was there no one in the country in souls, for it to cleanse and renew them; with-which you lived? What cause could more profitably force to travel? Was he quite hidden, or did he not exist on the continent? Christians, than if the Jews and idolaters be One should cross the sea. If across the sea added together. But of these same Chrishe was not found in any place near to us, you tians, whereas there are several heresies, and should proceed even as far as those lands, in all wish to appear Catholics, and call all others which the things related in those books are besides themselves heretics, there is one

ing to be in the same case in religion, which said to have taken place. What, Honoratus, very aim at a happy life; whereas all are en on whom Plato also is said to have composed gaged in these, few excel; were you deterred a love strain, hath some great meaning or other, but escapes the judgment of the un-17. "But they seemed there to make ab- learned; whereas without any sacrilege a poet

having received any instruction in poetry, you report, or newness of institution, or hidden would not dare to essay to read Terentianus profession, to recail us from, and forlad us, Maurus without a master: Asper, Cornutus, the search? There is nothing of these. All Donatus, and others without number are laws divine and human allow us to seek the needed, that any poet whatever may be un- Catholic Faith; but to hold and exercise it is derstood, whose strains seem to court even allowed us at any rate by numan law, even if the applause of the theatre; do you in the so long as we are in error there be a doubt case of those books, which, however they may concerning divine law; no enemy alarms our be, yet by the confession of well-nigh the weakness, (although truth and the salvation whole human race are commonly reported to of the soul, in case being diligently sought it be sacred and full of divine things, rush upon be not found where it may with most safety, there meet you any matters, which seem ab- ter to this divine worship; the name of religion surd, do not accuse rather your own dullness, is most honorable and most famous. What, and mind decayed by the corruption of this I pray, hinders to search out and discuss with world, such as is that of all that are foolish, pious and careful enquiry, whether there be than those [books] which haply cannot be here that which it must needs be few know understood by such persons! You should and guard in entire purity, although the goodseek some one at once pious and learned, or will and affection of all nations conspire in its

[·] Centimenti.

² Virg Ect. at.

names of their own, which they dare not things, without any rest, my mind was ag-deny. From which may be understood, by tated through desire of finding the truth, judgment of umpires who are undered by no. However, I continued to unsew myself mare we are not to fear lest the true worship of ment itself, which, as you know, we used to God, resting on no strength of its own, seem view as accursed, having been ill commended to need to be supported by them whom it to us. And I had decided to be a Carecagought to support: but, at any rate, it is per- men in the Church, unto which I had been feet happiness, if the truth may be there delivered by my parents, until such time as found, where it is most safe both to search I should either find what I wished, or should for it and to hold it in case it cannot, then persuade myself that it needed not to be at length, at whatever risk, we must go and sought. Therefore had there been one who search some other waere

which, as I think, are so just that I ought to very apt to learn. If you see that you too win this cause before you, let who will be my have been long affected in this way, therefore, adversary, I will set forth to you, as I am able, and with a like care for thy soul, and if now have now set forth that it ought to be snaght, labors of the kind, follow the pathway of me every day the more, from the time that I posterity. was a hearer of that man, whose coming was greatly with myself, not whether I should this account chiefly charge the Carrolic that I had fallen, but in what way I was to joined to believe; but they make it their Often it seemed to me that it could not be swer, What could be said, that should perturn roll toward deciding in favor of the Acade- tiev do, without being endued with any life, with so much intelligence, with so much promise of which the human soul naturally clearness, I thought that the truth lay not is pleased, and, without considering its own

Church, as all allow; if you consider the hid, save that in it the way of search lay in whole world, more full filled in number; but, and that this same way must be taken from as they who know affirm, more pure also in some divine authority. It remained to entruth than all the rest. But the question of quire what was that authority, where in a truth is another; but, what is enough for such great dissensions each promised that he would as are in search, there is one Catholic, to deliver it. Thus there met me a wood, out which different heresies give different names, of which there was no way, which I was very whereas they themselves are called each by loath to be involved in; and amid these favor, to which is to be assigned the name and more from those waom now I had pro-Catholic, which all covet. But, that no one posed to leave. But there remained nothing may suppose that it is to be made matter of else, in so great dangers, than with words fell over garrulous or unnecessary discussion, of tears and sorrow to entreat the Divine this is at any rate one, in which human laws Providence to help me. And this I was conthemselves also are in a certain way Chris- tent to do; and now certain disputations of tion. I do not wish any prejudgment- to be the Bishop of Milan? had almost moved me formed from this fact, but I account it a most to desire, not without some hope, to enquire favorable commencement for enquiry. For into many things concerning the Old Testacould teach me, he would find me at a very 20. Having then laid down these principles, critical moment most fervently disposed and what way I followed, when I was searching you seem to yourself to have been tossed to after true religion in that spirit, in which I and fro enough, and wish to put an end to For upon leaving you and crossing the sea, Catholic teaching, which hath flowed down now delaying and hesitating, what I ought to from Carist Hinself through the Apostles hold, what to let go; which delay rose upon even unto us, and will hereafter flow flown to

21. This, you will say, is ridiculous, whereas promised to us, as you know, as if from all profess to hold and teach this; all herneaven, to explain all things which moved us, etics make this profession. I cannot deny it: and found him, with the exception of a cer- but so, as that they promise to those whom tain eloquence, such as the rest; being now they entire, that they will give them a reason settled in Italy, I reasoned and deliberated concerning matters the most obscure: and on continue in that sect, into which I was sorry [Church], that they who come to her are enfind the trath, my signs through love of which boast, that they impose not a voke of believfound, and huge waves of my thoughts would more to their praise? It is not so. For this mics. Often again, with what power I had, strength, but in order to conciliate to themlooking into the human soul, with so much selves a crowd by the name of reason; on te

strength and state of health, by seeking the to hear. For we may call him even studious food of the sound, which is ill entrusted save of his own (family) if he love only his own to such as are in health, rushes upon the (family), we do not however, without some poisons of them who deceive. For true re- addition, think him worthy of the common legion, unless those things be believed, which name of the studious. But one who was deeach one after, if he shall conduct himself strous to hear how his family were I should well and shall be worthy, attains unto and un- not call studious of hearing, unless taking derstands, and altogether without a certain pleasure in the good report, he should wish to

rightly entered upon.

reason given you on this very point, such as willing to listen to some tale, such as would may persuade you, that you ought not to be no way profit him, that is, of matters that taught by reason before faith. Which may pertain not to him: and that not in an ofteneasily be done, if only you make yourself a sive way and frequently, but very seldom and fair hearer. But, in order that it may be with great moderation, either at a feast, or in done sustably, I wish you as it were to answer some company, or meeting of any kind; my questions; and, first, to tell me, why you would be seem to you curious? I think not: trank that one ought not to believe. Because, but at any rate he would certainly seem to you say, credulty, from which men are called have a care for that matter, to which he was credulous, in itself, seems to me to be a certain fault; otherwise we should not use to a curious person also must be corrected by the same rule as that of a studious person pictons man is in fault, in that he suspects Consider therefore whether the former stateto age not ascertained; how much more a ments also do not need to be corrected. For credulous man, who herein differs from a sus- why should not both he, who at some time picious man, that the one allows some doubt, suspects something, be unworthy the name of the other none, in matters which he knows a suspicious person; and he was at some time and distinction. But you know that we are Thus as there is very great difference benot wont to call a person even currous without tween one who studies any matter, and the some reproaca; but we call him stadious even absolutely studious; and again between him with praise. please, what seems to you to be the differ- between him who believes and the redulous. ence between these two. This surely, you answer, that, although both be led by great desire to know, yet the curious man seeks health, pertain unto him; if any one, being and to be a drunkard? Now he who thinks settled abroad, were to be careful to ask all this certain, it seems to me can have no friend; this point, that every studious person wishes base to believe before one knows. I will do to know what pertain to himself, and yet not so, if I can. Waeretore I ask of you, which every one, who makes this his business, is to you esteem the graver fault, to deliver rebe called studious; but he who with all ligion to one unworthy, or to believe what is earnestness seeks those things which pertain said by them who deliver it. If you understudies,' especially if we add what he studies grant, as I suppose, that it is more blameable

weighty power of authority, can in no way he near it again and again; but one who studied, even if only once. Now return to the curious 22. But perhaps you seek to have some person, and tell me, if any one should be In the mean while I accept this opinion believes something, of a credul as person? Wherefore observe, if you who hat a care and the curious; so is there

after things that no way pertain to him, but other to be credulous, it does not follow that the studious man, on the contrary, seeks after it is no fault to believe in matters of religion. what pertain to him. But, because we deny For what if it be a fault both to believe and not that a man's wife and children, and their to be credulous, as (it is) both to be drunk comers, how his wife and children are and for, if it is base to believe any thing, either fare, he is surely led by great desire to know, he acts basely who believes a friend, or in and yet we call not this man studious, who nothing believing a friend I see not how he but a exceedingly wishes to know, and that can call either him or himself a friend. Here (in) matters was a very greatly pertain unto perhaps you may say, I grant that we must him. Wherefore you now understand that believe something at some time; now make the definition of a studious person falters in plain, how in the case of religion it be not unto the liberal culture and adornment of the stand not whom I call unworthy, I call him, Yet we rightly call lam one who who approaches with feigned breast. to unfold unto such an one whatever holy secrets there are, than to believe religious

ligion itself. For it would be unbecoming whom I already believe you to be one,) who you to make any other answer. Waerefore are able most easily to receive divine secrets now suppose him present, who is about to de- by sure reason, will it, I ask, be to them any hyer to you a religion, in what way shall you hindrance at all, if they so come as they misassure him, that you approach with a true at the first believe? I think not. But vet, mind, and that, so far as this matter is con- you say, what need to delay them? Because cerned, there is in you no fraud or feigning? although they will in no way harm themselves You will say, your own good conscience that by what is done, yet they will harm the test you are no way feigning, asserting this with by the precedent. For there is hardly one words as strong as you can, but yet with who has a just notion of his own power: but words. For you cannot lay open man to be who has a less notion must be roused; be man the hiding places of your soul, so that (who has a greater notion must be checked you may be thoroughly known. But if he that neither the one be broken by despair,

that you must believe?

that all are qualified to understand the rea- sacrilegious way unto true reagion. a certain course of life thoroughly cleanse it, ta presedent for rashness to other men? that he will not otherwise attain the things 25. Wherefore it now remains to consider. that are purely true? Certainly you think in what manner we ought not to follow these,

men affirming any thing on the matter of re- so. What, then, is the case of those, (o' snall say, Lo, I believe you, but is it not more nor the other carried headlong by rashness, fair that you also believe me, when, if I hold. And this is easily done, if even they, who are any truth, you are about to receive. I about able to fly, (that they be not alluring the octo give, a benefit? what will you answer, save casion of any into danger,) are forced for a short time to walk where the rest also may 24. But you say, Were it not better that walk with safety. This is the forethought of you should give me a reason, that, wherever true religion: this the command of God: this that shall lead me, I may follow without any what hath been handed down from our blessed rashness? Perhaps it were: but, it being so forefathers, this what hath been preserved great a matter, that you are by reason to even unto us: to wish to distrust and overcome to the knowledge of God, do you think throw this, is nothing else than to seek a sons, by which the human soul is led to know whoso do this, not even if what they wish le God, or many, or few? Few I think, you granted to them are they able to arrive at the say. Do you believe that you are in the point at which they aim. For whatever kind number of these? It is not for me, you say, of excellent genius they have, unless God be to answer this. Therefore you think it is for present, they creep on the ground. But He him to believe you in this also: and this in- is then present, if they, who are aiming at deed he does: only do you remember, that God, have a regard for their fellow men. he hath already twice believed you saying Than which step there can be found not a second things uncertain; that you are unwilling to more sure Heavenward. I for my part canbelieve him even once admonishing you in a not resist this reasoning, for how can I say religious spirit. But suppose that it is so, that we are to believe nothing without certain and that you approach with a true mind to knowledge? whereas both there can be no receive religion, and that you are one of few friendship at all, unless there be believed men in such sense as to be able to take in the something which cannot be proved by some reasons by water the Divine Power' is brought reason, and often stewards, was are slaves, into certain knowledge; what? do you think are trusted by their masters without any fault that other men, who are not endued with so on their part. But in religion what can there serene a disposition, are to be demed religion? be more unfair than that the ministers? of or do you trank that they are to be led gradu- God believe us when we promise an unfe gred ally by certain steps unto those highest inner mind, and we are unwilling to believe them recesses? You see clearly which is the more when they enjoin us any thing. Lastly, wast religious. For you cannot think that any one way can there be more nealthful, than for a whatever in a case where he desires so great man to become fitted to receive the truth by a thing, ought by any means to be abindoned believing those things, which have been apor rejected. But do you not think, that, in-less he do first believe that he shall attain ture and treatment or the mind. Or, if you unto that which he purposes; and do yield be already altogether fitted, rather to mike his mind as a suppliant; and, submitting to some little circuit where it is safest to tread, certain great and necessary precepts, do by than both to cause yourself danger, and to be

who profess that they will lead by reason, that are injurious, it is not the understanding, For how we may without fault follow those but the doing or suffering them, that is who bid us to believe, liath been already said: wretched. For not, in case any understand but into tiese who make promises of reason how an enemy may be slain without danger certain thank that they come, not only without to himself, is he guilty from the mere underblame, but also with some praise: but it is standing, not the wish; and, if the wish be not so. For there are two (classes of) per- absent, what can be called more innocent? sons, praiseworthy in religion; one of those But belief is then worthy of blame, when who have already found, whom also we must either any thing is believed of God which is needs judge most blessed; another of those unworthy of Him, or any thing is over easily who are seeking with all carnestness and in believed of man. But in all other matters if the right way. The first, therefore, are al- any believe aught, provided he understand ready in very possession, the other on the that he knows it not, there is no fault. For way, yet on that way whereby they are most I believe that very wicked conspirators were sure to arrive.' There are three other kinds formerly put to death by the virtue of Cicero; of men altogether to be disapproved of and de- but this I not only know not, but also I know tested. One is of those who hold an opinion, for certain that I can by no means know. that is, of those who think that they know But opinion is on two accounts very base; in what they know not. Another is of those that both he who hath persuaded himself that who are indeed aware that they know not, but he already knows, cannot learn; provided do not so seek as to be able to find. A third only it may be learnt; and in itself rashness is of those who neither think that they know, is a sign of a mind not well disposed. For nor wish to seek. There are also three things, even if any suppose that he know what I said as it were hordering upon one another, in the of Cicero, (although it be no hindrance to mands of men well worth distinguishing; understanding, belief, opinion. And, if these incapable of being grasped by any knowledge;) be considered by themselves, the first is always without fault, the second sometimes a great difference, whether any thing be with fault, the third never without fault. For grasped by sure reason of mind, which we the understanding of matters great, and call understanding, or whether for practical honorable, and even divine, is most blessed.' purposes it be entrusted to common fame or But the understanding of things unnecessary is no injury; but perhaps the learning was an injury, in that it took up the time of necess-

"constraint to the second send of the send

sary matters. But on the matters themselves reason; what we believe, to authority; what tel Scient is a character from the matters themselves to have an opinion on, to error. But every one who have an opinion on, to error. But every one who have an opinion on, to error. But every one who have an opinion believes, and also every one who has an opinion believes; not every one who has an opinion believes; not every one who has an opinion believes; not the man at his to an at let the other back and the second that a strength is given by the man and the second that we have an opinion on, to error.4 But every

Act Retract b, i ch and i "And what I had "that there has a great difference who her anothing be a suped of the fraging of mode with the could be really in part who had to give a hold to give the later of the could be really in the super series of the best and the first manner, which is a market when the could be really in the super series of a status who have more than the super series of a status who have a super series when the super series is a super form remains we comprehend but that is a super first remains we comprehend but the super super super series of the super super

not at all. And this only in matters which which we cannot grasp by full apprehens on. an opinion. For they, who say that we are to believe nothing but what we know, are on the r guard against that one name "opining,". there is a very great difference, whether one think that he knows, or moved by some authority believe that which he understands that he knows not, surely he will escape the charge of error, and inhumanity, and pride.

26. For I ask, if what is not known must their parents? For it cannot, by any means, be known by reason. But the authority of the mother comes in, that it be believed of the father; but of the mother it is usually not the mother that is believed, but midwives, may be stolen and another put in his place, may she not being deceived deceive? we believe, and believe without any doubt, what we confess we cannot know. For who but must see, that unless it be so, filial affection, the most sacred bond of the human race, is violated by extreme pride of wickedness? For what madman even would think him to be blamed was discharged the duties that were due to those whom he believed to be his pirents, although they were not so? Who, on the other hand, would not judge him to

kinds, that is, of those who have an opinion deserve banishment, who failed to love those that they know what they know not, there is an altogether faulty credulity. The other fear lest he should love pretended. Many two kinds that are to be disapproved believe things may be alleged, whereby to show that nothing, both they who seek the truth de- nothing at all of human society remains sale. spairing of finding it, and they who seek it if we shall determine to believe nothing.

pertain unto any system of teaching. For in the other business of life, I am utterly ig- this time more easily persuade you of. In a norant by what means a man can believe matter of religion, that is, of the worship and nothing. Although in the case of those also, knowledge of God, they are less to be fol-they who say that in practical matters they lowed, who torbid us to believe, making most follow probabilities, would seem rather to be ready professions of reason. For no one unable to know than unable to believe. For doubts that all men are either fools or wise. who believes not what he approves?' or how But now I call wise, not clever and gated is what they follow probable, if it be not ap- men, but those, in whom there is, so much as proved? Wherefore there may be two kinds may be in man, the knowledge of man himof such as oppose the truth; one of those self and of God most surely received, and a who assail knowledge alone, not faith; the life and manners suitable to that knowledge: other of those who condemn both: and yet but all others, whatever be their skill or want again, I am ignorant whether these can be found in matters of human life. These things to be approved or disapproved, I would achave been said, in order that we might under-count in the number of fools. And, this stand, that, in retaining faith, even of those being so, who of moderate understanding but things which as yet we comprehend not, we will clearly see, that it is more useful and are set free from the rashness of such as have more healthful for fools to obey the precepts of the wise, than to live by their own judgment? For everything that is done, if it be not rightly done, is a sin, nor can that any which must be confessed to be base and very how be rightly done which proceeds not from wretched, but, if they consider carefully that right reason. Further, right reason is very virtue. But to whom of men is virtue at hand, save to the mind of the wise? Therefore the wise man alone sins not. Therefore every fool sins, save in those actions, in which he hath obeyed a wise man; for all such actions proceed from right reason, and, so to not be believed, in what way may children do say, the fool is not to be accounted master service to their parents, and love with mutual of his own action, he being, as it were, the affection those whom they believe not to be instrument and that which ministers? to the wise man. Wherefore, if it be better for all men not to sin than to sin; assuredly all fools would live better, if they could be slaves of the wise. And, if no one doubts that this is better in lesser matters, as in baying and nurses, servants. For she, from whom a son selling, and cultivating the ground, in taking

a cl. Release to the tag of Anno what I had "No me delibertha an men are there for his tweet may occur a creation what is read in my that be and took an Armonia to the goal of the men and the read in my that the control of the stage of the men which the control of the stage of the men which the control of the stage of the stage of the men which the tage of the men which the tage of the tage of the tage of the men which the control of the men and the men are the control of the stage of the men and the stage of the men and the men and the stage of the men and the men and the stage of the men and the men and the stage of the men and the stage of the men and the stage of the men and the men and the stage of the men and the men and the stage of the men and the men and

a wife, in undertaking and bringing up chil- endeavor desire to search out? What do we dren, lastly, in the management of household wish to attain unto? Whither do we long to property, much more in religion. For both arrive? Is it at that which we believe not human matters are more easy to distinguish exists or pertains to us? Nothing is more between, than divine; and in all matters of perverse than such a state of mind. Then, greater sacredness and excellence, the greater when you would not dare to ask of me a kindobedience and service we owe them, the more ness, or at any rate would be shameless in wicked and the more dangerous is it to sin, daring, come you to demand the discovery of Increfore you see henceforth? that nothing religion, when you think that God neither else is left us, so long as we are fools, if our exists, nor, if He exist, hath any care for us? heart be set on an excellent and religious life, but to seek use men, by obeying whom we cannot be found out, unless it be sought caremay be enabled both to lessen the great feeling of the rule of folly, whilst it is in us, and at the last to escape from it.

standing is within in the mind, and to have it persuaded to have faith. is nothing else than to see. But the fool is 30. Wherefore that heretic, (inasmuch as

that He is, and that He helps men's minds, thing. Is there any greater madness, than ought we even to enquire after true religion that I should displease him by faith alone,

What, if it be so great a matter, as that it fully and with all our might? What, if the very extreme difficulty of discovery be an exercise for the mind of the inquirer, in order 28. Here again arises a very difficult ques- to receive what shall be discovered? For tion. For in what way shall we tools be able what more pleasant and familiar to our eyes to find a wise man, whereas this name, al- than this light? And yet men are unable though hardly any one dare openly, yet most lafter long darkness to hear and endure it. men lay claim to indirectly; so disagreeing What more suited to the body exhausted by one with another in the very matters, in the sickness than meat and drink? And yet we knowledge of which wisdom consists, as that see that persons who are recovering are reit must needs be that either none of them, or strained and checked, lest they dare to combut some certain one be wise? But when the mit themselves to the fullness of persons in fool enquires, who is that wise man? I do health, and so bring to pass by means of their not at all see, in what way he can be distin- very food their return to that disease which guished and perceived. For by no signs used to reject it. I speak of persons who are whatever can one recognize any thing, unless recovering. What, the very sick, do we not he shall have known that thing, whereof these urge them to take something? Wherein asare signs. But the fool is ignorant of wis- suredly they would not with so great discomdom. For not, as, in the case of gold and fort obey us, if they behaved not that they silver and other things of that kind, it is al- would recover from that disease. When then lowed both to know them when you see them, will you give yourself up to a search very and not to have them, thus may wisdom be full of pains and labor? When will you have seen by the mind's eye of him wao hath it the heart to impose upon yourself so great not. For whatever things we come into con- care and trouble as the matter deserves, when tact with by bodily sense, are presented to us you believe not in the existence of that which from without; and therefore we may perceive you are in search of? Rightly therefore by the eyes what belong to others, ween we hath it been ordained by the majesty of the ourselves possess not any of them or of that Catholic system of teaching, that they who kind. But what is perceived by the under- approach unto religion be before all things

void of wisdom, therefore he knows not wis- our discourse is of those who wish to be called dom. For he could not see it with the eyes: (Christians,) I ask you, what reason he alleges but he cannot see it and not have it, nor have to me? What is there whereby for him to it and be a fool. Therefore he knoweth it call me back from believing, as if from rashnot, and, so long as he knoweth it not, he
cannot recognize it in another place. No one,
so long as he is a fool, can by most sure knowlexistence in human affairs; and what I beedge find out a wise man, by obeying whom here not to exist, I seek not. But He, as I he may be set free from so great evil of folly, suppose, will show it to me seeking it: for so 29. Therefore this so vast difficulty, since it is written, "He that seeketh shall find," our enquiry is about religion, God alone can Therefore I should not come unto him, who remedy nor indeed, unless we believe both forbids me to believe, unless I believed someitself. For what I ask do we with so great which is founded on no knowledge, which faith alone led me to him?

² Or ! begetting," suscipiendis 4 Ben ad ~a mode Mas admodum.

existence I should not believe, if by you I grant authority. were to be recommended to believe thus? 32. But if they say that we are not even to This therefore I have believed, as I said, believe in Christ, unless undoubted reason trusting to report strengthened by numbers, shall be given us, they are not Christians. doubts that ye bring forward nothing worthy inconsistent with, themselves, of authority. What then is that so great endure that these profess to belong to Christ, midness? Believe them, that you are to beheve in Christ, and learn from us what He surplure

31. What, that all heretics exhort us to be-said. Why, I pray you? For were ther t heve in Corist? Can they possibly be more fail and to be unable to teach me any thing opposed to themselves? And in this matter they are to be pressed in a twofold way. In the first place we must ask of them, where is that I am to learn any thing concerning H of the reason which they used to promise, where save from those through whom I had believed the reproof of rashness, where the assumption of knowledge? For, if it be disgraceful surdity! I teach you what Christ, in Whom to believe any without reason, what do you you believe, commanded. What, in case I wait for, what are you busted about, that I believed not in Him? You could not, could believe some one without reason, in order that you, teach me any thing concerning Him? I may the more easily be led by your reason? But, says he, it behaves you to believe. You What, will your reason raise any firm super- do not mean, do you, that I am (to believe) structure on the foundation of rashness? I you when you commend Him to my faito? speak after their manner, whom we displease No, saith he, for we lead by reason them who by believing. For I not only judge it most believe in Him. Why then should I believe healthful to believe before reason, when you in Him? Because report hath been grounded are not qualified to receive reason, and by Whether is it through you, or through others? the very act of faith thoroughly to cultivate Through others, saith he. Shall I then bethe mind to receive the seeds of truth, but al- lieve them, in order that you may teach me? together a thing of such sort as that without Perhaps 1 ought to do so, were it not that it health cannot return to sick souls. And, they gave me this chief charge, that I should in that this seems to them matter for mockery not approach you at all: for they say that and full of rashness, surely they are shame-less in making it their business that we believe in Christ. Next, I confess that I have already believed in Christ, and have convinced (and) not believe them concerning you, whom myself that what He hath said is true, al- they are unwilling to see? Believe the Scripthough it be supported by no reason; is this, tures, saith he. But every writing," if it be heretic, what you will teach me in the first brought forward new and unheard of, or be place? Suffer me to consider a little with commended by few, with no reason to confirm myself, (since I have not seen Christ Him- it, it is not it that is believed, but they who self, as He willed to appear unto men, Who bring it forward. Wherefore, for those Scriptis said to have been seen by them, even by ures, if you are they who bring them forward, common eyes,) who they are that I have be- you so few and unknown, I am not pleased to lieved concerning Him, in order that I may believe them. At the same time also you are approach you already furnished beforehand acting contrary to your promise, in enforcing with such a faith. I see that there are none faith rather than giving a reason. You wo that I have believed, save the confirmed recall me again to numbers and (common) opinion and widely extended report of peoples report. Curb, I pray you, your obstinacy. and nations: and that the mysteries of the and that untamed lust, I know not what, of Church Catholic have in all times and places spreading your name: and advise me rather had possession of these peoples. Why there- to seek the chief men of this multitude, and fore small I not of these, in preference to to seek with all care and pains rather to learn others, inquire with all care, what Christ something concerning these writings from commanded, by whose authority I have been these men, but for whose existence, I should moved already to believe that Christ hath notknowthat I had to learn at all. But do you commanded something that is profitable? return into your dens, and lay not any spares Are you likely to be a better expounder to under the name of truth, which you endeavor me of what He said, Whose past or present to take from those, to whom you yourself

agreement, antiquity. But you, who are both, For this is what certain pagans say against so lew, and so turbulent, and so new, no one us, foolishly indeed, yet not contrary to, or

who contend that they are to believe nothing, it is given unto him, imitates God; but for a unless they shall bring forward to fools most man who is a fool, there is nothing nearer to open reason concerning God? But we see him, than a man who is wise, for aim to that He Himself, so far as that history, which imitate with profit; and since, as has been they themselves believe, teaches, willed said, it is not easy to understand this one by nothing before, or more strongly than, that reason, it behoved that certain miracles be He should be believed in: whereas they, with brought near to the very eyes, which fools use whom He had to do, were not yet qualified with much greater readiness than the mind, to receive the secret things of God. For, for that, men being moved by authority, their life what other purpose are so great and so many and habits might first be cleansed, and they miracles, He Himself also saying, that they thus rendered capable of receiving reason. are done for no other cause, than that He Whereas, therefore, it needed both that man may be believed in? He used to lead fools be imitated, and that our hope be not set in by faith, you lead by reason. He used to man, what could be done on the part of God cry out, that He should be believed in, ye more full of kindness and grace, than that cry out against it. He used to praise such as the very pure, eternal, unchangeable Wisdom believe in Him, we blame them. But unless of God, unto Whom it behaves us to cleave, entner He should change water into wine, 'to should deign to take upon Him (the nature omit other (miracles), if men would follow of) man? That not only He might do what Him, doing no such, but (only) teaching; should invite us to follow God, but also either we must make no account of that say-might suffer what used to deter us from ing, "Believe ye God, believe also Me;" or following God. For, whereas no one can inveterate error of the nations opposing with lifted up. violence, should be unable on any side to rend it asunder.

with tears, you entreat of God to set you free surely more wretched not to be moved.

we must charge him with rashness, who willed attain unto the most sure and chief good, not that He should come into his house, be- unless he shall fully and perfectly love it; heving that the disease of his servant would which will by no means take place, so long depart at His mere command.\(^1\) Therefore He as the evils of the body and of fortune are bringing to us a medicine such as should heal dreaded; He by being born after a impact-our utterly corrupt manners, by miracles pro- lous manner and working caused Himself to cured to Himself authority,' by authority ob- be loved; and by dying and rising again shut tained Himself belief, by belief drew together out fear. And, further, in all other matters, a multitude, by a multitude possessed an- which it were long to go through, He siewed tiquity, by antiquity strengthened religion: Himself such, as that we might perceive unto so that not only the utterly foolish novelty what the elemency of God could be reached of heretics dealing deceitfully, but also the forth, and unto what the weakness of man be

34 This is, believe me, a most wholesome authority, this a lifting up first of our mind 33. Wherefore, although I am not able to from dwelling on the earth, this a turning teach, yet I cease not to advise, that, (whereas from the love of this world unto the True many wish to appear wise, and it is no easy God. It is authority alone which moves matter to discern whether they be fools,) with fools to hasten unto wisdom. So long as we all earnestness, and with all prayers, and cannot understand pure (truths), it is indeed lastly with growns, or even, if so it may be, wretened to be deceived by authority, but from the evil of error; if your heart be set on if the Providence of God preside not over a nappy life. And this will take place the human affairs, we have no need to busy ourmore easily, if you obey with a willing mind selves about religion. But if both the out-His commands, which He hath willed should ward form of all things, which we must bebe confirmed by so great authority of the lieve assuredly flows from some fountain of Catnobe Church. For whereas the wise man truest beauty, and some, I know not what, is so joined to God in mind, as that there is inward conscience exhorts, as it were, in nothing set between to separate; for God is public and in private, all the better order of Truth; and no one is by any means wise, minds to seek God, and to serve God; we unless his mind come into contact with the must not give up all hope that the same God Truth; we cannot deny that between the Himself hath appointed some authority, folly of man, and the most pure Truth of whereon, resting as on a sure step, we may God, the wisdom of man is set, as something be lifted up unto God. But this, setting aside in the middle. For the wise man, so far is reason, which (as we have often said) it is very hard for fools to understand pure, moves · John n :- John av. 1. 1 Matt vin 8, 9. . Merrit us two ways; in part by miracles, in part by

necessary to the wise man; who denies it? revolution of years divided into four parts, But this is now the business in hand, that we the fall and return of leaves to trees, the may be able to be wise, that is, to cleave to boundless power of seeds, the beauty of light, the truth; which the bling soul is utterly un- the varieties of colors, sounds, tastes, and able to do: but the hat i of the soul, to say scents, let there be some one who shall see snortly what I mean, is the love of any things, and perceive them for the first time, and verwhatsoever save God and the soul: from such an one as we may converse with; he is which filth the more any one is cleansed, the stupified and overwhelmed with miracles; but more easily he sees the truth. Therefore to we contemn all these, not because they are wish to see the truth, in order to purge your easy to understand, (for what more obscure soul, when as it is purged for the very pur- than the causes of these?) but surely because pose that you may see, is surely perverse and they constantly meet our senses. Therefore preposterous. Therefore to man unable to they were done at a very suitable time, in see the truth, authority is at hand, in order order that, by these a multitude of believers that he may be made fitted for it, and may having been gathered together and spread abow himself to be cleansed; and, as I said abroad, authority might be turned with effect a little above, no one doubts that this pre- upon habits, vaits, in part by miracles, in part by multi-

multitude of followers. no one of these is and the settled order of things in Heaven, the

35. But any habits whatever have so great tude. But I call that a miracle, whatever power to hold possession of men's mirals appears that is difficult or unusual above the that even what in them are evil, which usually hope or power of them who wonder. Of takes place through excess of lusts, we can which kind there is nothing more suited for sooner disapprove of and hate, than desert or the people, and in general for foolish men, change. Do you think that little hath been than what is brought near to the senses. But done for the benefit of man, that not some these, again, are divided into two kinds; for few very learned men maintain by argument, there are certain, which cause only wonder, but also an unlearned crowd of males and but certain others procure also great favor females in so many and different nations both and good-will. For, if one were to see a man believe and set forth, that we are to wors up flying, masmuch as that matter brings no ad- as God nothing of earth, nothing of fire, vantage to the spectator, beside the spectacle nothing, lastly, which comes into contact with itself, he only wonders. But if any affected the senses of the body, but that we are to with grievous and hopeless disease were to seek to approach Him by the understanding recover straightway, upon being bidden, his only? that abstinence is extended even unto attention for him who heals, will go beyond the slenderest food of bread and water, and even his wonder at his healing. Such were fastings not only for the day," but also condone at that time at water God in True Man tinued through several days together; that appeared unto men, as much as was enough, chastity is carried even unto the contempt of The sick were healed, the lepers were marriage and family; that patience even unto cleansed; walking was restored to the lame, the setting light by crosses and flames; that sight to the blind, hearing to the deal. The liberality even unto the distribution of estates men of that time saw water turned into wine, , unto the poor; that, lastly, the contempt of five thousand filled with five loaves, seas tars whole world even nato the desire of passed on toot, dead rising again; thus cer- death? Few do these things, yet fewer do tain provided for the good of the body by them well and wisely: but whole nations apmore open hencht, certain again for the good prove, nations hear, nations favor, nations, of the soul by more tadden sign, and all for lastly, love. Nations accuse their own weakthe good of men by their witness to Majesty: ness that they cannot do these things, and thus, at that time, was the divine authority that not without the mind being carried formoving towards Itself the wandering souls of ward unto God, nor without certain sparks of mortal men. Why, say you, do not those virtue. This hath been brought to pass by tamps take place now? because they would the Divine Providence, through the prophecies not move, unless they were wonderful, and, of the Prophets, through the manhood and if they were usual, they would not be wonder- teaching of Christ, through the journeys of ful.' For the interchanges of day and night, the Apostles, through the insults, crosses, blood, of the Martyrs, through the praise-

tel Setract b c. rq = " by another place, where I had worthly life of the Saints, and, in all these, made man = I by noth can be so b = I by life is so, who are found there there is the bless telefold and a Western in found the southern and it is were to be set a mild life were note to so the were wellest; and I they were note to so the were wellest, and I they were note to so the south the I had because not a south they would not be wonderful." But this I had because not

according as times were seasonable, through to others; but the frantic person many who entracles worthy of so great matters and vir- are sound, and specially toey who wish to tues. When therefore we see so great help help him, have reason to fear. For neither of God, so great progress and fruit, shall we is God the author of evil, nor bath it ever redoubt to hale ourselves in the bosom of that pented Him that He hath done aught, nor is Church, which even unto the confession of He troubled by storm of any passion of soul, the human race from [the] apostolic coair nor is a small part of earth His Kingdom: through successions of Bishops, ' (heretics in He neither approves nor commands any sins wain lurking around her and being condemned, or wickedness, He never lies. For these and partly by the majesty of miracles,) hath held the summit of authority. To be unwilling to teaching of the Old Testament, which is most grant to her the first place, is either surely false. Thus then I allow that they do right the height of implety, or is headlong arro- in censuring these. What then have I gance. For, if there be no sure way unto wisdom and health of souls, unless where these are consured, the Catholic system of fanta prepare them for reason, what else is it teaching is not consured. Thus what I had to be ungrateful for the Divine help and aid, learnt among them that is true, I hold, what than to wish to resist authority furnished is false that I had thought I reject. But the with so great labor? And if every system Catholic Church hath taught me many other the case of books of divine mysteries, both no part of Him can be perceived by corporeal learned?

our discourse hath in any way moved you, cerning God,) all their devices are over-and if you have, as I believe, a true care for thrown. But how it is, that neither God yourself, I would you would listen to me, begot or created evil, nor yet is there, or hath justice, and are set free by His mercy. Thus and such as you; that is, if to a good disposi-

of teaching, however mean and easy, requires, things also, which those men of bloodless in order to its being received, a teacher or bodies, but coarse minds, cannot aspire unto; master, what more full of rash pride, than, in that is to say, that God is not corporeal, that to be unwilling to learn from such as interpret eyes, that nothing of His Substance or Nature them, and to wish to condemn them un- can any way suffer violence or change, or is compounded or formed; and if you grant me 36. Wherefore, if either our reasoning or these, (for we may not think otherwise conand with pious faith, lively hope, and simple there been ever, any nature and substance, charity, entrust yourself to good teachers of which God either begot not or created not, Cataolic Christianity; and cease not to pray and yet that He setteth us free from cvll, is unto God Himself, by Whose goodness alone proved by reasons so necessary, that it cannot we were created, and suffer punishment by His at all be matter of doubt; especially to you there will be wanting to you beither precepts, tion there I e added prety and a certain peace and treatises of most learned and truly Caris- of mind, without which nothing at all can be ti in men, nor books, nor calm thoughts them- understood concerning so great matters. And selves, waereby you may easily find what you here there is no rumor concerning smoke, and are seeking. For do you abandon unterly I know not weat Persian vain fable, unto those wordy and wretened men, (for what which it is enough to lend an ear, and soul other milder name can I use?) who, whist not subtile, but absolutely childish. Far aithey seek to excess whence is evil, find together, far otherwise is the truth, than as not mng but evil. And on this question they the Manchees dote. But since this discourse often rouse their hearers to inquire; but of ours hata gone much further tran I thought, after that they have been roused, they teach here let us end the book; in which I wish you them such lessons as that it were preferable to remember, that I have not yet begun to even to sleep for ever, tuan thus to be awake. refute the Manichees, and that I have not yet For in place of lethargic they make them assailed that nonscore; and that neither have frantic, between which diseases, both being I unfolded any thing great concerning the usually fatal, there is still this difference, that Catholic Church itself, but that I have only letoargic persons die without doing violence wished to root out of you, if I could, a false - notion concerning true Christians that was He couly means the Apostelic office and presidency in genmultitiously or ignorantly suggested to us,
and to arouse you to learn certain great and
limit for the plant in receive Compare Con Friedrich hand
divine things. Wherefore let this volume be
the plant in receive Compare Con Friedrich hand
to arouse you to learn certain great and
divine things. Wherefore let this volume be
the plant in receive Confidence on Friedrich hand
to arouse you to learn certain great and
divine things.

what remains.*

Manichmans, or had not committed to writing anything at all about Catholic decirne, when so many values before published were witnesses that I had not been salent on either subject, but a this book written to him I had not yet begun to refute the Manichmans, and had not yet begun to refute the Manichmans, and had not yet attacked those focus, nor had I as yet been danyt ang great concerning the Catholic Church itself because if his discourse of ours, &c. This I did not say in such a sort as though I had not hitherto written anything against the

ST. AUGUSTIN:

ON

THE CREED:

A SERMON TO THE CATECHUMENS.

[DE SYMBOLO AD CATECHUMENOS.]

TRANSLATED BY THE

REV. C. L. CORNISH, M.A.,

OF EXETER COLLEGE, OXFORD.

.

ON THE CREED:

A SERMON TO THE CATECHUMENS.

[DE SYMBOLO AD CATECHUMENOS.]

hearsal of it, lest haply forgetfulness obliter- mighty, that He should not do what He will. hear, that are ye to believe; and what ye visible. Invisible such as are in heaven, shall have believed, that are about to give thrones, dominions, principalities, powers, back with your tongue. For the Apostle archangels, angels: all, if we shall live aright, says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."3 For this is the Creed which ye are to rehearse and to repeat in answer. These words which ye have heard are in the Divine Scriptures scattered up and down: but thence gathered and reduced into one, that the memory of slow after His own image and likeness, in the mind: persons might not be distressed; that every for in that is the image of God. This is the person may be able to say, able to hold, what reason why the mind cannot be comprehe believes. For have ye now merely heard that God is Almighty? But ye begin to have image of God. To this end were we made, he believes. For have ye now merely heard that God is Almighty? But ye begin to have him for your father, when ye have been born by the church as your Mother.

2. Of this, then, ye have now received, have meditated, and having meditated have held, that ye should say, "I believe in God the Father Almighty." God is Almighty, and yet, though Almighty, He cannot die, cannot be deceived, cannot lie; and, as the have seen to-day, as ye know, even little chil-Apostle says, "cannot deny Himself." How many things that He cannot do, and yet is away from them the power of the devil their Almighty! yea therefore is Almighty, because enemy, which deceived man that it might He cannot do these things. For if He could possess mankind. It is not then the creature die, He were not Almighty; if to lie, if to be of God that in infants undergoes exorcism or

1. RECEIVE, my children, the Rule of Faith, were in Him, He should not be worthy to be which is called the Symbol (or Creed '). And Almighty. To our Almighty Father, it is quite when ye have received it, write it in your impossible to sin. He does whatsoever He heart, and be daily saying it to yourselves; will: that is Omnipotence. He does whatsobefore ye sleep, before ye go forth, arm you ever He rightly will, whatsoever He justly with your Creed. The Creed no man writes will: but whatsoever is evil to do, He wills so as it may be able to be read: but for re- not. There is no resisting one who is Alate what care hath delivered, let your mem- It was He Who made heaven and earth, the ory be your record-roll:" what ye are about to sea, and all that in them is, invisible and our fellow-citizens. He made in heaven the things visible; the sun, the moon, the stars. With its terrestrial animals He adorned the earth, filled the air with things that fly, the land with them that walk and creep, the sea with them that swim: all He filled with their own proper creatures. He made also man that over the other creatures we should bear rule: but through sin in the first man we fell, and are all come into an inheritance of death. We were brought low, became mortal, were filled with fears, with errors: this by desert of sin: with which desert and guilt is every man born. This is the reason why, as ye deceived, if to do unjustly, were possible for exsufflation: but he under whom are all that Him, He were not Almighty: because if this are born with sin; for he is the first of sinners. And for this cause by reason of one

^{*} Symbolum. 3 Kom. z. 10.

who fell and brought all into death, there pel it. First believe, then understand Now was sent One without sin, Who should bring to whom God gives that when he has believe! unto life, by delivering them from sin, all he soon understands; that is God's gut, not

that believe on Him.

tible begets Incorruptible: the corruptible may be called One God, not two Gods.
begets corruptibly, Incorruptible, Incorruptibly; yea, so begetteth what Itself is, that One He will doeth the Son. Do not imagine an begets One, and therefore Only. Ye know, Almighty Father and a not Almighty Son. It that when I pronounced to you the Creed, so is error, blot it out within you, let it not cleave

do, who say, "God the Father and God the begotten perfect. And being begotten per-Son, but greater God the Father and lesser feet, if He groweth not, and remained not God the Son." They both are what? Two less, He is equal. For that ye may know Gods? Thou blushest to speak it, blush to Almighty begotten of Almighty, hear Himbelieve it. Lord God the Father, thou say-who is Truth. That which of Itself Truth est, and Lord God the Son: and the Son Himsaith, is true. What saith Truth? What saith self saith, "No man can serve two Lords." the Son, Who is Truth? "Whatsoever things." In His family shall we be in such wise, that, the Father doeth, these also the Son likewise like as in a great house where there is the doeth." The Son is Almighty, in doing all father of a family and he hath a son, so we should say, the greater Lord, the lesser Lord? Shrink from such a thought. If ye make to yourselves such-like in your heart, ye set up idois in the "one soul" Utterly redocth hkewise." But because the Son spake

human frailness. Still, if ye do not yet un 3. For this reason we believe also in His derstand, believe: One God the Father, God Son, that is to say, God the Father Almighty's, "His Only Son, our Lord." When thou hearest of the Only Son of God, acknowledge Him God. For it could not be that God's Only Son should not be God. What "in the believers, one soul and one heart." He is, the same did He beget, though He is There were many souls, faith had made them not that Person Whom He begot. If He be one. So many thousands of souls were there truly Son, He is that which the Father is; if they loved each other, and many are one: He be not that which the Father is, He is not they loved God in the fire of charity, and from truly Son. Observe mortal and earthly crea-tures: what each is, that it engendereth, beauty. If all those many souls the dearness Man begets not an ox, sheep begets not dog, of love, made one soul, what must be the nor dog sheep. Whatever it be that beget-dearness of love in God, where is no diversity, teth, that which it is, it begetteth. Hold ye but entire equality! If on earth and among therefore boldly, firmly, faithfully, that the men there could be so great charity as of so Begotten of God the Father is what Himself many souls to make one soul, where Father is, Almighty. These mortal creatures engen- from Son, Son from Father, hath been ever der by corruption. Does God so beget? He inseparable, could They both be other to a that is begotten mortal generates that which One God? Only, those souls might be called himself is; the Immortal generates what He both many souls and one soul; but God, in is: corruptible begets corruptible, Incorrup- Whom is ineffable and highest conjunction,

I said, and so yeare bounded to believe; that in your memory, let it not be drunk into your we "believe in God the Father Almignty, faith, and if haply any of you shall have drunk and in Jesus Christ His Only Son." Here, it in, let him voint it up. Almighty is the too, when thou believes that He is the Only, Father, Almighty the Son. If Almighty believe Him Almighty, for it is not to be begat not Almighty, He begat not very Son, thought that God the Father does what He will, and God the Son does not what He will. For what say we, brethren, if the Father will, and God the Son does not what He will. What said I, begat? Man engenders, being Nature. For it is impossible for the will of the state of the said o Nature. For it is impossible for the will of greater, a son being less; it is true; but that the Son to be any whit parted from the is because the one grows old, the other grews Father's will. God and God; both one God: up, and by very growing attains to the form Almighty and Almighty; both One Almighty. Of his father. The Son of God, if He grow-4. We do not bring in two Gods as some eth not because neither can God wax old, was

Father doeth, these also the Son doeth like-wise," and ye have believed in the Son that He is Almiguty. Which word although ye imagine any space of eternity in which the said not in the Creed, yet this is it that ye Father was and the Son was not. Since when expressed when ye believed in the Only Son, the Father was, since then the Son. And Himself God. Hath the Father aught that what is that "since," where is no beginning? the Son hath not? This Arian heretic blas-phemers say, not 1. But what say 1? If the Pather hath aught that the Son hath not, the Son beth in saying, "All things that the no beginning? Of eternal, coeternal. At Father bath, are Mine." Many and innumno time was the Father, and the Son not, and erable are the testimonies by which it is yet Son of Father was begotten. Whence is proved that the Son is Very Son of God the any manner of similitude to be had? We are Father, and the Father God hath His Veryamong things of earth, we are in the visil le begotten Son God, and Father and Son is One creature. Let the earth give me a similatude:

Almighty, let us see what He did for us, to give Some animal give me a similatude: what He suffered for us. "Born of the Holy Ghost and of the Virgin Mary."
He, so great God, equal with the Father, born of the Holy Ghost and of the Virgin born the son. Let us find the coeval and Mary, born lowly, that thereby He might imagine it coeternal. If we shall be able eal the proud. Man exalted himself and to find a father coeval with his son, and fell; God humbled Himself and raised him son coeval with his father, let us believe rath stretched out an hand to man laid low, and God the Son coeternal with His Father. We fell, He descended: we lay low, He On earth we can find some coeval, we stooped Let us lay hold and rise, that we cannot find any coeternal. Let us stretch² fall not into punishment. So then His stoop- the coeval and imagine it coeternal. Some ing to us is this, "Born of the Holy Ghost one, it may be, will put you on the stretch," and of the Virgin Mary." His very Nativity by saying, "When is it possible for a too as man, it is lowly, and it is lofty. Whence father to be found coeval with his son, or lowly? That as man He was born of men. son coeval with his father? That the father Whence lofty? That He was born of a vir-may beget he goes before in age; that the son gin. A virgin conceived, a virgin bore, and may be begotten, be comes after in age; but after the birth was a virgin still,

Pilate." He was in office as governor and as father, its shining as son; see, we have found was the judge, this same Pontius Pilate, what the coevals. From the instant that the fire time as Christ suffered. In the name of the begins to be, that instant it begets the shin-judge there is a mark of the times, when He ing: neither fire before shining, nor shining suffered under Pontius Pilate: when He suffered, "was crucified, dead, and buried." which? the fire the shining, or the shining the Who? what? for whom? Who? God's Only fire? Immediately ye conceive by natural Son, our Lord. What? Crucified, dead, and sense, by the innate wit of your minds ye all

before all worlds. "6 Begotten before." Be- beginning. If I have shown you a father before what, He in Whom is no before? Do ginning, and a son at the same time beginnot in the least imagine any time before ming, believe the Father not beginning, and that Nativity of Christ whereby He was with Him the Son not beginning either; the

it gives none. Let the element of the waters 6. But this Only Son of God, the Father give me some similitude: it hath not whereof Christ's lowliness, what is it? God God the Father coeval with His Son, this father coeval with son, or son with father, What next? "Saffered under Pontius now can it be?" Imagine to yourselves fire buried. For whom? for ungodly and sinners. cry out, The fire the shining, not the shining Great condescension, great grace! "What the fire. Lo, here you have a father beginning; lo, a son at the same time, neither going before nor coming after. Lo, here then ing before nor coming after. Lo, here then 8. He was begotten before all times, is a father beginning, to, a son at the same time hegotten of the Father; of that Nativity one eternal, the other coeternal. If ye get I am speaking by which He is Son of on with your learning, ye understand: take ł

perfect, because He was begotten without time, coeternal with the Father, long before then was begotten coeternal, of which generation the Prophet said, "His generation who shall declare?" begotten of the Father without time, He was born of the Virgin in the fullness of times. This nativity had times would, He was born of a Virgin: how He would, He died; on the cross. Whatever He would, He did: because He was in such wise Man that, unseen, He was God; God assuming, Man assumed;3 One Christ, God and Man.

Of His cross what shall I speak, what say? This extremest kind of death He chose, that not any kind of death might make His Martyrs afraid. The doctrine He shewed in His life as Man, the example of patience He demonstrated in His Cross. There, you have the work, that He was crucified; example of the work, the Cross; reward of the work, Resurrection. He shewed us in the Cross what we ought to endure, He shewed in the Resurrection what we have to hope. Just like a consummate task-master in the matches of the arena, He said, Do, and bear; do the work and receive the prize; strive in the match and thou shalt be crowned. What is the work? Obedience, What the prize? Resurrection without death. Why did I add, "without death?" Because Lazarus rose, and died: Christ rose again, "dieth no more, death will no longer have dominion over

10. Scripture saith, "Ye have heard of the patience of Job, and have seen the end of the Lord." When we read what great trials Job endured, it makes one shudder, it makes one shrink, it makes one quake. And what did he receive? The double of what he had lost. Let not a man therefore with an eye to temporal rewards be willing to have patience, and say to himself, "Let me endure loss, God will give me back sons twice as many; Job received double of all, and begat as many then Job who was brought low, He exalted: sons as he had buried." Then is this not the devil who was lifted up, He brought low:

pains to get on. The being born, ye have; double? Yes, precisely the double, because but also the growing, ye ought to have; be- the former sons still lived. Let none say, cause no man begins with being perfect. As "Let me bear evils, and God will repay me for the Son of God, indeed, He could be born as He repaid Job:" that it be now no longer patience but avarice. For if it was not patience which that Saint had, nor a brave all things, not in age, but in eternity. He enduring of all that came upon him; the testimony which the Lord gave, whence should he have it? "Hast thou observed," saith the Lord, "my servant Job? For there is no: like him any on the earth, a man without fault, a true worshipper of God." What a going before it. In opportunity of time, when testimony, my brethren, did this holy man He would, when He knew, then was He born: deserve of the Lord! And yet him a bad for He was not born without His will. None woman sought by her persuasion to deceive. of us is born because he will, and none of us she too representing that serpent, who, like dies when he will: He, when He would, was as in Paradise he deceived the man whom born; when He would, He died: how He God first made, so likewise here by suggesting blasphemy thought to be able to deceive a man who pleased God. What things he suffered, my brethren! Who can have so much to suffer in his estate, his house, his sons, his flesh, yea in his very wife who was left to be his tempter! But even her who was left, the devil would have taken away long ago. but that he kept her to be his helper: because by Eve he had mastered the first man, therefore had he kept an Eve. What things, then, he suffered! He lost all that he had: his house fell; would that were all! it crushed his sons also. And, to see that patience had great place in him, hear what he answered: "The Lord gave, the Lord hath taken away: as it pleased the Lord, so hath it been done; blessed be the name of the Lord," * hath taken what He gave, is He lost Wae gave? He hath taken what He gave. As if he should say, He hath taken away all, let Him take all, send me away naked, and let me keep Him. What shall I lack if I have God? or what is the good of all else to me, if I have not God? Then it came to his flesh, he was stricken with a wound from head to foot; he was one running sore, one mass of crawling worms: and showed himself immovable in his God, stood fixed. woman wanted, devil's helper as she was not husband's comforter, to put him up to blaspheme God. "How long," said she, "dost thou suffer" so and so; "speak some word against the Lord, and die." So then, because he had been brought low, he was to be exalted. And this the Lord did, in order to show it to men; as for His servant, He kept greater things for him in heaven. then Job who was brought low, He exalted:

² Is. liii. B. [See R. V.] 2 Susceptor susceptus, * Ut lateret Deux. 4 Rom. vi.g. 5 James v. 12.

⁶ Querela 9 Lat. from LXX. 7 Lat. from LXX. 20 Job ii. 9. 9 Job i. 22.

for "He putteth down one and setteth up and end of Job himself? Thou wouldest open "The Lord gave, and the Lord hath taken henceforth dieth not,"5 away: as it pleased the Lord, so is it done:

11. "He ascended into heaven:" believe, blessed be the name of the Lord." He "He sitteth at the right hand of the Father:" might have said, "The Lord gave, and the believe. By sitting, understand dwelling: as And therefore what says the divine Scripture is there. in exporting to patience and hope of things future, not reward of things present? "Ye quick and dead," The quick, who shall be seen the end of the Lord." Why is it, "the gone before. It may also be understood thus: patience of Job," and not, Ye have seen the

other." But let not any man, my beloved thy mouth for the "twice as much;" wouldbrethren, waen he suffers any such-like tribu- est say, "Thanks be to God; let me bear up: lations, look for a reward here: for instance, I receive twice as much again, like Job." if he saffer any losses, let him not peradventure say, "The Lord gave, the Lord hath patience of Job we know, and the end of the taken away; as it pleased the Lord, so is it Lord we know. What end of the Lord? done, blessed be the name of the Lord;" "My God, my God, why-hast Thou forsaken only with the mind to receive twice as much here." They are the words of the Lord. again. Let patience praise God, not avarige, hanging on the cross. He did as it were If what thou hast lost thou seekest to receive leave Him for present felicity, not leave Him back twofold, and therefore praisest God, it for eternal immortality. In this is "the end is of covetousness thou praisest, not of love, of the Lord," The Jews hold Him, the Do not imagine this to be the example of Jews insult, the Jews bind Him, crown Him that holy man; thou deceivest thyself. When with thorns, dishonor Him with spitting, Job was enduring all, he was not hoping for scourge Him, overwhelm Him with revilings, to have twice as much again. Both in his hang Him upon the tree, pierce Him with a first confession when he bore up under his spear, last of all bury Him. He was as it losses, and bore out to the grave the dead were left: but by whom? By those insulting boxlies of his sons, and in the second when ones. Therefore thou shalt but to this end he was now suffering torments of sores in his have patience, that thou mayest rise again flesh, ye may observe what I am saying. Or and not die, that is, never die, even as Christ. his former confession the words run thus: For so we read, "Carest rising from the dead

Lord bath taken away; He that took away [in Latin] we say of any person, "In that can once more give; can bring back more country lie dwelt (telit) three years." The than He took." He said not this, but, "As Scripture also has that expression, that such it pleased the Lord," said he, "so is it an one dwelt (sedisse) in a city for such a done: " because it pleases Him, let it please time." Not meaning that he sat and never me: let not that which nata pleased the good rose up? On tais account the dwellings of Lord insplease His submissive servant; what men are called seats (sedes). Where people pleased the Physician, not misplease the sick are seated (in this sense), are they always sitman. Hear his other confession: "Thou hast spoken," said he to his wife, "like one of ling down? And yet they are called seats the foolish women. If we have received good (teeks). In this way, then, believe an inat the hand of the Lord, why shall we not habiting of Christ on the right hand of God bear evil?" He did not add, what, if he the Father: He is there. And let not your had said it, would have been true. "The heart say to you, What is He doing? Do Lord is able both to bring back my flesh into not want to seek what is not permitted to its former condition, and that which He hath find: He is there; it suffices you. He is taken away from us, to make manifold more:" blessed, and from blessedness which is called lest he should seem to have endured in hope the right hand of the Father, of very blessedof this. This was not what he said, not what ness the name is, right hand of the Father. he hoped. But, that we might be taught, For if we shall take it carnally, then because did the Lord that for him, not hoping for it, He shteth on the right hand of the Father, by which we should be taught, that God was the Father will be on His left hand. Is it with him: because if He had not also restored consistent with piety so to put Them together, to him those things, there was the crown the Son on the right, the Father on the left? indeed, but hidden, and we could not see it. There it is all right-hand, because no misery

12. "Thence He shall come to judge the have heard of the patience of Job, and have alive and remain; the dead, who shall have

⁶ Premart 1 5 Remove 2. The Article of the descent into Hell appears not to have been no indeed in this Creed 6 1 Rouge in 38 LXX 7 Cl. Serin 214, ii. B. Den

own. To the just He will say in the judgment, "Come, ye blessed of My Father, receive the kingdom prepared for you from the beginning of the world." For this prepare yourselves, for these things hope, for this live, and so live, for this believe, for this be baptized, that it may be said to you, "Come ye blessed of My Father, receive the kingdom prepared for you from the foundation of the world." the devil and his angels." Thus will they be judged by Christ, the quick and the dead. We have spoken of Christ's first nativity, The whole is spoken, that was to be spoken and Holy Ghost is One God. So believe ye. of Christ, God's Only Son, our Lord. But

not yet is the Trinity perfect.

13. It follows in the Creed, "And in the Holy Ghost." This Trinity, one God, one nature, one substance, one power; highest dearness of love. Would ye know the Holy Church, the catholic Church, fighting against Ghost, that He is God? Be baptized, and ye will be His temple. The Apostle says, "Know ye not that your bodies are the temple within you of the Holy Ghost, Whom ye from the vine: but itself abideth in its root, have of God?" A temple is for God: thus in its Vine, in its charity. "The gates of also Solomon, king and prophet, was bidden hell shall not prevail against it." to build a temple for God. If he had built a 15. "Forgiveness of sins." Ye have [this Because therefore he built a temple for God, he showed that he worshipped God. And of what did he build? Of wood and stone, because God deigned to make unto Himself by His servant an house on earth, where He might be asked, where He might be had in mind. Of which blessed Stephen says, "Solomon built Him an house; howbeit the Most High dwelleth not in temples made by hand."5 If then our bodies are the temple of the Holy Ghost, what manner of God is it that built a temple for the Holy Ghost? But it was God. For if our bodies be a temple of they committed. When ye have been bapthe Holy Ghost, the same built this temple tized, hold fast a good life in the commandfor the Holy Ghost, that built our bodies. Listen to the Apostle saying, "God hath tempered the body, giving unto that which lacked the greater honor;" * when he was speaking of the different members that there should be no schisms in the body. God

The living, the just; the dead, the unjust. created our body. The grass, God created; For He judges both, rendering unto each his our body Who created? How do we prove that the grass is God's creating? He that clothes, the same creates. Read the Gospel, "If then the grass of the field," saitheit, "which to-day is, and to-morrow is cast into the oven, God so clotheth." 7 He, then, creates Who clothes. And the Apostle: "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall To them on the left hand, be, but a bare grain, as perchance of wheat, what? "Go into everlasting fire prepared for or of some other corn; but God giveth it a body as He would, and to each one of seeds its proper body." If then it be God that builds our bodies, God that builds our members, and our bodies are the temple which is without time; spoken of the other in the fullness of time, Christ's nativity of the Virgin; spoken of the passion of Christ; spoken of the coming of Christ to judgment. Were a third God; because Father and Son

14. It follows after commendation of the Trinity, "The Holy Church." God is pointed out, and His temple. "For the temple of God is holy," says the Apostle, "which (temple) are ye." This same is the equality, no division, no diversity, perpetual holy Church, the one Church, the true

temple for the sun or moon or some star or article of the Creed perfectly in you when some angel, would not God condemn him? ye receive Baptism. Let none say, "I have done this or that sin: perchance that is not forgiven me." What hast thou done? How great a sin hast thou done? Name any heinous thing thou hast committed, heavy, horrible, which thou shudderest even to think of: have done what thou wilt: hast thou killed Christ? There is not than that deed any worse, because also than Christ there is nothing better. What a dreadful thing is it to kill Christ! Yet the Jews killed Him, and many afterwards believed on Him and drank ments of God, that ye may guard your Baptism even unto the end. I do not tell you that ye will live here without sin; but they are venial, without which this life is not. For the sake of all sins was Baptism provided: for the sake of light sins, without which we cannot be, was prayer provided." What hath

^{*} Mutt. xxv. 34. 3 Charilas. 5 Acts vii. 47, 48.

Matt. 227, 41. 4 1 Cor. vi. zg. 4 z Cor, zii. aş.

 ⁷ Matt. vi. 30.
 † 1 Cor. zv. 36-38,
 m Matt. zvi. 18. [See R.V.] 9 t Cor. iii. 19. 21 Intentua

the Prayer? "Forgive us our debts, as we how much more Pagans? how much more also forgive our debtors." Once for all we heretics? But to heretics we do not change have washing in Baptism, every day we have their baptism. Why? because they have washing in prayer. Only, do not commit baptism in the same way as a deserter has those things for which ye must needs be the soldier's mark: ' just so these also have separated from Christ's body: which be far Baptism; they have it, but to be condemned from you! For those whom ye have seen thereby, not crowned. And yet if the de-doing penance, have committed heinous serter himself, being amended, begin to do things, either adulteries or some enormous duty as a soldier, does any man dare to crunes: for these they do penance. Because change his mark? if theirs had been light sins, to blot out these 17. We believe also "the resurrection of

daily prayer would suffice.

very sins which He remits first, He remits heaven: where the Head, there also the mem-not but to the baptized. When? when they are baptized. The sins which are after re-flesh? Lest any should chance to think it mitted upon prayer, upon penance, to whom like as Lazarus's resurrection, that thou may-He remits, it is to the baptized that He re- cst know it to be not so, it is added, "Into mitteth. For how can they say, "Our life everlasting." God regenerate you! God Father," who are not yet born sons? The preserve and keep you! God bring you safe Catechumens, so long as they be such, have unto Himself, Who is the Life Everlasting. upon them all their sins. If Catechumens, Amen.

the flesh," which went before in Christ; that the body too may have hope of that which the Church; by Baptism, by prayer, by the greater humility of penance; yet God doth not remit sins but to the baptized. The Church, Christ: the Church, the body of Christ. Our Head is risen, ascended into

¹ Matt. vs. ca. [See R.V.] . " . " . Igere Aentlentiam "

^{1&}quot; Characterem."



ST. AUGUSTIN:

ON CONTINENCE.

[DE CONTINENTIA.]

TRANSLATED BY

REV. C. L. CORNISH, M.A.

OF EXETER COLLEGE, OXFORD.



ON CONTINENCE.

[DE CONTINENTIA,]

ST. Augustin speaks of his work On Continence in Ep. 231, Ad Darium Comitem. [See vol. I. of this edition, p. 584.—P. S.] Possidius, Ind. c. 10, mentions it, and it is cited in the Collectures of Bede or Florus, and by Eugypius. Erasmus is therefore wrong in ascribing it to Hugo on the ground of the style, which is not unlike that of the earlier discourses. It is evidently a discourse, and probably for that reason unnoticed in the Retractations. The Manichman heresy is impugned after the manner of his early works .- (Abridged from Benedictine ed. vol. vi.)

the soul, which is called Continence, in a manner." manner fully suitable and worthy; but He, 2. And lest it should seem that necessary whose great gift this virtue is, will help our Continence was to be hoped for from the littleness under the burden of so great a Lord only in respect of the lust of the lower weight. For He, who bestows it upon His parts of the flesh, it is also sung in the Psalm; faithful ones when they are continent, Him-· faithful ones when they are continent, Himself gives discourse of it to His ministers when door of Continence around my lips."4 But they speak. Lastly, of so great a matter in this witness of the divine speech, if we unpurposing to speak what Himself shall grant, derstand "mouth" as we ought to understand in the first place we say and prove that Continence is the gift of God. We have it tinence there set is. Forsooth it is little to written in the Book of Wisdom, that no one contain the mouth of the body, lest any thing can be continent, unless God grant it. But burst forth thence, which is not for the better, the Lord, concerning that greater and more through the sound of the voice. For there glorious Continence itself, whereby there is continence from the marriage bond, says, who spake these words, and wrote them for "Not all can receive this saying, but they to whom it is given." And since marriage chas- watch and door of Continence should be set tity also itself cannot be guarded, unless there for him. For many things we say not with be Continence from unlawful intercourse, the the mouth of the body, and cry aloud with Apostle declared both to be the gift of God, when He spake of both lives, that is, both that of marriage and that without marriage, whereof there is silence in the heart. Theresaying, "I would that all men were so as fore what flows not forth thence, sounds not myself; but each hath his own gift from abroad; but what flows forth thence, if it be

1. It is difficult to treat of the virtue of |God; one in this manner, another in that

evil, although it move not the tongue, defiles vomit proceedeth forth out of the mouth. the soul. Therefore Continence must be set But without doubt the former words relate to there, where the conscience even of them the mouth of the flesh, where He says, "Not who are silent speaks. For it is brought to what entereth into the mouth defileth the pass by means of the door of Continence, man," but the latter words to the mouth of that there go not forto thence that, which, the heart, where He saith, "But what proeven when the lips of the flesh are closed, ceedeth forth out of the mouth, this defileth pollutes the lite of him that hath the thought, the man, "I Lastly, when the Apostle Peter 3. Lastly, to show more plainly the inner sought of Him an explanation of this as of a mouth, which by these words he meant, after parable, He answered, "Are ye also yet withhaving said. "Set a watch, O Lord, to my out understanding? understand ye not, that mouth, and a door of Continence around my whatsoever entereth into the mouth, goeth lips," he added straightway, "Cause not my into the belly, and is cast out into the heart to fall aside into evil words." The draught?" Here surely we perceive the falling aside of the heart, what is it but the mouth of the flesh, into which the food enconsent? For he hath not yet spoken, who- ters. But in what He next adds, in order soever in his heart hath with no falling aside that we might recognize the mouth of the of the heart consented unto suggestions that heart, the slowness of our heart would not meet him of each several thing that is seen. follow, did not the Truth deign to walk even But, if ne hath consented, he hath already with the slow. For He saith, "But what spoken in his heart, although he hata not uttered sound by the mouth; although he hata not done with hand or any part whatever of the body, yet hath he done what in his thought he hath already determined that he forth one by the other. The inner man hath is to do: guilty by the divine laws, although an inner mouth, and this the inner ear dishidden to numan senses; the word having cerns; what things go forth from this mouth, been spoken in the heart, no deed having go out of the heart, and they defile the min been committed tarough the body. But in Then having left the term mouth, which may no case would be have moved the limb without, in a deed, the beginning of which deed more openly what He is saying. "For from had not gone before within in word. For it the heart go out," saith He, " evil thoughts, is no lie that is written, that "the beginning murders, adulteries, fornications, thefts, false of every work is a word." Forsooth men witness, blasphemies; these are what defile do many things with mouth closed, tongue the man." There is surely no one of those quiet, voice bridled; but yet they do nothing evils, which can be committed also by the by work of the body, which they have not members of the body, but that the evil before spoken in the heart. And through thoughts go before and defile the man, althis since there are many sins in inward say- though, something hinder, the sinful and ings which are not in outward deeds, whereas wicked deeds of the body from following. there are none in outward deeds, which do bor if, because power is not given, the hand not go before in inward sayings, there will be is free from the murder of a man, is the purity of innocence from both, if the door of heart of the murderer forsooth therefore Continence be set around the inward lips.

Clean from sin? Or if she be chaste, whom 4. For which cause our Lord Himself also one unchaste wishes to commit adultery with, with His own mouth saith, "Cleanse what hath he on that account failed to commit are within, and what are without will be adultery with her in his heart? Or if the clean."3 And, also, in another place, when harlot be not found in the brothel, doth be, He was refuting the foolish speeches of the who seeks her, on that account fail to commit Jews, in that they spake evil against His disciples, eating with unwashen hands; "Not be wanting to one who wishes to hurt his what entereth into the mouth," said He, "de-neighbor by a lie, hath he on that account fileth the man: but what cometh forth out of failed already to speak false witness with his the mouth, that defileth the man." Which inner mouth? Or if any one fearing men, sentence, if the whole of it be taken of the dare not utter aloud blaspnemy with tongue mouth of the body, is absurd. For neither of flesh, is he on this account guiltless of this doth vomit defile him, whom food defileth crime, who saith in his heart, "There is no not. Forsooth food entereth into the mouth,

² Pa. ca.2 4 [Nee R.V.]. 2 Matt. anni 26, * Ecclus sussess 16, LXX.

men, which no motion of the body performs, that consent takes place, then there goeth out of which no sense of the body is conscious, of the mouth of the heart what defileth the which he (the Psalmist) fearing lest his heart, not suffered to harm. of their members, as of weapons, they show, labor in curbing lusts, if we had no wishes who reigneth in them within. Wherefore, contrary to what is becoming, if there were so far as is in themselves, they yield their no opposition on the part of evil lust unto reason they yield not, because they are not me, that is in my flesh, good.

the heart. For this reason the Lord, after of God after the inner man; but I see another He had said, "For from the heart go fortal evil thoughts," then went on to add what it is that belongs to evil thoughts, "murders, adulteries," and the rest. He spake not of selves, save such as war on the side of the against the spirit, and the spirit against the Law therefore emered, that in them the of-" it is enough for us not to consent fense might abound. The prohibition inunto the evils which we feel in us. But, when

have their own secret criminals, who are also man. But when through Continence consent polluted by consent alone in thought, that is, is withheld, the evil of the lust of the flesh, by evil words of the inner mouth. Into against which the last of the spirit fights, is

should fall aside, asks of the Lord that the 6. But it is one thing to fight well, which door of Continence be set around the lips of now is, when the strike of death is resisted; this mouth, to contain the heart, that it fall another thing not to have an adversary, which not aside into evil words: but contain it, by will then be, when death, "the last enemy," " not suffering thought to proceed to consent; shall be destroyed. For Continence also for thus, according to the precept of the itself, when it curbs and restrains lusts, at Apostle, sin reigneth not in our mortal body, once both seeks the good unto the immortality nor do we yield our members as weapons of of which we aim, and rejects the evil with unrighteousness unto sin. From fulfilling which in this mortality we contend. Of the which precept they are surely far removed, one it is forsooth the lover and beholder, but who on this account turn not their members of the other both the enemy and witness; both to sin, because no power is allowed them; and seeking what becomes, and fleeing what misif this be present, straightway by the motions becomes. Assuredly Continence would not members weapons of unrighteousness unto sin; our good will. The Apostle cries aloud, "I because this is what they wish, which for this know," saith he, "that there dwelleth not in will lieth near to me, but to accomplish good 5. And on this account that, which, the parts that beget being bidded by modesty, is most carefly and properly to be called Continence, is violated by no transgression, if evil lost itself shall come to an end. And the higher Continence, concerning which we also the same teacher of the Gentiles cries have been some time speaking, be preserved in aloud, "I take pleasure together with the law

all; but, having named certain by way of in-virtues, and war down the vices; nor doth any stance. He taught that we are to understand thing storm the evil of lust, save the good of others also. Of which there is no one that Continence. But there are, who, being utcan take place, unless an evil thought have terly ignorant of the law of God, account not gone before, whereby that is prepared within, evil lusts among their enemies, and through which is done without, and going forth out wretched blindness being slaves to them, over of the month of the heart already defiles the and above think themselves also blessed, by man, although, through no power being satisfying them rather than taming them, granted, it be not done without by means of But whose through the Law have come to the members of the body. When therefore know them, ("For through the Law is the a door of Continence hath been set in the knowledge of sin," and, "Lust," saith he, "I mouth of the heart, whence go out all that knew not, unless the Law should say, Thou defile the man, if nothing such be permitted shalt not lust after," and yet are overcome to go out thence, there followeth a purity, by their assault, because they live under the wherein now the conscience may rejoice; al- Law, whereby what is good is commanded, but though there be not as yet that perfection, not also given: they live not under Grace, wherein Continence shall not strive with which gives through the Holy Spirit what is vice. But now, so long as "the flesh lusteth commanded through the Law: unto these the

¹ Reading re soc.) 44 Car av 55, th all 6 R = 30 ex 7 Roen in ac. (4 Roan vir 7 [see R 5.] 5 Rom. vu. 11

Grace not helping, forbidding sin, became commands, is able to rule over the free. over and above the strength of sin; whence and "our rand givetn her fruit," whereby the luxuries, idolatry, witchcrafts, hatreds, conwars down sin.

but yield yourselves unto God, as living in doing of these enemies was he calling up the place of dead, and your members weapons of righteousness unto God, For sin shall not rule over you. For ye are not under the law, but under Grace." And in another place, "Therefore," saith he, "brethren, we lusteth against the Spirit, and the Spirit are debtors, not to the flesh, to live after the against the flesh. For these are opposed flesh. For if ye shall live after the flesh, ye many as are led by the Spirit of God, these are sons of God. This therefore is the that conflict against the works of the flesh. life under Grace lasts, that sin, that is the flesh, he added what I have mentioned above body. But it is then shown to reign, if he mentioned, or whether what he admonished obedience be yielded to its desires. There were to be understood, chiefly as he added, members, but let Continence claim them for 'charity, joy, peace, long-suffering, kindness, berself; that they be weapons of righteousness unto God, that they be not weapons of such there is no law." He saith not "against

creased the lust, and made it unconquered: unrighteousness unto sin; for thus sin shall that there might be transgression also, which not rule over us. For we are not under the without the Law was not, although there was Law, which indeed commandeth what is good sin, "For where there is not Law, neither yet giveth it not: but we are under Grace, is there transgression." Thus the Law, which, making us to love that which the Law

9. And also, when he exhorts us, that we the Apostle saith, "The Law is the strength live not after the flesh, lest we die, but that of sin." Nor is it to be wondered at, that by the Spirit we mortify the deeds of the man's weakness even from the good Law flesh, that we may live; surely the trumpet added strength to evel, whilst it trusts to ful- which sounds, shows the war in which we are fill the Law itself of its own strength. For- engaged, and enkindles us to contend keeply, south being ignorant of the righteousness of and to do our enemies to death," that we be God, which He gives unto the weak, and not done to death by them. But who those wishing to establish his own, of which the enemies are, it hath set forth plainly enough weak is void, he was not made subject to the For those are they, whom it willed should be righteousness of God, reprodute and proud, done to death by us, that is to say, the works But if the Law, as a schoolmaster, lead unto of the flesh. For so it suth, "But if by the Grace one made an offender, as though for Spirit ye shall mortify the deeds of the deed, this purpose more grievously wounded, that we shall live." And in order that we may ne may desire a Paysician; against the hane-know what these are, let us hear the same in ful sweetness, whereby lust prevailed, the like manner writing unto the Galatians, and Lord gives a sweetness that worketh good, saying, "But the works of the flesh are manithat by it Continence may the more delignt, fest, waich are, formcations, uncleannesses, soldier is fed, who by the help of the Lord tentions, emulations, wraths, strifes, heresies, envyings, drunkennesses, revellings, and such 8. Such soldiers the Apostolic trumpet en- like; of which I foretell to you, as I have kindles for battle with that sound, "There- foretold, that they who do such things shall fore let not," saith ne, "sin reign in your mor-tal hody to obey its lusts; nor yield your very war there also was he showing, that he members weapons of unrigateousness unto sin; should speak of these, and unto the deathsoldiers of Christ by the same heavenly and spiritual trumpet. For he had said above, "But I say, walk in the Spirit, and perform ye not the lusts of the flesh. For the flesh one to the other, that ye do not what ye shall die; but if by the Spirit ye shall mortify would. But if ye are led by the Spirit, ve the deeds of the flesh, ye shall live. For as are not under the Law." Therefore being business in hand, so long as this our mortal And in order to point out these works of the lust of sin, (for this he in this place calls by "" But the works of the flesh are manifest, which the name of sin,) reign not in this our mortal are, fornications," and the rest, whether what is therefore in us lust of sin, which must not "and such like" Lastly, in this battle. be suffered to reign; there are its desires, against what is in a manner the carnal army which we must not obey, lest obeying it reign leading forth as it were another spiritual line, over us. Wherefore let not lust usurp our "But the fruit of the Spirit is," saith he,

^{*} Kan 4 4 5

² Rom tv 15.

^{1 :} Cor av 56 6 kom vs. 12, 13, 14.

^{*} Mortedorer which v to a love of the control of th

these," lest they should be thought to be unto Himself by the Word of God, not surely alone: although even were he to say this, we ought to understand all, whatever goods of the same kind we could think of: but he same kind we could think of: but he saith, "against such," that is to say, both these and whatsoever are such like. However, in see the salvation of God." What can be that among the goods of which he made mention, he set Continence in the last' place, (concerning which we have now undertaken to treat, and on account of which we have already said much,) he willed that it should in an especial manner cleave to our minds. Forsooth this same is of great avail in this case, wherein the Spirit lusteth against the flesh; forasmuch as in a certain way it crucifies the lusts of the flesh. Whence, after the Apostle had thus spoken, he added straightway, "But they who are Jesus Christ's have crucified their own flesh, with the passions and lusts." This is the acting of Continence: thus the works of the flesh are done to death. But they do to death those, whom falling away from Continence lust draweth into consent to do such works.

Continence, we ought to watch specially against those snares of the suggestions of the devil, that we presume not of our own strength. For, "Cursed is every one that but man? And who is he, but man? We cannot therefore truly say that he setteth not his hope in man, who setteth it in himself. For this also, to "live after man," what is it but to "live after the a suggestion, let him hear, and, if he have any Christian feeling, let him tremble. Let him hear, I say, "If ye shall live after the flesh, ye shall die."

after man." Let man recognize the reproach; let him change his purpose, let him shun destruction. Hear thou man: walk not thou after man, but after Him Who made man. Fall not thou away from Him Who made thee, even unto thyself. For a man said, who yet lived not after man, "Not that we are sufficient to think any thing from ourselves, as though of ourselves: but our sufficiency is of God." "Consider if he lived after man, who spake these things with truth. Therefore the Apostle, admonishing man not to live after man, restores man to God. But whoso liveth not after man, but after God, assuredly liveth not even after him change his purpose, let him shun destruction. Hear thou man: walk not thou after man, but after Him Who made thee, even unto thyself. For a man said, who yet lived not after man, "Not that we are sufficient to think any thing from ourselves, as though of ourselves: but our sufficiency is double."

11. But some one will say to me that it is one thing to live after man, another thing to live after the flesh; because man forsooth is a rational creature, and there is in him a rational soul, whereby he differs from the beast: but the flesh is the lowest and earthly part of man, and thus to live after it is faulty: and for this reason, he who lives after man, assuredly lives not after the flesh, but rather after that part of man, whereby he is man, that is, after the spirit of the mind whereby he excels the beasts. But this discussion is perhaps of some force in the schools of philosophers: but we, in order to understand the Apostle of Christ, ought to observe in what manner the Christian books are used to speak: at any rate it is the belief of all of us, to whom to live is Christ, that Man was taken

without a rational soul, as certain heretics will understood, but all men? "Unto Thee shall all flesh come." What is it, but all men? "Thou hast given unto Him power over all flesh."? What is it, but all men? "Of the works of the Law shall no flesh be justified." * What is it, but no man shall be justified? And this the same Apostle in another place confessing more plainly saith, " Man shall not be justified of the works of the Law." The Counthians also he rebukes, saying, "Are ye not carnal, and walk after man?" After he had called them carnal, he saith not, ye walk after the flesh, but after man, forasmuch as by this also what would he have understood, but after the flesh? For surely if to walk, that is, to live, after the flesh deserved blame, but after man deserved praise, he would not say by way of rebuke, "ye walk after man." Let man recognize the reproach; let him change his purpose, let him shun delived not after man, " Not that we are sufficient to think any thing from ourselves, as though of ourselves: but our sufficiency is of God." 18 Consider if he lived after man, liveth not even after himself, because himself also is a man. But he is therefore said also to live after the flesh, when he so lives; because also when the flesh alone hath been named, man is understood, as we have already shown: just as when the soul alone hath been named, man is understood: whence it is said, "Let every soul be subject unto the higher powers," that is, every man; and, "Seventy-five souls went down into Egypt with Jacob," 13 that is, seventy-five men. Therefore live thou not after thyself, O man: thou hadst thence perished, but thou wast sought. Live not then, I say, after thyself, O man; thou hadst thence perished, but thou wast found. Accuse not thou the nature of the flesh, when you hear it said, " If ye shall live after the flesh, ye shall die." 4 For thus

¹ Vulg, adda, ¹² patientia, modestia, castitas."

² Gai. v. 24. 3 Jer. xvii. 5.

⁴ John I. 14.
7 John zvii. 2.
10 1 Cor. iii. 3.
13 Gen. zivi. 27.

⁵ Luke ill, 6. 8 Rom. ill, 20, 14 Cor. iii. 5. 24 Rom, viii, 23.

⁴ Pa. lav. 2. 9 Gal. ii. 16. 19 Rom. ziii. 2.

spake truly of him.

Thy Word, and let no iniquity have domin- he spake this, he saith, "to make excuses in ion over me." For lest haply, after that we sins "For what more evil than these words, causeth that sin reign not over you. Do not he seeks to refer to another what he hath thou, therefore, have confidence of thyself, done, as though he could remove thence what spirit we may mortify the works of the flesh, sins. we are led by the Spirit of God, Who gives i Continence, whereby to curb, tame, overcome cuse their own sins, complain that they are lust.

under Grace lives, and when, being aided, decreeing such, in order that man should bling, there yet are not wanting even to valuant rather impute their sin to fortune: who think of the works of the fiesh, some wounds of accidents, and yet contend that this their wisbe pressed home to grievous and fatal harm. those suggestions, from whatever source they And here therefore there is need of a more have come. There are also they who extend proud appetite of man; whereby he is self-

could it be said, and most truly could it, If ye pleased, and unwilling to be found worthy of shall live after yourselves ye shall die. For blame, and disdains, when he sins, to be con-the devil hath not flesh, and yet, because he victed that he himself has sinned; not with would live after himself, "he abode not in healthful humility taking upon him to accuse the truth." What wonder therefore, if, hy-, himself, but rather with fatal arrogance seeking after himself, "when he speaketh a he, ing to find an excuse. In order to restract he speaketh of his own," which the Truth this pride, he, whose words I have already set down above, and, as I could, commended, 12. When, therefore, you hear it said, sought Continence from the Lord. For, after "Sin shall not reign over you;" have not that he had said, "Set, O Lord, a watch to my thou confidence of thyself, that sin reign not mouth, and a door of Continence around my over thee, but of Him, unto Whom a certain lips. Make not my heart to fall aside unto Saint saith in prayer, "Direct my paths after evil words;" explaining more clearly whereof had heard, "sin shall not reign over you," we whereby the evil man denies that he is evil, should lift up ourselves, and lay this to our although convicted of an evil work, which he own strength, straightway the Apostle saw cannot deny. And since he cannot hide the this, and added, "For ye are not under the deed, or say that it is well done, and still Law, but under Grace." Therefore, Grace sees that it is clear that it was done by him, lest it thence reign much more over thee, he hath deserved. Being unwilling that him-And, when we hear it said," If by the Spirit self be guilty, he rather adds to his guilt, and ye shall mortify the deeds of the flesh, ye by excusing, not accusing, his own sins, he shall live," tet us not lay this so great good knows not that he is putting from him, not unto our own spirit, as though of itself it can punishment, but pardon. For before human do this. For, in order that we should not judges, forasmuch as they may be deceived, entertain that carnal sense, the spirit being it seems to profit somewhat for the time, to dead rather than that which putteth others cleanse as it were what hath been done amiss to death, straightway he added, "For as by any deceit whatever; but before God, many as are led by the Spirit of God, these Who cannot be deceived, we are to use, ax are sons of God. "s Therefore that by our a decentful defense, but a true confession of

14. And some indeed, who are used to exdriven to sin by fate, as though the stars had 13. In this so great conflict, wherein man decreed this, and heaven had first sinned by he fights well, rejoices in the Lord with trem-lafter sin by committing such, and thus had warriors, and mortifiers however unconquered that all things are driven to and fro by chance sins, for the healing of which they may say dom and assertion is not of chance rashness, duly, "Forgive us our debts: "6 against the but of ascertained reason. What madness same vices, and against the devil the prince then is it, to lay to reason their discussions, and king of vices, striving with much greater and to make their actions subject to acciwatchfulness and keenness by the very prayer, dents! Others refer to the devil the whole that his deadly suggestions avail not aught, of what they do ill: and will not have even a whereby he further urges the sinner to excuse share with him, whereas they may suspect rather than accuse his own sins; and thus whether he by hidden suggestions hath perthose wounds not only be not healed, but suaded them to evil, and on the other hand also, although they were not deadly, yet may cannot doubt that they have consented to cautious Continence, whereby to restrain the their defense of self unto an accusation of God, wretched by the divine judgment, but blasphemers by their own madness.

¹ John vii: 44. 1 Ps (414 133; 5 Rott, vii: 24.

^{*} Rom, vi. 14. 4 kom vin. 1 6 Matt, vi. 22.

² Pic cult. 3, 4,

blended with that same that was rebelling a they are not made save of evils. What thereportion of His own Substance and Nature, fore better, what more Almignty, than He, for it to contaminate and corrupt; and they Who, whereas He maketh no evil, even of say that they then sin when the nature of evil evils maketh well? They who have done ill prevans over the nature of God. This is that cry unto Him, "Forgive us our debts;" He most unclean madness of the Manienzeaus, hears, He pardons. Their own evils have whose devilish devices the undoubted truth hart the samers; He helps and heals their most easily overturows; which confesses that sicknesses. The enemies of His people rage; the nature of God is incapable of contamina- of their rage He makes martyrs. Lastly, also, tion and corruption. But what wicked con- He condemns those, whom He judges worthy tamination and corruption do they not de- of condemnation; although they suffer their serve to have be eved of them, by whom own evils, yet He docta what is good. For God, Wao is good in the very highest degree, what is just cannot but be good, and assuredly and in a way that admits not of comparison, as sin is unjust, so the punishment of sin is is believed to be capable of contamination just. and corruption?

of their sins so accuse God, as to say that sin: but He chose rather to make him such, sins are pleasing to Him. For, if they were as that it should lie in his power to sin, if he displeasing, say they, sarely by His most would; not to sin, if he would not; forbid-Almighty power He would by no means suffer dung the one, enjoining the other; that it them to take place. As though mideed God might be to him first a good desert not to sin, suffered sats to be unpunished, even in the and after a just reward not to be able to sin, case of those whom by remission of sins He For such also at the last will He makes His frees from eternal punishment! No one for- Saints, as to be wit out all power to sin. sooth receives pardon of more grievous pun- Suca forsooth even now both He His angels, isament due, unless he hath suffered some whom in Him we so love, as to have no tear punishment, be it want it may, although far for any of them, lest by saming he become a less than what was due; and the follness of devil. And this we presume not of any just mercy is so conveyed, as that the just ce also man in this mortal life. But we trust that of descipline is not abandoned. For also sin, all will be such in that immortal life. For which seems unaverged, hath its own atten- Almighty God Who worketh good even of our dant punsament, so that there is no one bit evils, what good will He give, when He shall by reason of what he hath done enther sulfers have set us free from all evils? Much may pain from bitterness, or suffers not through be said more fully and more subtilely on the blindness. As therefore you say, Why doth good use of eval; but this is not what we He permit those things, if they are displeas- have undertaken in our present discourse, and ing? so I say, Why dota He points them, if we must avoid in it excess of length, they are pleasing? And thus, as I confess 17. Now therefore let us return to that,

against Him they bring in from a contrary pions, or even by most justly taking ven-principle a substance of evil rebelling, which geance. For all these are good, and most He could not have resisted, and He not worthy a good and Almighty God: and yet

16. But God wanted not power to make 15. And there are also they who in excuse man such as that he should not be able to

that those things would not take place at all, wherefore we have said what we have. We unless they were permitted by the Almigaty, have need of Continence, and we know it to so confess thou that what are punished by be a divine gift, that our heart fall not away the Just One ought not to be dene; in order unto evil words, to make excuses in sins, that, by not doing what He panishes, we may But what sin is there but that we have need deserve to learn of Him, why He permits to of Continence, to restrain it from being comexist what He punishes. For, as it is written, mitted, since it is this very Continence which, solid food is for the perfect, "swherein they in case it have been committed, restrains it who have made good progress already under- from being defended by wicked pride? Umstand, that it pertained rather unto the Al- versally therefore we have need of Continence, mighty power of God, to allow the existence in order to turn away from evil. But to do of evils coming from the free choice of the good seems to pertain to another virtue, that will So great forsooth is His Almighty is, to righteousness. This the sacred Psalm goodness, as that even of evil He can make admonishes us, where we read, "Turn away good, either by pardoning, or by healing, or from evil, and do good." But with what by fitting and turning unto the profit of the end we do this, it adds by e and bye, saying,

"Seek peace, and ensue it." For we shall the hands of the same Poysician nature as then have perfect peace, when, our nature striveth with its sickness. But in such a concleaving inseparably to its Creator, we shall flict victory will be entire soundness; have nothing of ourselves opposed to our- that, soundness not for a time, but for ever selves. This our Saviour also Hanself would wherein not only this sickness is to come ! have us to understand, so far as seems to me, an end, but also none to arise after twhen He said, "Let your loss be girt, and your lamps burning." What is it, to gird and said, "Bless the Lord, O my so il, in the loins? To restrain lists, which is the forget not all His returns: Who becomes work of continence. But to have lamps burn- propitious to all thy inequaties, Who next-ing is to shine and glow with good works, all thy sicknesses." He becometh propition which is the work of rightcourness. Nor was to our miquities, when He pardons sins. He He here silent with what end we do these heals sucknesses when He restrains evil dethings, adding and saying, "And you nke sires. He becometh propitious anto imq. to unto men waiting for their Lord, when He by the grant of forgiveness: He heads sow cometh from the marriage." But, when He nesses, by the grant of continence. Te of shall have come, He will reward us, who have was done in Bapt sm to persons contesses kept ourselves from those things which lust, the other is done in the strife to persons conand have done those things which charity tending; wherein through His help we are t hath Lidden us: that we may reign in His overcome our disease. Even now the ones

evil, from Woom is every good, even that is sought the help of medicine from If a which admits of decrease, and Wao admits not. Who can heal all such sicknesses, not by to at all of decrease in His own Good, Which is removal of a nature that is alien from us, Himself, when we hear the Apostle saying, in the renewal of our own nature. Whence "Walk in the Spirit, and perform ye not the also the above-mentioned Apostle saith tot lusts of the flesh. For the flesh lusteta "Every one is tempted" by lust, but added, against the Spirit, and the Spirit against the "by his own:" that he who hears this may us flesh: For these are opposed one to another, derstand, how he ought to cry, "I said, I ord that ye do not what ye would." Far be it have mercy upon me, heal my soul, for I from us to believe, what the madness of the have sinned against Tace." For it would in Manuchees believes, that there are here shown have needed healing, had it not corrupted two natures or principles contrary one to an- itself by sinning, so that its own flesh sin... other at strife, the one nature of good, the lust against it, that is, itself should be opposed other of evil. Altogether these two are both, to itself, on that side, wherein in the flesh a good; both the Spirit is a good, and the flesh was made sick. a good: and man, who is composed of both, one ruling, the other obeying, is assuredly a good, but a good capable of change, which against the spirit, when the soul with the significance is a spirit, when the soul with the spirit when th yet could not be made save by a Good in- last wrestles against the spirit. This was capable of change, by Whom was created are we: and the flesh itself, which on the deevery good, whether small or great; but how parture of the soul dies, the lowest part o' small soever, yet made by What is Great; and us is not put away as what we are to dee how great soever, yet no way to be compared from, but is laid aside as what we are to rewith the greatness of the Maker. But in this ocive again, and, after having received it, nature of man, that is good, and well formed never again to leave. But "there is sown an and ordered by One That is Good, there is animal body, there shall rise again a spiritual now war, since there is not yet health. Let body." Then from that time the flesh in the sickness he healed, there is peace. But that sickness fault hath deserved, not nature that sickness fault hath deserved, not nature hath had. And this fault indeed through the forasmuch as not only without any opposit in layer of regeneration the grace of God hath but also without any need of hodily aliment already remitted unto the faitaful; but under

perfect and eternal peace, without any strite done, when we are neard, saying, "Forgw of evil, and with the highest delight of good us our debts;" but the other, when we are learned, saying, "Forgw us our debts;" but the other, when we are living and True God, Whose Nature, being For every one is tempted," south the Apost in the highest sense good and incapable of James, "being drawn away and ent conchange, neither doth any evil, nor suffers any his own lust." And against time fruit the

⁴ Gal v 12, 17

⁶ Mart 10 12, 13, 11 1 25 4 2 2 Cor 27 64

spirit, to be quickened by Christ. Therefore lusts, when that pleases which is not lawful; these two things, which are now opposed the but they are not perfected, when evil lusts one to the other within us, since we exist in are restrained by the mind serving the Law of both, let us pray and endeavor that they may agree. For we ought not to think the one of them an enemy, but the fault, whereby the flesh lusteth against the spirit: and this, when healed, will itself cease to exist, and either substance will be safe, and no strife between either. Let us hear the Apostle; "I know," saith he, "that there dwelleth not in me, that is, in my flesh, any good." This certainly he saith; that the fault of the flesh, in a good thing, is not good; and, when this shall have ceased to exist, it will be flesh, but it will not the new corrupted or faulty? flesh And yet state we are deceived. For it shall he then be now corrupted or faulty * flesh. And yet state, we are deceived. For it shall be then, that this pertains to our nature the same when death shall not be; and it shall be teacher shows, by saying, first, "I know that there dwelleth not in me," in order to expound which, he added, "that is, in my flesh, any good." Therefore he saith that his flesh and where there shall be, highest love of wisis himself. It is not then itself that is our dom, no labor of continence. Therefore the? enemy: and when its faults are resisted, flesh is not evil, if it be void of evil, that is, itself is loved, because itself is cared for; of fault, whereby man was rendered faulty, "For no one ever hated his own flesh," as not made ill, but himself making. For on the Apostle himself saith. And in another either part, that is, both soul and body, being place he saith, "So then I myself with the made good by the good God, himself made mind serve the Law of God, but with the flesh the evil, whereby he was made evil. From the Law of sin." Let them hear that have the guilt of which evil being already also set mind, I with the flesh, but "with the mind I think what he hath done to be light, he yet serve the Law of God, but with the flesh the wars with his own fault through continence, law of sin." 4 How "with the flesh the law But far be it that there be any faults in such as of sin?" was it at all by consenting unto reign in that peace which shall be hereafter; fleshly lust? Far be it! but by having there since in this state of war there are lessened motions of desires which he would not have, daily in such as make progress, not sins only, and yet had. But, by not consenting to but the very lusts also, with which, by not them, with the mind he served the Law of consenting, we strive, and by consenting unto God, and kept his members from becoming which we sin. weapons of sins.

20. There are therefore in us evil desires, by consenting not unto which we live not ill: good, that the law in our members is opposed there are in us lusts of sins, by obeying not to the law of the mind, is not a mingling of which we perfect not evil, but by having them two natures caused of contrary principles, do not as yet perfect good. The Apostle but a division of one against itself caused shows both, that neither is good here perfected, where evil is so lusted after, nor evil Adam, before that nature, having listened to here perfected, whereas such lust is not and followed its deceiver, had despised and obeyed. The one forsooth he shows, where he says, "To will is present with me, but to perfect good is not;" the other, where he says, "Walk in the Spirit, and perfect not the lusts of the flesh." For neither in the former place doth he say that to do good is not with their punishment, having received not as yet him, but "to perfect," nor here doth he say, Have not "lusts of the flesh," but "perfect tion: but when not set free, they are both

it shall be for ever made subject unto the not." Therefore there take place in us evil "So then I myself;" I with the free through forgiveness, that he may not

> 21. That, therefore, the flesh lusteth against the Spirit, that there dwelleth not in our flesh full salvation, but already a pledge of salvaguilty by reason of sins, and involved in punishments. But after this life for the guilty

⁵ Rom. vii. 18.

¹ F.ph. v 29. 5 Rom. vii. 18.

^{*} l'itiata vel vitione. 4 Rom. vii. 25. * Gal. v. 16.

¹ Saculo.

^{\$} Indulgentiam.

there will remain for ever punishment for spot, or wrinkle, or any such thing, but the hath justly suffered. And, these two kinds Manichees; ye who wish to bring in upon as, of evil perishing utterly, whereof the one is as if out of the Epistles of the Apostles, two of imparty going before, the other of uninatures without beginning, one of good, i'r the soul;" and, what the Apostle saith, is, "the body is dead by reason of sin;" yet 3. The Apostle has made known to is flesh." And to add straightway, "but nour-things are good, when, in them, certain &

but with what utter madness, do the Mani- command and pattern how they ought to be chees attribute our flesh to some, I know not one with another. The command is, "Let what, fabled "race of darkness," which they wives be subject unto their own husbands. will have liath had its own nature without any beginning ever evil: whereas the true teacher head of the wife; "a and, "Husbands, love exhorts men to love their own wives by the your wives." But there is given a pattern unto this very thing by the pattern also of from Christ: "As the Church," saith ac, Christ and the Church. Lastly, we must call "is subject unto Christ, so also wives unto to mind the whole place itself of the Epistle their own husbands in all things." In the of the Apostle, relating greatly unto the matter in hand. "Husbands," saith he, "love bands to love their own wives, he added a your wives, as Christ also loved the Church, pattern, "As Christ loved the Church." B and delivered Himself up for it, that He husbands he exhorted to it from a lower metmight sanctify it, cleansing it by the laver of ter also, that is, from their own body and the water in the word: that He might set forth only from a lighter, that is, from their Lord unto Himself a glorious Church, not having

their crime: for the free there will no more it may be holy and unspotted. So, sut the remain for ever either crime or punishment. "husbands also ought to love their own wives that the good substances, spirit and flesh, will as their own bodies. Whoso leveth his own continue for ever, which God, Who is good, wife, leveth himself." Then he added, was and incapable of change, created good alwe have already made mention of, "For a though capable of change. But they will man ever hated his own flesh, but nourises. continue having been changed for the better, it, and cherisheth it; as also Christ the never from this time to be changed for the Church. What saith the madness of most worse: all evil being utterly destroyed, both impure impiety in answer to these things? what man hath unjustly done, and what he What say ye in answer to these things, re happiness following after, the will of man other of evil: and will not listen to the Epis will be upright without any depravity. There ties of the Apostles, that they may correct it will be clear and plain to all, what now many you from that sacrilegious perverseness? As of the faithful believe, few understand, that ye read, "The flesh lusteth against the evil is not a substance; but that, as a wound spirit," and, "There dwelleth not in min a body, so in a substance, which hath made these any good;" so read ye, "No one ever itself faulty, it hath begun to exist, when the hated his own flesh, but nourisheth and classically in the control of the flesh and classically it hath begun to exist, when the disease hath commenced, and ceaseth to existeth it, as also Christ the Church, " As ist in it, when the healing hath been per-ye read, "I see another law in my members fected. Therefore, all evil having arisen opposed to the law of my mind;" is so read ve from us, and having been destroyed in us, "As Christ loved the Church, so also oug" our good also having been increased and permen to love their own wives, as their own feeted unto the height of most happy incorbodies." Be not ye crafty in the former ruption and immortality, of what kind shall witnesses of Holy Scripture, and deaf in to entier of our substances be? for a smuch as latter, and ye shall be correct in both. For now, in this corruption and mortality, when if ye receive the latter as right is, ye will exas yet "the corruptible body weigheth down deavor to understand the former also as that

the same himself beareth such witness unto certain three unions, Christ and the Church our flesh, that is, to our lowest and earthly husband and wife, spirit and flesh. Of it ese part, as to say, what I made mention of a the former consult for the good of the latter, little above, "No one ever hated his own the latter wait upon the former. All the isheth and cherisheth it, as also Christ the over by way of pre-eminence, certain male church." 22. I say not, therefore, with what error, beauty of order. Hasband and wife receive as unto the Lord; because the husband is the pattern of their own flesh, and exhorts them unto wives from the Church, unto husbands manner also, having given command to his-

Stphy swall.

11 f.ph. v. 22-26.

West E IT PRO 2 Rem vin. 10. \$ 1 pb. v. sy.

sition consulteth neither for the good of the one," saith he, "and hath many members, spirit, nor for its own. Yet the good spirit but all the members of the body, being many, would not consult for its good, whether by are one body; so also is Christ." And a little nourishing and cherising its nature by forethought, or by resisting its faults by continence, were it not that each substance showeth. Also a little after; "God," saith he, "the members, after; "God," saith he, "the members of them in the body, as He willed." as an evil substance unto a good substance?

of the Apostone Epistles seem to you to fall hath granted unto the body by nature, this short of an answer, hear yet others, if ye have themselves also may ove to have by grace? ears. What south the utterly mad Mann-chaen of the Flesh of Christ? That it was not true, but false. What south the blessed Apostle to this? "Remember that Carist sacrifice, living, holy, pleasing to God," David, according to my Gospel." And Christ not light, nor light darkness, if we present a Jesus Himself saith, "Handle and see, that sacrifice, living, holy, pleasing to God, of the a spirit hath not fiesh and bones, as ye see me to have." How is there truth in their doctrine, which asserts that in the Flesh of certain likeness compared unto the Church? Christ there was falsehood? How was there What! doth the Church lust against Christ? in Christ no evil, in Whom was so great a whereas the same Apostle said, "The Church lie? Because forsooth to men over-clean true is subject unto Christ." Clearly the Church lesh is an evil, and false flesh instead of true is subject unto Christ; because the spirit is not an evil, it is an evil, true flesh of one therefore lusteth against the flesh, that on born of the seed of David, and it is no evil, every side the Church may be made subject false tongue of one saying, " Handle, and

For he not only saith, "Husbands, love your see, that a spirit hath not flesh and bones, wives, as Christ also loved the Church," as ye see me to have." Of the Church what saith the deceiver of men with deadly error? That on the side of souls it pertains unto as their own bodies," which is from a lower: Christ, on the side of bodies unto the deval? because both higher and lower are all good. What to this saith the Teacher of the Gentiles And yet the woman received not pattern from the body, or flesh, to be so subject to the husband as the flesh to the spirit; but either the Of the sex of male and temale what saith the Apostle would have understood by couse- son of perdition? That either sex is not of grience, what he omitted to state; or haply God, but of the devil. What to this saith the because the flesh lustetn against the spirit in Vessel of Election? "As," saith he, "the the mortal and sick estate of this life, there- woman from out the man, so also the man fore he would not set the woman a pattern of through the woman; but all things of God,"4 subjection from it. But the men he would Of the flesh what saith the unclean spirit for this reason, because, although the spirit through the Manichaan? That it is an evil losteta against the flesh, even in this it con-substance, and not the creation of God, but solits for the good of the flesh: not like as the of an enemy. What to this saith the Holy flesh lusting against the spirit, by such oppositions and Paul? "For as the body is God to be the Creator of each, even by the tempered the body, giving greater honor unto seemliness of this its order. What is it, there- that to which it was wanting, that there should fore, that with true madness ye both boast be no schisms in the body, but that the memyourselves to be Christians, and with so great bers have the self-same care one for another; perverseness contend against the Christian and whether one member suffer, all the mem-Scriptures, with eyes closed, or rather put bers suffer with it: or one member be gloriout, asserting both that Christ hath appeared fied, all the members rejoice with it." How unto mortals in false flesh, and that the is the flesh evil, when the souls themselves Church in the soul pertains to Christ, in the are admonished to imitate the peace of its body to the devil, and that the male and members? How is it the creation of the enfemale sex are works of the devil, not of God, emy, when the souls themselves, which rule and that the flesh is joined unto the spirit, the bodies, take pattern from the members of the body, not to have schisms of enmities 24. If what we have made mention of out among themselves, in order that, what God Jesus rose again from the dead of the seed of Without reason we contend that darkness is sacrifice, living, holy, pleasing to God, of the bodies of the "nation of darkness."

25. But, say they, how is the flesh by a

^{4 2} Cor at 12 3 2 Cor 221. 12. 7 2 Cor at 24, 25, 26, 9 3 35 7 24

¹ g Tax n. 5. 2 Lake MAY 10.

to Christ; but the flesh lusteth against the spirit, because not as yet hath the Church received that peace which was promised perfect. And for this reason the Church is made subject unto Christ for the pledge of salvation, and the flesh lusteth against the spirit from the weakness of sickness. For neither were those other than members of the Church, reason of which they were indeed able not to able to do the things which they would, that is, not even to have the very lusts of the flesh. Christ? Did not they lust against Christ unto whom it was said, "Is Christ divided?". and, "I could not speak unto you as unto spiritual, but as unto carnal. I have given unto you milk to drink as unto babes in Christ, not meat, for ye were not as yet able; but not even now are ye able: for ye are still carnal. For whereas there is among you emulation, and strife, are ye not carnal?"3 Against whom doth emulation and strife lust, but against Christ? For these lusts of the flesh Christ healeth in His own, but loveth in none. Whence the holy Church, so long as Manichees deceitfully continent, lest the it hath such members, is not yet without spot fruitful and glorious labor of Continence, or wrinkle. To these are added those other sins also, for which the daily cry of the whole Church is, "Forgive us our debts:" 4 and, that we should not think spiritual persons exempt from these, not any one soever of carnal persons, nor any one soever of spiritual persons themselves, but he, who lay on the breast of the Lord,5 and whom He loved be-fore others, saith, "If we shall say that we have not sin, we deceive ourselves, and the truth is not in us." But in every sin, more Himself also took upon Him the whole man, in what is greater, less in what is less, there having deigned to free in us all that He made. is an act of lust against righteousness. And They who hold contrary to this truth, what of Christ it is written: "Who was made unto doth it profit them to restrain lusts? if, that Sanctification, and Redemption." In every made clean through Continence, whose such sin therefore without doubt there is an act of Continence is unclean? and which ought not lust against Christ. But when He, Who to be called Continence. Forsooth to hold

"healeth all our sicknesses," shall have led His Church unto the promised healing of sickness, then in none of its members shall there be any, even the very least spot or wrinkle. Then in no way shall the flesh lust against the spirit, and therefore there shall be no cause why the spirit also lust against the flesh, Then all this conflict shall come to an end. unto whom he thus spake, "Walk in the spirit, and fulfill not the lusts of the flesh. For the both substances; then to such a degree shall flesh lusteth against the spirit, and the spirit no one there be carnal, that even the flesh against the flesh; for these are opposed the itself shall be spiritual. What therefore each one to the other; that ye do not what we one living after Christ doth with his flesh, would." These things were assuredly spoken whereas he both lusts against its evil lust, unto the Church, which if it were not made which he restrains, hereafter to be healed, subject unto Christ, the spirit would not in it which he holds, not yet healed; and yet nourlust against the flesh through continence. By isheth and cherisheth its good nature, since "no one ever hated his own flesh," this also perfect the lusts of the flesh, but through the Christ doth with the Church, so far as it is flesh lusting against the Spirit they were not lawful to compare lesser with greater matters. For He both represses it with rebukes, that it burst not being puffed up with impunity; and Lastly, why should we not confess that in raises it up with consolations, that it sink not spiritual men the Church is subject unto being weighed down with infirmity. Hence Christ, but in carnal men yet lusteth against is that of the Apostle, "For if we would judge ourselves, we should not be judged; but when we are judged, we are rebuked of the Lord, that we be not condemned with this world."" And that in the Psalm, "After the multitude of my griefs in my heart, Thy consolations have gladdened my soul." We are therefore then to hope for perfect soundness of our flesh without any opposition, when there shall be sure security of the Church of Christ without any fear.

(26) Thus much will suffice to have treated on behalf of true Continence against the when it restrains and curbs the lowest part of us, that is, the body, from immoderate and unlawful pleasures, be believed not healthfully to chasten, but hostilely to persecute. Forsooth the body is indeed different from the nature of the soul, yet is it not alien from the nature of man; for the soul is not made up of body, but yet man is made up of soul and body: and assuredly, whom God frees, He frees the whole man. Whence our Saviour us by God, Wisdom, and Righteousness, and is, they restrain any. What in them can be

² Gal v 16, 17. ⁴ Matt. vi 12, ⁷ i Cor. i. 30.

^{* 1} Cor. i. 13. \$ John zitt. 23.

⁸ Pa. ciii. 3. ≠ 1 Cor. xi. 31. 3

Contractice is the gift of God. But as not very, from marriage. For south marriage contrevery one who suffers any thing, or with the pence is wont to ease this lust of the flesh, and to greatest endurance satters any pain whatever, check its curb but thus far, that neither in marpossesses that virtue, which in like manner is riage itself it run riot by immoderate license, many endure many terments, in order not to us is due to the weakness of the spouse, unto betray extrer such as are wickedly prayy wit a whom the Apostle eajoins not this, as of comthem in their crames, or themselves; many in mand, but yields it as of permission; or such order to satiate glowing lasts, and to obtain, as is suited for the begetting of sons, which or not to alamdon those things, where into was formerly the one above occasion if sexual they are bound by chain of evil love; many intercourse to but a holy fathers and mothers, on be salt of different and destructive errors, But continence doing this, that is, moderating, wherely they are strongly held; of all of and in a certain way limiting in married perwhom far be it from us to say that they have sons the last of the flesh, and ordering in a true patience: thus not every one, who contents in any thing, or who marvellously retrains even the very lusts of the flesh, or mind, whom it makes and wills to make perfect is to be said to possess that continence, of the good, as God uses even evil men, for their profit and beauty of which we are treating sake whom He perfects in goodness, For certain, wait may seem marvelless to 28. Far be it therefore that we say of consay, turong a mountmence contain themselves: tinence, of which Scripture saith, "And this as if a weman were to contain berself from very thing was wisdom, to know whose gift her hashand, because she hath sworn this to it was," that even they possess it, who, by conan adulterer. Certain through injustice, as if taining, either serve errors, or overcome any sponse yield not to sponse the due of sexual lesser desires for this purpose, that they may intercourse, because he or she is already at le fulfill others, by the greatness of which they to overcome such appetite of the body. Also are overcome. But that continence which is certain contain deceived by false faith, and true, coming from above, wills not to repress hoping what is vain, and following after what is v.on; among whom are all heretics, and by goods. And, briefly to comprehend its whoseever under the name of religion are de- mode of action, it is the place of continence ceived by any error: whose continence would to keep watch to restrain and heaf all delignts be true, if their faith also were true: but, whatsoever of hist, which are opposed to the whereas that is not to be called faith, on this delight of wisdom. Whence without doubt account, because it is false; without doubt that also is unworthy the name of continence. For waat? are we prepared to call continence, which we must truly say is the gift of God, sin? Far be from our hearts so hateful madness. But the blessed Apostle south "Every as a fault, nor is it only of the body, but also thing that is not of faith is sin."1 What therefore hath not faith, is not to be called continence.

27. There are also they who, in doing open service to evil demons, contain from pleasures of the body, that, through their means, they may sat sfy unlawful pleasures, the violence and glow whereof they contain not. Whence also, (to name one case, and pass over the rest in silence by reason of the length of the discourse,) certain come not near even unto their own wives, whilst, as though clean, they essay through magic arts to gain access unto the wives of others. O marvellous continence, nay rather, singular wickedness and uncleanness! For, it it were true continence, the lust of the flesh ought rather to contain

what they hold is the poison of the devil; but from adultery, than, in order to commit adulthe gift of God, and is called Patience; for out that a measure be observed, either such

some evils by other evils, but to heaf all evils they set it within too narrow bounds, who limit it to restraining the lusts of the body alone: certainly they speak better, who say that it pertains to Continence to rule in general lust or desire. Which desire is set down of the soul. For, if the desire of the body be in formications and drunkennesses; have enmities, strifes, emulations, lastly, hatreds, their exercise in the pleasure of the body, and not rather in the motion and troubled states of the soul? Yet the Apostic colled all these "works of the flesh," whether what pertained to the soul, or what pertained properly to the flesh, calling forsooth the man himself by the name of the flesh * Forsooth they are the works of man, whatsoever are not called works of God; forasmuch as man, who does these, lives after himself, not after God, so far as he does these. But there are other works of man, which are rather to be called works of God. "For it is God,"'s saith the Apostle, "Who

¹ Rom 23.

to listen to." If ye have risen together with above, not what are on earth." " Christ, seek the things that are above, where christ is sitting at the Right Hand of God. of these evils, he added and said, "On as possions of evil list and covetousness? What are in the earth, madman would thus think of such? What, 31. "But now therefore, would be that they mortify, save down all;" " and he makes mention of seve"... the motions themselves still living in a certain

worketh in you both to will and to do, ac-intrusion' of their own, without the consecutording to His good pleasure." Whence of our mind, without the action of the meanalso is that, " For as many as are led by the bers of the body? And how are they may spirit of God, these are sons of God " tified by the work of continence, save we 29. Thus the spirit of man, cleaving unto we consent not to them with the mind, or the Spirit of God, lasts against the flesh, that are the members of the body yielded to take is, against itseit. but for itself, in order that as weapons; and, what is greater, and to e those motions, whether in the flesh or in the looked to with yet greater waterfulness or soul, after man, not after God, which as yet continence, our very thought itself, although exist through the sickness man hath gotten, in a certain way it be touched by their sicmay be restrained by continence, that so gestion, and as it were, whisper, yet turns health may be gotten; and man, not living away from taese, that it receive not det after man, may now be able to say, "But I from them, and turns to more delightful live, now not I, but there hiven in me thoughts of things above: on this accordingly." For where not I, there more hapmaning them in discourse, that men above pay I; and, when any evil motion after man not in them, but flee from them. And to arises, unto wanth he, who with the mind is brought to pass, if we listen effectually, serves the Law of God, consents not, let him with His help, Who, through His Aposte say that also, "Now it is not I that do this." I gives this command, "Seek things that are say that also, "Now it is not I that do this." gives this command, "Seek things that are To such forsooth are said those words, which above, where Christ is sitting at the Right we, as partners and sharers with them, ought Hand of God. Mind the things that are

minds the things that are above, not what are count of which cometh the wrath of God on upon earth. For ye are dead, and your life the sons of unbelief." Surely it was a wholeis hid with Christ in God: when Christ your some alarm that believers might not thus life shall have appeared, then ye also shall that they could be saved on account of their appear with Him in glory." Let us under- faith alone, even although they should live in stand unto whom he is speaking, yea, rather, these evils: the Apostle James with most let us listen with more attention. For what clear speech crying out against that not remore plain than this? what more clear? He and saying, "If any say that he have fact, is cert unly speaking unto those, who is defined and have not works, shall his faith be able to again with Christ, not yet surely in the flesh, save him?" Whence also here the Teacher but in the mind: whom he calls dead, and on of the Gentiles said, that on account of these this a count the more living, for "your life," evils the wrath of God cometh on the sons of saith he, "is hid with Christ in God." Of such unbehef. But when he saith, "Where a ve dead the speech is: "But I live, now not I, also walked sometime, when ye were large but there liveth in me Carist." They takes therein; "I he shows sufficiently that now they fore, whose life was hidden in God, are admonished and exhorted to mortify their members, which are upon the earth. For this in God with Christ. When then they were follows, "Mortify, therefore, your members, now not living in them, they were now lad-which are upon the earth." And, lest any den to mortify such. Forsooth, themselves through excess of duliness should think that not living in the same, the things were living. such are to mortify the members of the body as I have already shown a little above, and that are seen, straightway opening what it is were called their members, that is to see the saith, "Fornication," saith he, "uncleanthose faults which dwelt in their members; by ness, passion, evil lust, and covetousness, a way of speech, that which is contained which is idolatry." But is it so to be be-through that which contains; as it is said. lieved, that they, who were already dead, and The whole Forum talks of it, when men talk their life hidden with Christ in God, were still who are in the Forum. In this very way committing fornication, were still living in speech it is sung in the Psalm, "Let all the unclean habits and works, were still slaves to earth worship linee." that is, all men we

31. "But now do ye also," saith he, "fit

^{*} Gall in and

¹ Interpellatione.

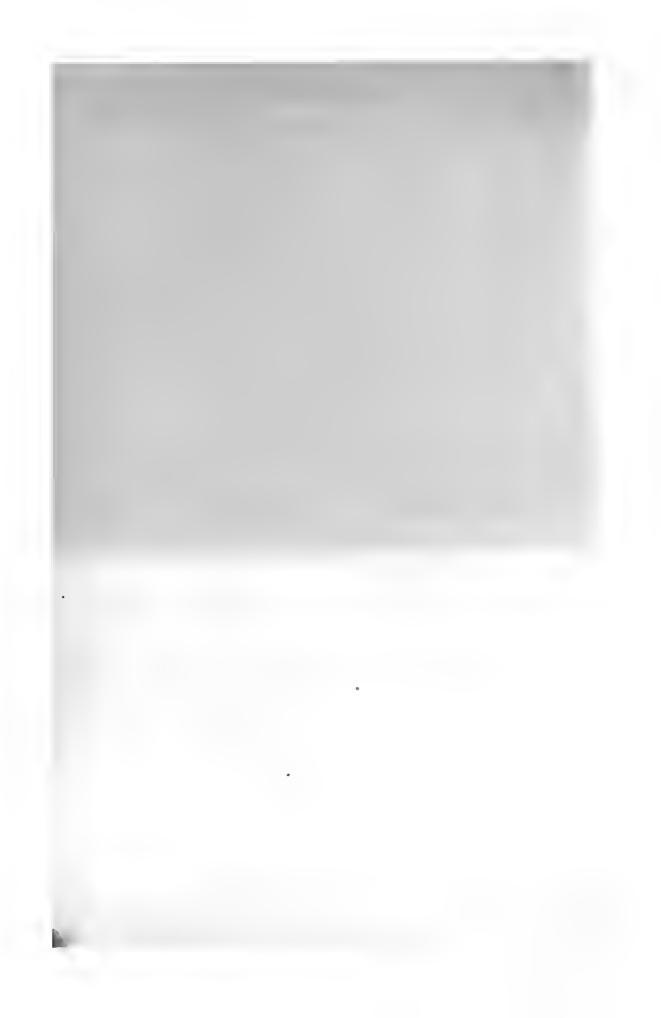
^{# (} re 1 2 3. 9 Cat in &

it is not enough for him to say, "Do ye put weapons of unrighteousness unto sin;" and down all," but that he added the conjunction the last state of that man shall be worse than and said, "ye also?" save that lest they the former. For it is much more tolerable should not think that they did those evils and not to have begun a contest of this kind, than lived in them with impunity on this account, after one bath begun to have left the conflict, because their faith set them free from wrath, and to have become in place of a good warwhich cometa upon the sons of unbehel, do., nor, or even in place of a conqueror, a caping these things, and hving in them without tive. Whence the Lord saith not, whose faith. Do ye also, saith he, put down those shall begin, but "Waoso shall persevere unto evils, on account of which cometh the wrath the end, he shall be saved."2 of God on the children of unbelief; nor prom- 32. But whether keenly contending, that tse yourselves impunity of them on account, we be not overcome, or overcoming divers of merit of faith. But he would not say, times, or even with unhoped and unlooked "put ye down," unto those who had already for ease, let us give the glory unto Him Who laid down so far as that they consented not to giveth continence unto us. Let us remember such faults, nor were yielding their members that a certain just man said, "I shall never to them as weapons of sin, save that the life be moved:" and that it was showed him how of Saints stands in this past deed, and is still rashly he had said this, attributing as though engaged in this work, so long as we are mor- to his own strength, what was given to him t.d. For, so long as the Spirit lusteth against from above. But this we have learnt from the flesh, this business proceeds with great his own confession; for soon after he added, carnestness, resistance is offered unto evil delights, unclean lusts, carnal and shameful to my beauty; but Thon hast turned away motions, by the sweetness of holiness, by the Thy Face, and I was troubled." Through a love of chastity, by spiritual vigor, and by the remedial Providence he was for a short time beauty of continence; thus they are laid down deserted by his Ruler, in order that he might by them who are dead to them, and who live not himself through deadly pride desert his not in them by consenting. Thus, I say, they Ruler. Therefore, whether here, where we are put down, whilst they are weighed down engage with our faults in order to subdue and by continued continued, that they rise not make them less, or there, as it shall be in the again. Whosoever, as though secure, shall end, where we shall be void of every enemy, cease from this laying aside of them, straight- because of all infection,s it is for our health way they will assault the Citadel of the mind, that we are thus dealt with, in order that, and will themselves put it down thence, and will reduce it into slavery to them, captive after a base and unseemly fashion. Then sin will reign in the mortal body of man to obey

more evils of that sort. But what is it, that its desires; then will it yield its members

"Lord, in Thy will Thou hast given strength "whoso glorieth, he may glory in the Lord."

⁴ Pa 242 6, 7.



ST. AUGUSTIN:

ON

THE GOOD OF MARRIAGE.

[DE BONO CONJUGALI,]

TRANSLATED BY

REV. C. L. CORNISH, M.A.,

OF EXETER COLLEGE, OXFORD.



ON THE GOOD OF MARRIAGE.

[DE BONO CONJUGALI.]

Titts treatise, and the following, were written against somewhat that still remained of the heresy of Jovinian. S. Aug. mentions this error in b. n. c. 23, de Nuptus et Cenc. "Jovinianus," he says, "who a few years since tried to found a new heresy, said that the Catholics favored the Manicheans, because in opposition to him they preferred holy Virginity to Marriage. And in his book on Heresies, c. 32. "That heresy took its rise from one Jovinianus, a Monk, in our own time, when we were yet young." And he adds that it was soon overhome and extinguisaed, say about A.D. 390, having been condemned first at Rome, then at Milan. There are letters of Pope Strictus on the subject to the Church of Milan, and the answer sent him by the Synod of Milan, at which St. Ambrose presided. Jerome had refuted Jovinian, but was said to have attempted the defense of the excellency of the virgin state, at the expense of condemning marriage. That Augustin might not be subject to any such complaint or calumny, before speaking of the superiority of Virginity, he thought it well to write on the Good of Marriage

This work we learn to have been finished about the year 401, not only from the order of his Ketractations, but also from his books on Genesis after the Letter, begun about that year. For in b. ix on Genesis, c. 7, where he commends the Good of Marriage, he says: "Now this is threefold, faithfulness, offspring, and the Sacrament. For faithfulness, it is observed, that there be no lying with other man or woman, out of the bond of wedlock: for the offspring, that it be lovingly welcomed, kindly nourished, religiously brought up: for the Sacrament, that marriage be not severed, and that man or woman divorced be not joined to another even for the sake of offspring. This is as it were the rule of Marriage, by which rule either fruitfulness is made seemly, or the perverseness of incontinence is brought to order. Upon which since we have sufficiently discoursed in that book, which we lately published, on the Good of Marriage, where we have also distinguished the Widow's continence and the Virgin's excellency, according to the worthiness of their degrees, our pen is not to be now longer occupied." This very work is referred to in Book I. on the Deserts and Remission of Sins, c. 29.—Bened. Ed.

NOTICE.

The Editors are, of course, aware of the danger there is in reading a treatise like the following in a spirit of idle curiosity, and they beg any reader who has not well assured

himself that his aim is right and holy to abstain from perusing it. At the same time it must not be forgotten, that something far other than a mere shrinking from subjects oftensive to modern delicacy is needed, in order to purify the thoughts with respect to the holy estate of Matrimony. The mind that will but seriously attend to it in that light, will certainly be strengthened against evil suggestions by seeing in the whole subject a field of Christian duty.

It seemed further requisite to bring forward a work calculated to remove the imputation so falsely cast on the holy Fathers, that they regarded Matrimony as unholy, and almost agreed with the Manichean view of it, as a defilement and degradation to the Christian. They did, it is true, prefer Virginity to Marriage, but, as St. Augustin expressly states, as the "better of two good things," not as though one were good, and the other evil.

In estimating the work and the writer, the age in which it was written must be kept in view, and what that age required must not be imputed as a fault to him or to his religion. And perhaps what was written for another age may serve the more safely towards our improvement and guidance from the very circumstance that the style and manner of antiquity has become a kind of veil, which takes off somewhat from the strength and vividness of first impressions, and leaves the mind more at liberty to use what is laid before it as it will, than a more modern way of speaking would be likely to do. Let that liberty be used rightly and conscientiously, and the effect of reading will be good.—Eds. of the Oxford Library.

ON THE GOOD OF MARRIAGE.

[DE BONO CONJUGALI.]

human race, and human nature is something Who was able to form the Flesh of Christ in social, and hatn for a great and natural good, a virgin womb, and (to speak even to unbethe power also of friendship; on this account bevers themselves) Who was able to bestow God wifed to create all men out of one, in on bees a progeny without sexual intercourse; order that they might be held in their society or whether many things there were spoken not only by likeness of kind, but also by bond by way of mystery and hgure, and we are to of kindred. Therefore the first natural bond understand in another sense what is written, of human society is man and wife. Nor did "Fill the earth, and rule over it;" that is, God create these each by himself, and join that it should come to pass by fullness and them together as alien by birth. but He perfection of life and power, so that the very created the one out of the other, setting a sign increase and multiplication, whereby it is also of the power of the union in the side, said, "Increase, and be ye multiplied," be whence she was drawn, was formed.' For understood to be by advance of mind, and they are joined one to another side by side, abundance of virtue, as it is set in the Psalm, who walk together, and look together whither "Thou shall multiply me in my soul by virthey walk. Then follows the connexion of tue;" and that succession of progeny was fellowship in children, which is the one alone not given unto man, save after that, by reason worthy fruit, not of the union of male and of sin, there was to be hereafter departure in female, but of the sexual intercourse. For death: or whether the body was not made it were possible that there should exist in spiritual in the case of these men, but at the either sex, even without such intercourse, a first animal, in order that by merit of obedicertain friendly and true union of the one ence it might after become spiritual, to lay hold ruling, and the other obeying.

and put forth a definite opinion on that quest and was made the punishment of sin; but tion, whence could exist the progeny of the after that change, which the Apostle signifies, first men, whom God had blessed, saying, when he says, "Then we living, who remain, "Increase, and he ye multiplied, and fill the together with them, shall be caught up in the earth; " " if they had not sinned, whereas their clouds, to meet Carist, into the air, " that we bodies by sinning deserved the condition of may understand both that those bodies of the death, and there can be no sexual intercourse first pair were mortal, in the first forming, save of mortal bodies. For there have ex- and yet that they would not have died, had isted several and different opinions on this they not sinned, as God had threatened; even matter; and if we must examine, which of as it He should threaten a wound, in that the them be rather agreeable to the truth of Di- body was capable of wounds; which yet vine Scriptures, there is matter for a length-would not have happened, unless what He ened discussion. Whether, therefore, with- had forbidden were done. Thus, therefore, out intercourse, in some other way, had they even through sexual intercourse there might not sinned, they would have had sons, from take place generations of such bodies, as up the gift of the Almighty Creator, Who was to a certain point should have increase, and

1. For assured as each man is a part of the able to create themselves also without parents, ling, and the other obeying.

of immortality, not after death, which by the malice of the devil entered into the world, yet should not pass into old age; or even chastity continues, the purer by how much into old age, and yet not into death; until is the more proved, the safer, by how many opinions which be true, or whether some other father and mother. or others yet may be formed out of these words, were a long matter to enquire and debt which married persons pay one to acdiscuss.

condition of being born and dying, which we they owe faith alike one to another. one put away by her husband to marry, so power of his own body, but the woman."1 long as her husband lives; nor is it allowed But the violation of this faith is called adulone put away by his wife to marry another, tery, when either by instigation of one's our marriage, which the Lord also confirmed in other against the marriage compact, and two the Gospel, not only in that He forbade to latth is broken, which, even in tonings that are tion, but also in that He came by invitation soul: and therefore it is certain that it of a to a marriage, there is good ground to inquire to be preferred even to the health of the seems not to me to be merely on account of tained. For, although a little chaff in comthe begetting of children, but also on account parison of much gold is almost nothing; yet of the natural society itself in a difference of faith, when it is kept pure in a matter of sex. Otherwise it would not any longer be clust, as in gold, is not therefore less because called marriage in the case of old persons, it is kept in a lesser matter. But when to the especially if either they had lost sons, or had is employed to commit sin, it were strange given birth to none. But now in good, al- that we should have to call it faith; however though aged, marriage, albeit there hath with- of what kind soever it be, if also the deed be ered away the glow of full age between male done against it, it is the worse done; save and female, yet there lives in full vigor the when it is on this account abandoned, that order of charity between husband and wife: there may be a return unto true and lawful because, the better they are, the earlier they futh, that is, that sin may be amended, by have begun by mutual consent to contain correction of perverseness of the will. As it from sexual intercourse with each other; not any, being unable alone to rob a man, should that it should be matter of necessity afterwards find a partner in his impanty, and make an not to have power to do what they would, but agreement with him to do it together, and to that it should be matter of praise to have divide the spoil; and, after the crime hata been unwilling at the first, to do what they been committed, should take off the whole to had power to do. If therefore there be kept himself alone. That other grieves and congood faith of honor, and of services mutually plains that faith hath not been kept with hard, due from either sex, although the members but in his very complaint he ought to conof either be languishing and almost corpse-sider, that he himself rather ought to have

the earth were filled with that multiplication it is the calmer. Marriages have this good of the blessing. For if to the garments of also, that carnal or yorkhful incontinence, althe Israelites' God granted their proper state though it be faulty, is brought unto an honest wat out any wearing away during forty years, use in the begetting of children, in order out how much more would. He grant unto the out of the evil of lust the marriage union may bodies of such as obeyed His command a cer- bring to pass some good. Next, in that the tain most happy temperament of sure state, list of the flesh is repressed, and cages in a until they should be changed for the better, way more modestly, being tempered by panot by death of the man, whereby the body rental affection. For there is interposed a is abandoned by the soul, but by a blessed certain gravity of glowing pleasure, when in change from mortality to immortality, from that wherein husband and wife cleave to one an animal to a spiritual quality. Of these another, they have in mind that they be

4. There is this further, that in that very other, even if they demand it with somewhat 3. This we now say, that, according to this too great intemperance and incontinence, yet know, and in which we have been created, which faith the Apostle allows so great rig to the marriage of male and female is some as to call it "power," saying, "The won in good; the compact whereof divine Scripture hath not power of her own body, but the man; so commends, as that neither is it allowed again in like manner also the man hath ne unless she who have separated from him be lust, or by consent of lust of another, there dead. Therefore, concerning the good of is sexual intercourse on either side with me put away a wife," save because of fornica- of the body, and mean, is a great good of tofor what reason it be a good. And tais body, wherein even this life of ours is conlike, yet of souls duly joined together, the kept faith with human society in a good life,

Forsooth the former, being factoriess in both cause of begetting; there are many matrons instances, must assuredly be judged the more to whom she is to be preferred; who, although wingked. But, if he had been displeased at they are not adulteresses, yet force their huswhat they had done ill, and had been on this bands, for the most part also wishing to exaccount unwilling to divide the spoil with his ercise continence, to pay the due of the flesh, partner in crime, in order that it might be not through desire of children, but through restored to the man, from whom it had been glow of lust making an intemperate use of taken, not even a faithless man would call their very right; in whose marriages, however, him faithless. Taus a woman, if, having this very thing, that they are married, is a broken her marriage faith, sae keep faith good. For for this purpose are they married, with her adulterer, is certainly evil, but, if that the lust being brought under a lawful not even with her adulterer, worse. Further, bond, should not float at large without form if she repent her of her sin, and returning to and loose; having of itself weakness of flesh marriage chastity, renounce all adulterous that cannot be curbed, but of marriage felcompacts and resolutions, I count it strange lowship of faith that cannot be dissolved; if even the adulterer himself will think her of itself encroacement of immoderate interone who breaks faith.

when a male and female, neither the one the use a husband for purposes of lust, yet it is husband, nor the other the wife, of any other, honorable to be unwilling to have intercourse come toget ier, not for the begetting of cmi- save with an husband, and not to give birth dren, but, by reason of incontinence, for the to children save from a husband. There are mere sexual intercourse, there being between also men incontinent to that degree, that they them this faith, that neither he do it with any spare not their wives even when pregnant, other woman, nor she with any other man. Therefore whatever that is immodest, shamewhether it is to be called marriage. And less, base, married persons do one with anpermaps this may, not without reason, be other, is the sin of the persons, not the fault called marriage, 'if it shall be the resolution's of marriage, not, so as extrer to be unwilling to have chit-dren born to them, or even by some evil work way of leave, that they have intercourse also to use means that they be not born. But, if beside the cause of begetting emidren; alhas not the compact of a wife. However, if perpetual continence be pleasing to one of she keep to him faith of bed, and after he toem, he may not, save with consent of the shall have married, have no thought of mar-other. For thus far also, "The wife hath not riage herself, and prepare to contain herself power of her own body, but the man: in like should not dare lightly to call her an adulter- own body, but the woman." That that also, ess; but who shall say that she sins not, when which, not for the begetting of children, but he is aware that she has intercourse with a for weakness and incontinence, either he man, not being his wife? But further, if seeks of marriage, or she of her husband,

not to make unjust spoil of a man, if he feels from that intercourse, so far as pertains to with how great injustice it hath fulled to be herself, she has no wish but for sons, and suf-kept with himself in a fellowship of sin, fers unwilling whatever she suffers beyond the course, of marriage a way of chastely beget-Aiso the question is wont to be asked, ting. For, although it be shameful to wish to

of both parties until the death of one, and if 6. Further, in the very case of the more the begetting of cubiren, although they came immoderate requirement of the due of the not together for that cause, yet they shun flesh, which the Apostle enjoins not on them either both, or one, of these be wanting, I though evil habits impel them to such interfind not now we can call it marriage. For, if course, yet marriage guards them from adula min should take unto nim any one for a tery or formication. For neither is that comtime, until he find another worthy either of mitted because of marriage, but is pardoned his nonors or of his means, to marry as his because of marriage. Therefore married compeer; in his soul itself he is an adulterer, persons owe one another not only the faith and that not with her whom he is desirous of of their sexual intercourse itself, for the hehading, but with her, with whom he so lies, getting of children, which is the first fellowas not to have with her the partnership of a ship of the human kind in this mortal state; bushand. Whence she also herself, knowing but also, in a way, a motival service of susand willing this, certainly acts unchastely in taining one another's weakness, in order to having intercourse with him, with whom she shun unlawful intercourse; so that, although altogether from any such work, perhaps I manner also the man hath not power of his of this evil.

away a wife who is an adulteress, so it be al. takes cognizance, both the woman is married ried, or to be reconciled to her husband; divorce. whereas surely she ought not to depart and 8 "Honorable," therefore, "is marrage remain unmarried, save from an nusband in all, and the led undefiled." And this are that is an adulterer, lest by withdrawing from do not so call a good, as that it is a good to him, who is not an adulterer, she cause him comparison of fornication: otherwise there to commit adultery. But perhaps she may will be two evils, of which the second is justly be reconciled to her husband, either worse; or fornication will also be a good, behe being to be horne with, if she cannot con- cause adultery is worse; for it is worse to tain herself, or being now corrected. But I wolate the marriage of another, than to cleave see not now the man can have permission to unto an harlot, and adultery will be a good, marry another, in case he have left an adulter. because incest is worse; for it is worse to be ess, when a woman has not to be married to another; another, in case she have test an adulterer. And, this being the case, so strong is that the Apostle saith, "it is a shame even to bond of fellowship in married persons, teat, speak of,"7 all will be good in comparison of although it be tied for the sake f begetting what are worse. But who can doubt that children, not even for the sake of begetting this is false? Therefore marriage and tormcandren is it loosed. For it is in a man's

tiey deny not the one or the other; lest by power to put away a wife that is harren at tars they fail into damnable seductions, marry one of whom to have children Aithrough temptation of Satan, by reason of yet it is not allowed; and now indeed in a incontinence either of both, or of watchever times, and after the usage of Rome, neither of them. For intercourse of marriage for to marry in addition, so as to have more than the sake of begetting hath not fault; but for one wife living; and, surely, in case of a the satisfying of last, but yet with husband or adulteress or adulterer being left, it would be wife, by reason of the fait i of the bed, it possible that more men small be large hath venial fault, but adultery or fornication either the woman were married to another, or hath deadly fault, and, through this, conti- the man should marry another. And yet, a nence from all intercourse is indeed better even this be not lawful, as the Divine Rule seems than the intercourse of marriage itself, which to prescribe, who is there but it must make takes place for the sake of begetting. But him attentive to learn, what is the meaning z because that Continence is of larger desert, this so great strength of the marriage hamil' but to pay the due of marriage is no crime, Which I by no means think could have been but to demand it beyond the necessity of be- of so great avail, were it not that there were getting is a venial fault, but to commit formi- taken a certain sacrament of some greater cation or adultery is a crime to be punished; matter from out this weak mortal state of charity of the married ought to beware, lest, men, so that, men deserting it, and seeking whilst it seek for itself occasion of larger to dissolve it, it should remain unstraken for homer, it do that for its partner which cause their punishment. Seeing that the compact condemnation. "For whosever putieth of marriage is not done away by divorce inaway his wife, except for the cause of form- tervening; so that they continue wedded percation, maketh her to commit adultery." I sons one to another, even after separat " To such a degree is that marriage compact and commit adultery with those, with a centered upon a matter of a certain sacrament, they shall be joined, even after their own dithat it is not made void even by separation voice, either the woman with a man, et in itself, since, so long as her husband lives, man with a woman. And yet, save in the Coeven by whom she hath been left, she com- of our God, in His Holy Mount, the case is mits adultery, in case she be married to an- not such with the wife. But, that the last other, and he who hath left her, is the cause of the Gentiles are otherwise, who is there that knows not; where, by the intermesit is 7. But I marvel, if, as it is allowed to put of divorce, without any offense of writch man lowed, having put her away, to marry another, to whom she will, and the man marries whom For holy Scripture causes a hard knot in this he will. And something like this custom, on matter, in that the Apostle says, that, by account of the hardness of the Israelites, commandment of the Lord, the wife ought Moses seems to have allowed, concerning a not to depart from her nusband, but, in case bid of divorcement . In which matter t cre she shall have departed, to remain unmar- appears rather a rebuke, than an approval, of

cation are not two evils, whereof the second is nor on this account is it evil to receive a just worse; but marriage and continence are two man or a prophet into one's house, because goods, whereof the second is better, even as he, who wills to follow Christ unto perfection, this temporal health and sickness are not ought not even to have a house, in order to two evils, whereof the second is worse; but do what is better. that health and immortality are two goods, 9. Truly we must consider, that God gives whereof the second is better. Also knowl- us some goods, which are to be sought for edge and vanity are not two evils, whereof their own sake, such as wisdom, health, vanity is the worse; but knowledge and char- friendship; but others, which are necessary ity are two goods, whereof charity is the betfor the sake of somewhat, such as learning,
ter. For "knowledge shall be destroyed," meat, drink, sleep, marriage, sexual intersaith the Apostle; and yet it is necessary for course. For of these certain are necessary
this time; but "charity shall never fail." for the sake of wisdom, as learning, certain Thus also this mortal begetting, on account for the sake of health, as meat and drink and of which marriage takes place, shall be des- sleep; certain for the sake of friendship, as troyed: but freedom from all sexual inter-course is both angelic exercise? here, and continueth for ever. But as the repasts of the Just are better than the fasts of the sac-rilegious, so the marriage of the faithful is to be set before the virginity of the impious, not for this purpose, wherefore they were in-However neither in that case is repast pre-ferred to fasting, but righteousness to sac rilege; nor in this, marriage to virginity, but faith to impiety. For for this end the right-cous, when need is, take their repast, that, as good masters, they may give to their not, he doeth better. Wherefore, these slaves, i.e., their bodies, what is just and fair: goods, when we have need, we do well to but for this end the sacrilegious fast, that they may serve devils. Thus for this end the faithful are married, that they may be chastely joined unto husbands, but for this account it is good to marry, because end the impious are virgins, that they may it is good to beget children, to be a mother commit fornication away from the true God of a family: but it is better not to marry. As, therefore, that was good, which Martia because it is better not to stand in need of was doing, being engaged in the ministering this work, in order to human fellowship itself. unto the Saints, but that better, which Mary, For such is the state of the human race now, her sister, sitting at the feet of the Lord, and that (others, who contain not, not only being hearing His word; thus we praise the good taken up with marriage, but many also waxof Susannas in married chastity, but yet we ing wanton through unlawful concubinages, set before her the good of the widow Anna, the Good Creator working what is good out and, much more, of the Virgin Mary.5 It of their evils) there fails not numerous prowas good that they were doing, who of their substance were indistering necessaries unto Christ and His disciples: but better, who left all their substance, that they might be freer to follow the same Lord. But in both these of God, through whom the Prince and Saviour cases of good, whether what these, or whether of all people should both be prophesied of, what Martha and Mary were doing, the bet- and be born, it was the duty of the Saints to ter could not be done, unless the other had been passed over or left. Whence we are to understand, that we are not, on this account, to think marriage an evil, because, unless to enter upon holy and pure fellowship, there there be abstinence from it, widowed chastity, is on all sides from out all nations an over-or virgin purity, cannot be had. For neither flowing fullness of spiritual kindred, even they on this account was what Martha was doing who wish to contract marriage only for the evil, because, unless her sister abstained sake of children, are to be admonished, that from it, she could not do what was better: they use rather the larger good of continence.

tilled of Sessions, 22, 25. Cluster 37. 5 Little 1, 27, 28.

For what else doth the Apostle, as is mani- free from blame, and itself is alone worth? time, those only, who contain not, ought to it is done in the case of husband or wife than to burn."4

10. But I am aware of some that murmur: that it procures pardon for it; provided how What, say they, if all men should abstain ever it be not so in excess as to hinder was from all sexual intercourse, whence will the ought to be set aside as seasons of practi human race exist? Would that all would this, nor be changed into that use which is againonly in "charity out of a pure heart, and nature, on which the Apostle could not be good conscience, and faith unfergred;" silent, when speaking of the excessive of much more speedily would the City of God ruptions of unclean and impious men. Esc. be filled, and the end of the world hastened, necessary sexual intercourse for begetting , fest, exhort to, when he saith, speaking on marriage. But that which goes beyond to this head, "I would that all were as myself;" necessity, no longer follows reason, but lest or in that passage, "But this I say, brethren, And yet it pertains to the character of matthe time is snort; it remains that both they made, not to exact the solution yield it to the who have wives, he as though not having; partner, lest by fornication the other solution and they who weep, as though not weeping; damnably. But, if both are set under such and they who rejoice, as though not rejoicing: lust, they do what is plainly not matter and they who buy, as though not buying; and marriage. However, if in their intercourse they who use this world as though they use it they love what is honest more than weat is not. For the torm of this world passeth dishonest, that is, what is matter of marriage by. I would have you without care," more than what is not matter of marriage. Then he adds, "Whoso is without a wife, this is allowed to them on the authority of the thinks of the things of the Lord, how to Apostle as matter of pardon; and for the please the Lord: but whoso is joined in mar-fault, they have in their marriage, not what riage, thinks of the things of the world, how sets them on to commit it, but what entre its to please his wife; and a woman that is un- pardon for it, if they turn not away from them married and a virgin is different: she that is the mercy of God, either by not abstaining on unmarried is anxious about the things of the certain days, that they may be free to pray, Lord, to be holy both in body and spirit: but and through this abstinence, as through fastshe that is married, is anxious about the ing, may commend their prayers; or by things of the world, how to please her hus- changing the natural use into that which is band,"3 Whence it seems to me, that at this against nature, which is more daminable when

marry, according to that sentence of the 12. For, whereas that natural use, when it same Apostle, "But if they contain not, let pass beyond the compact of marriage, that is, them be married; for it is better to be married beyond the necessity of begetting, is pardonalle in the case of a wife, damnible in the 11. And yet not to these themselves is case of an harlot; that which is against nature marriage a sin; which, if it were chosen in is executive when done in the case of an narcomparison of fornication, would be a less sin lot, but more execrable in the case of a wife, than fornication, and yet would be a sin. But Of so great power is the ordinance of the now what shall we say against the most plain Creator, and the order of Creation, that, in speech of the Apostle, saying, "Let her do matters allowed us to use, even when the due what she will; she sinneth not, if she be marineasure is exceeded, it is far more tolerable, ried?" 5 and, "If thou shalt have taken a wife, Itnan, in what are not allowed, cit ier a single, thou last not sinned; and, if a virgin shall or rare excess. And, therefore, in a matter have been married, she sinneth not." Hence surely it is not lawful now to doubt that marriage is no sin. Therefore the Apostle allowed, want of moderation, in a husbander wife, is to be borne with, in order that lust break not forth into a matter that is not alloweth not marriage as matter of pardon: for lowed. Hence is it also that he sins far less. who can doubt that it is extremely absurd to who is ever so unceasing in approaches to to say, that they have not sinned, unto whom wife, than he who approaches ever so seldom "pardon" is granted. But he allows, as matter to commit formication. But, when the man of "pardon," that sexual intercourse, which shall wish to use the member of the wife not takes place through incontinence, not alone for allowed for this purpose, the wife is more the begetting of children, and, at times, not at shameful, if she suffer it to take place in her all for the begetting of children; and it is not own case, than if in the case of another that marriage forces this to take place, but woman. Therefore the ornament of marriage is chastity of begetting, and tasth of vielding

⁴ Rom. L 25, 27.

riage, thus the Apostle detends from every excess of hatred, who containing from marcharge, in saying, "Both if thou shalt have riage," that is, from a thing allowed, does not taken a wife, thou hast not staned; and if a contain from offenses, either of luxury, or virgin shall have been married, she smuch pride, or curiosity and prating; so the married not." and, "Let her do what a te will: sae sin- woman is se dom met with, who, in the very neth not if sae be married." But an ad- obedience of married life, hath no thought vance beyond moderation in demanding the save how to please God, by adorning herself, due of emer sex, for the reasons which I not with platted hair, or gold and pearls and have stated above, is allowed to married per- costly attire, but as becometh women making

sons as matter of pardon,

unmarried, thinketh of the things of the Lord. Peter also describes by giving commandment. that see may be noly both in body and spirit; " "In like manner," saith he, " wives obeying we are not to take in such sense, as to think their own husbands; in order that, even if that a chaste Christian wife is not holy in any obey not the word, they may be gained body. Forsooth unto all the fait iful it was without decourse tarong t the conversation said, "Know ye not that your bodies are a of the waves, seeing your fear and chaste temple of the Holy Gnost within you, Whom conversation: that they be not they that are we have from God?". Therefore the bodies adorned without with crispings of bur, or keep faith to one another and to tiod. And that aidden man of your heart, in that unthat this sanetity of either of them, even an broken continuance of a quiet and modest undelieving partner does not stand in the way spirit, which before the Lord also is rich. of, but rather that the sanctity of the wife For thus certain holy women, who hoped in profits the unbelieving husband, and the the Lord, used to adorn themselves, obeying sanctity of the husband profits the unbelieving their own husbands; as Saran obeyed Abraham, ing wife, the same Apostle is witness, saying, calling him Lord: whose daugitters ye are "For the unbelieving hisband is sanctified in become, when ye do well, and fear not with the wite, and the unbelieving wife is sanctified any vain fear. Husbands in like manner livin a brother."3 Wheretore that was said ac- ing at peace and in chastity with your wives, cording to the greater sanctity of the un- bot i give ye honor as to the weaker and submarried than of the married, unto which there jeet vessel, as with confers of grace, and see is also due a greater reward, according as, the that your prayers be not hindered, "? Is it inone being a good, the other is a greater good: deed that such marriages have no thought of masmuch as also she has this thought only, the tangs of the Lord, how to please the now to please the Lord. For it is not that a Lord? But they are very rare: who denies female who believes, keeping married enastity, this? And, being, as they are, rare, nearly thinks not how to please the Lord; but as- all the persons we o are such, were not joined suredly less so, in that she thinks of the things together in order to be such, but being already of the world, how to please her husband, joined together became such, For this is what he would say of them, that they may, in a certain way, find themselves being free from the marriage bond, having obliged by marriage to think of the things of power to contain from all sexual intercourse,

nearly all may be thought so to be. For that there is no obligation from duty to huneither doth that, which he saith of unmarried man society) to endare tribulation of the women, "She, that is unmarried, thinkest of flesh, without which marriages cannot be (to the things of the Lord, to be holy both in pass over in silence other taings from which body and spirit:" pertain unto all unmarried the Apostle spares.) But when through de-women: whereas there are certain widows sire reigning they shall have been joined towho are dead, who live in delights. How- gether, if they shall after overcome it, because every so far as regards a certain distinction it is not lawful to loose, in such wise as it was

the due of the flesh; this is the work of mar- unmarried and married; as she deserves the profession of piety, through a good conversa-13 What therefore he says, "She, that is tion. Such marriages, forsooth, the Apostle also of the married are holy, so long as they clothed with gold or with fair nument; but

15. For what Caristian men of our time the world, how to please their husbands seeing it to be now "a time," as it is written, "at. And not without just cause a doubt is "not of embracing, but of abstanning from raised, whether he said this of all married embrace," would not choose rather to keep women, or of such as so many are, as that virginal or widowed continence, than (now and, as it were, character of their own, of the lawful not to tie, the marriage bond, they be-

t : Cre va st, y's

^{5 :} Tom v a.

these, unto whom we see what the Apostle der of marriage. without number: yet, in our familiar dis-courses with them, whom have we heard, whether of those who are, or of those who they commit adultery with those unto whom have been, married, declaring to us that he they join themselves, but themselves remain has never had sexual intercourse with his wife, husbands and wives. Clearly with the good save with the hope of conception? What, therefore, the Apostles command the married, from her may be born sons common to both, this is proper to marriage, but what they by the sexual intercourse and seed of the allow by way of pardon, or what hinders one, but by the right and power of the other, prayers, this marriage compels not, but bears was lawful among the ancient fathers; whether muth.

ing taken unto himself a concubine for a in order to a more numerous posterity, to time, a man shall have sought sons only from marry other wives in addition, which now is this same intercourse; neither thus is that certainly not lawful. For the difference that union to be preferred to the marriage even of separates times causes the due season to have those women, who do thus, that is nixter of so great force unto the justice and doing or pardon. For we must consider what belongs not doing any thing, that now a man does

come such as the form of marriage makes to marriage, not what belongs to such worse profession of, so as that citaer by mutual as marry and use marriage with less moderaconsent they ascend unto a higher degree of tion than they ought. For neither if case holiness, or, if both are not such, the one who one so use lands entered upon unjustive is such will not be one to exact but to yield wrongly, as out of their fruits to give large the due, observing in all things a chaste and alms, doth he therefore justify rapine nor religious concord. But in those times, another broad over, through avarice, an estus wherein as yet the mystery of our salvation to which he has succeeded, or which he hat! was veiled in prophetic surraments, even they justly gained, are we on this account to blone who were such before marriage, yet contracted the rule of civil law, waereby he is made a marriage through the duty of begetting chil- lawful owner. Nor will the wrongfulness of a then, not overcome by lust, but led by piety, tyranmeal rebellion deserve prince, if the is unto whom if there were given such choice, rant treat his subjects with royal elements as in the revelation of the New Testament nor will the order of royal power deserve there both been given, the Lord saying "Who-blame, if a king rage with tyranmical cruests so can receive, let him receive; "o no one For it is one thing to wish to use well un ist doubts that they would have been ready to power, and it is another thing to use unpolic receive it even with joy, who reads with care- just power. Thus neither do concut uses ful attention what use they made of their taken for a time, if they be such in order to wives, at a time when also it was allowed one sons, make their concubinage lawful; nor do man to have several, whom he had with more married women, if they live wantonly with chastity, than any now has his one wife, of their husbands, attach any charge to the or-

allows by way of leave, ' For they had them 17. That marriage can take place of perin the work of begetting children, not "in sons first ill joined, an honest decree followthe disease of desire, as the nations which ing after, is manifest. But a marriage once know not God "1 And this is so great a thing, for all entered upon in the City of our God. that many at this day more easly abstain where, even from the first union of the two, the from all sexual intercourse their whole life man and the woman, marriage bears a certain through, than, if they are joined in marriage, sacramental character, can no way be disobserve the measure of not coming together solved but by the death of one of them. For except for the sake of children. For south the bond of marriage remains, although a we have many brethren and partners in the family, for the sake of which it was entered heavenly inheritance of both sexes that are upon, do not follow through manifest barrencontinent, whether they be such as have made ness; so that, when now married persons trial of marriage, or such as are entirely free know that they shall not have children, yet it from all such intercourse; forsooth they are us not lawful for them to separate even for it be lawful now also, I would not hastny pro-16. Therefore if hapty, (which whether it nounce. For there is not now necessity of can take place, I know not; and rather think begetting children, as there then was, ween, it cannot take place; but yet, if haply), have even when wives hare children, it was allowed, better, if he marry not even one wife, unless he be unable to contain. But then they married even several without any blame, even

² Matt 212 12, 2 1 I hers 17 G

were it not that piety at that time had another the flesh, it was a duty to beget sons for the demand upon them. For, as the wise and sake of that mother Jerusalem; but it was just min, who now desires to be dissolved nought save the difference of times which and to be with Christ, and takes more pleasure made the works of the fathers different. But in this, the best, now not from desire of living thus it was necessary that even Prophets, not living but from duty of being useful?, takes living after the flesh, should come together food that he may remain in the flesh, which after the flesh; even as it was necessary that is necessary for the sake of others; so to Apostles also, not living after the flesh, should have intercourse with females in right of mar- cat food after the flesh. mage, was to only men at that time a matter,

of duty not of lust.

of the man, this sexual intercourse is unto compared to the holy women then, even when the conservation of the race; and both are they married. Marriage uself indeed in all not without carnal delight: which yet being nations is for the same cause of begetting modified, and by restraint of temperance re- sons, and of what character soever these may duced unto the use after nature, cannot be be afterward, yet was marriage for this purlust. But what unlawful food is in the sup-pose instituted, that they may be born in due porting of life, this sexual intercourse of for- and honest order. But men, who contain meation or adultery is in the seeking of a not, as it were ascend unto marriage by a family. And want unlawful food is in luxury step of honesty: but they, who without doubt of belly and throat, this unlawful intercourse would contain, if the purpose of that time had is in lust that seeks not a tamily. And what allowed this, in a certain measure descended the excessive appetite of some is in lawful unto marriage by a step of piety. And, on food, this that intercourse that is matter of this account, although the marriages of but i, pardon is in husband and wife. As therefore so far as they are marriages, in that they it is better to die of hunger than to eat things, are for the sake of begetting, are equally offered unto idols: so it is better to die with- good, yet these men when married are not to out children, than to seek a family from be compared with those men as married. unlawful intercourse. But from whatever For these have, what is allowed them by the source men be born, if they follow not the way of leave, on account of the honesty of vices of their parents, and worship God marriage, although it pertain not to marriage; aright, they shall be honest and safe. For that is, the advance which goes beyond the the seed of man, from out what kind of man necessity of begetting, which they had not. soever, is the creation of God, and it shall But neither can these, if haply there be now fare ill with those who use it iil, yet shall not any found, who neither seek, nor desire, in itself at any time be evil. But as the good marriage any thing, save that wherefore marsons of adulterers are no defense of adultinge was instituted, be made equal to those teries, so the evil sons of married persons are men. For in there the very desire of sons is no charge against marriage. Wherefore as carnal, but in those it was spiritual, in that the Pathers of the time of the New Testament it was suited to the sacrament of that time. taking food from the duty of conservation, Forsooth now no one who is made perfect in although they took it with natural delight of plety seeks to have sons, save after a spiritual the flesh, were yet in no way compared with sense; but then it was the work of piety itself the delight of those wao fed on want had to beget sons even after a carnal sense; in been offered in sacrifice, or of those who, that the begetting of that people was fraught although the food was lawful, yet took it to with tidings of things to come, and pertained excess: so the hatners of the time of the O d unto the prophetic dispensation. Testament from the duty of conservation used sexual intercourse; and yet that their allowed one man to have even several wives, natural delight, by no means relaxed unto was it allowed one female to have several unreasonable and unlawful last, is not to be husbands, not even for the sake of a family, compared either with the vileness of fornica- in case it should happen that the woman tions, or with the intemperance of married could bear, the man could not beget. For persons. Forsooth through the same vein by a secret law of nature things that stand

those who could much more easily contain, of charity, now after the spirit, then after

19. Therefore as many women as there are duty not of last.

now, unto whom it is said, "if they contain not, let them be married, are not to be

20. And on this account, not, so as it was caref love to be singular; but what are sub-

i Fed a 23. in case at "I was meant that the animal that the a

made fruitful.

And this they have understood more acutely woman the sanctity of the Sacrament is of who have been of opinion, that neither is he more avail than the fruitfulness of the womb.

but, if the system of nature or society allow, subject unto one husband, Christ: so out even several under one, not without becoming emet-priest," the husband of one wife, sig be pity. For neither hath one slave so several nifes unity out of all nations, made a ideal misters, in the way to at several slaves have one unto one husband, Christ: which shall ten master. Thus we read not that any of the be perfected, when He shall have unve ed holy women served two or more living hus- the hidden things of darkness, and shall are bands; but we read that many females served made manifest the thoughts of the heart, that one husband, when the social state of that then each may have praise from God. But nation allowed it, and the purpose of the time now there are manifest, there are hidden, d'spersuaded to it: for neither is it contrary to sensions, even where charity is safe between the nature of marriage. For several females, those, who shall be hereafter one, and in one; can conceive from one man; but one female cannot from several, (such is the power of things principal;) as many souls are rightly made subject unto one God. And on this that should be hereafter made subject unto account there is no True God of souls, save God in all nations of the earth, so the Sa ra-One: but one soul by means of many false ment of marriage with one of our times signigods may commit fornication, but not be fies the unity of us all made subject to tisd, winch shall be hereafter in one Heavenly City. 21. But since out of many souls there shall. Therefore as to serve two or more, so to pass be hereafter one City of such as have one over from a living bushand into marriage with soul and one heart' towards thod; which per- another, was neither lawful then, nor is a fection of our unity shall be hereafter, after lawful now, nor will it ever be lawful. Forthis sojourn in a strange land, wherein the sooth to apostatise from the One God, and to thoughts of all shall neither be hidden one go into adulterous superstition of another, is from another, nor shall be in any matter op- ever an evil. Therefore not even for the posed one to another; on this account the sake of a more numerous tamily did our Sacrament of marriage of our time hath been Saints do, what the Roman Cato is said to so reduced to one man and one wife, as that have done," to give up his wife, during his it is not lawful to ordain any as a steward of own lite, to fill even another's house with the Church, save the husband of one wife. 2 sons, Forsooth in the marriage of one

to be ordained, who as a catechumen or as 22. If, therefore, even they who are united a heather's had a second wife. For it is a in marriage only for the purpose of begetting, matter of sacrament, not of sin. For in bap- for which purpose marriage was instituted, tism all sins are put away. But he who said, are not compared with the Fathers, seeking "If thou shalt have taken a wife, thou hast their very sons in a way far other tarn to not smood; and if a virgin shall have been these; forasmuch as Abraham, being bidden married, she smuch not: " and, " Let her to slay his son, fearless and devoted, spared do what she will, she sinneth not, if she be not his only son, waom from out of great married," hath made it plain enough that despair he had received save that he laid d an marriage is no sin. But on account of the his hand, when He forbade him, at Whose sanctity of the Sacrament, as a female, al- command he had lifted it up; it remains that though it he as a caterhumen that she hath we consider, whether at least continent persuffered violence, cannot after Baptism be con- sons among us are to be compared to those secrated among the virgins of God: so there Fathers who were married; unless haply now was no absurdity in supposing of him who had these are to be preferred to them, to whom exceeded the number of one wife, not that he we have not yet found persons to compare. had committed any sin, but that he had lost a For there was a greater good in their marcertain prescript rule? of a sacrament neces- ruge, than is the proper good of marriage: to sary not unto desert of good life, but unto the which without doubt the good of Continence seal of ecclesiastic ordination; and thus, as is to be preferred; because they sought not the many wives of the old Fathers signified sons from marriage by such duty as these are our future Churches out of all nations made led by, from a certain sense of mortal nature requiring succession against decease. And, whose denies this to be good he knows not

^{*} An edge * Acts or 32 Fr Tien to 2 4 Tr 16, 1 10 a 4 mirror Vereinz, and ancest Jerone, Fe and elegan and librar lymperal P to the objects contemporalisationally beautiful temperature and says, to near the end, that Kalbinia had found to the system with a few of tor as at a system and a system as a system as a system as a system and a system as a system and a system as a system asy

⁹ America, 10 Cale minary of Plinar, h. p. 111

^{7 1} LOT 64 5.

things heavenly even unto things earthly, cleansed by expiation; for no other cause, from things immortal even unto things mor- save the material formless state itself, in that tal. But neither are beasts altogether without which, when conception hath taken place, is this sense of begetting, and enterly birds, added as it were to build up the body, and for whose care of building nests meets us at once, and a certain likeness to marriages, in order Law would have signified by it a soul without to beget and nurture together. But those form of discipline, flowing and loose in an men, with mind far holier, surpassed this unseemly manner. And that this ought to affection of mortal nature, the chastity whereof receive form, it signifies, when it commands in its own kind, there being added thereto the such flow of the body to be purified. Lastly, worship of God, as some have understood, is what? to die, is that also a sin? or, to bury a set forth as bearing first thirty-fold; who dead person, is it not also a good work of sought sons of their marriage for the sake of humanity? and yet a purification was comshould avail to prophesy of Him, in that it doned by righteousness.2 was foretold of what race also, and of what 24. Marriage, 1 say, if was foretold of what race also, and of what nation, He should hereafter come in the flesh. be, by sound reason, defended against all tney also bring up after the spirit,

doth it snow it to be sin: unless it be that the soul are sometimes shown in work, somewhich is allowed by way of pardon, which times lie hid in habit, as the virtue of martyralso, being in excess, hinders prayers. But, dom shone forth and appeared by enduring it were material formless state of the seed, ing, whereby what is within, in the sight of which having received form will hereafter pro-And yet there also a purification was com- also certainly had the virtue of abstaining manded. Or, if any think this also to be sin, from wine, which Paul took not from him, by of women sins? And yet from these the same deadly lesson, that for the sake of the health

God, the Creator of all things good, from old Law commanded that they should be Christ; in order to distinguish His race after manded even on occasion of this also; bethe flesh from all nations: even as God was cause also a dead body, life abandoning it, is pleased to order, that this above the rest not sin, but signifies the sin of a soul aban-

Therefore it was a far greater good than the calumnies. But with the marriage of the chaste marriages of believers among us, which holy fathers. I inquire not what marriage, father Abraham knew in his own thigh, under but what continence, is on a level: or rather which he bade his servant to put his hand, not marriage with marriage; for it is an equal that he might take an oath concerning the gift in all cases given to the mortal nature of wife, whom his son was to marry. For put- men; but men who use marriage, forasmuch ting his hand under the thigh of a man, and as I find not, to compare with other men who swearing by the God of Heaven, what else used marriage in a far other spirit, we must did he signify, than that in that Flesh, which inquire what continent persons admit of being derived its origin from that thigh, the God of compared with those married persons. Un-Heaven would come? Therefore marriage is less, haply, Abraham could not contain from a good, wherein married persons are so much marriage, for the sake of the kingdom of the better, in proportion as they fear God with heaven, he who, for the sake of the kingdom greater chastity and faitafulness, specially if of heaven, could fearless sacrifice his only the sons, whom they desire after the flesh, pledge of offspring, for whose sake marriage was dear !

23. Nor, in that the Law orders a man to 25. Forsooth continence is a virtue, not of be purified even after intercourse with a wife, the body, but of the soul. But the virtues of as the Law sets' many things in sacraments sufferings; but how many are there of the and shadows of things to come; a certain as same virtue of mind, unto whom trial is wantduce the body of man, is set to signify a life and not to men begin to exist, but only beformless, and untaught: from which formless come known? For there was already in Job state, forasmuch as it behaves that man be patience, which God knew, and to which He cleansed by form and teaching of learning; bore witness; but it became known unto men as a sign of this, that purification was ordered by test of trials and what lay hid within was after the emission of seed. For neither in not produced, but shown, by the things that sleep also doth it take place through sin, were brought on him from without. Timothy thinking that it comes not to pass save from advising him to use a moderate portion of some lust of this kind, which without doubt wine, "for the sake of his stomach and his is false; what? are the ordinary menses also often infirmities," otherwise he taught him a

thing is done, when there is need; but when that the Manuchees say of him, He was a it is not done, it can be done, only there is man fond of women: "And wisdom, "sail no need. This habit, in the matter of that He, "hath been justified of her children." they have not, unto whom it is said, "If they thus spoken of John and of Himself; "But contain not, let them be married." But this wisdom, "saith He, "hath been justified of her they have, unto whom it is said, "Whose condren." Who see that the virtue of contrain receive, let him receive." Thus have nonce ought to exist even in the habit of the but to know to suffer want is the part of great habit alone. men. So, also, to abound, who cannot? but to know also to abound, is not, save of those, also, following upon the days of the Patr whom ahundance corrupts not.

clearly understood, how there may be virtue put it not forth, but yet possessed it. But of an example, about which no Catholic come, that it should be said, "Whose can Christian can doubt. For that our Lord receive, let him receive," "from that period such as out of the Gospel are believers, whose shall be unwilling to work, let him not of continence from meat and drink, as great means, they, who corrupt good manners by as in John Baptist? "For John came neither evil communications," with empty and vain cating nor drinking; and they said. He hath craft, say to a Christian man exercising cona devil; the Son of Man came both eating tinence, and refusing marriage, What then, and drinking; and they said, "Lo, a glutton are you better than Abraham? But let him and wine-bibber, a friend of publicans and not, upon hearing this, be troubled; neither sinners." What, are not such things said let him dare to say, "Better," nor let him fall also against them of His household, our away from his purpose: for the one he saith fathers, from another kind of using of things not truly, the other he doth not rightly. earthy, so far as pertains to sexual inter- let him say, I indeed am not better than course; "Lo, men lustful and unclean, lovers Abraham, but the chastity of the unmarried of women and lewdness?" And yet as in is better than the chastity of marriage; Him that was not true, although it were true whereof Abraham had one in use, both in that He abstained not, even as John, from habit. For he lived chastely in the marriage cating and drinking, for Himself south most state: but it was in his power to be chaste plainly and truly, "John came, not eating, without marriage, but at that time it behoved nor drinking; the Son of Man came eating not. But I with more ease use not marriage,

of the body there should be a loss of virtue and drinking." so neither is this true in these in the soul; but because what he advised Fathers; although there bath come now the could take place with safety to that virtue, the Apostle of Christ, not wedded, nor begett of profit of drinking was so left free to the body, so that the heathen say of him, He was as that the habit of continence continued in the magician; but there came then the Proposition soul. For it is the habit itself, whereby any of Christ, marrying and begetting sons, so continence which is from sexual intercourse. What the Lord there added, after He had perfect souls used earthly goods, that are soul, but to be shown forth in deed, accordneessary for something else, through this ing to opportunity of things and times; even habit of continence, so as, by it, not to be as the virtue of patience of holy martis bound by them, and so as by it, to have power appeared in deed; but of the rest equally also not to use them, in case there were no holy was in habit. Wherefore, even as there need. Nor doth any use them well, save who is not innequal desert of patience in Peter. hath power also not to use them. Many in- who suffered, and in John, who suffered not deed with more ease practise abstinence, so so there is not unequal desert of continence as not to use, than practise temperance, so as in John who made no trial of marriage, to use well. But no one can wisely use them, and in Abraham, who begat sons. For both save who can also continently not use them, the celibate of the one, and the marriage From this habit Paul also said, "I know both estate of the other, did service as soldiers to to abound, and to suffer want." 4 Porsooth Christ, as times were allotted; but John had to suffer want is the part of any men soever; continence in work also, but Abraham in

archs," pronounced accursed, whose raised 26. But, in order that it may be more not up seed in Israel, even he, who could Jesus Christ in truth of flesh hungered and even unto this present, and from henceforth thirsted, are and drank, no one doubts of even unto the end, whose hath, worketh: What, then, was there not in Him the virtue falsely say, that he hath. And through this Abraham used it: and therefore I am better work from out that which he hath, stands in than those, who through incontinence of the allotment of duties, not in the want of muid cannot do what I do; not than those, virtues: forasmuch as neither is he without who, on account of difference of time, did the good of mercy, who finds not wretched not do what I do. For what I now do, they persons such as he may mercifully assist. would have done better, if it had been to be 29. And there is this further, that men are done at that time; but what they did, I not rightly compared with men in regard of should not so do, although it were now to be some one good. For it may come to pass, done. Or, if he feels and knows himself to that one hath not what another hath, but be such, as that, (the virtue of continence hath another thing, which must be esteemed being preserved and continued in the nabit of more value. The good of obedience is of his mind, in case he had descended unto better than of continence. For marriage is the use of marriage from some duty of reli- in no place condemned by authority of our g on.) he should be such an husband, and Scriptures, but disobedience is in no place soon a father, as Abraham was; let him dare acquitted. If therefore there he set before to make plain answer to that captious ques- us a virgin about to continue so, but yet distioner, and to say, I am not indeed better obedient, and a married woman who could than Abraham, only in this kind of continue a virgin, but yet obedient, which nence, of which he was not void, although shall we call better? shall it be (the one) less it appeared not: but I am such, not having praiseworthy, than if she were a virgin, or other toan ne, but doing other. Let him say (the other) worthy of blame, even as she is a this plainly: forasmuca as, even if he shall virgin? So, if you compare a drunken virgin wish to glory, he will not be a fool, for he with a sober married woman, who can doubt saith the truth. But if he spare, lest any to pass the same sentence? Porsooth marthink of him above what he sees him,' or mage and virginity are two goods, whereof hears any thing of him; let him remove from the one is greater; but sobriety and drunkhis own person the knot of the question, and coness, even as obedience and stubbornness, let him answer, not concerning the man, but are, the one good, and the other evil. But concerning the thing itself, and let him say, it is better to have all goods even in a less Whoso hath so great power is such as Abradegree, than great good with great evil; for-ham. But it may happen that the virtue of asmuch as in the goods of the body also it is continence is less in his mind, who uses not better to have the stature of Zacchæus with marriage, which Abraham used: but yet it is sound health, than that of Goliah with fever. greater than in his mind, was on this account 30. The right question plainly is, not held chastity of marriage, in that he could whether a virgin every way disobedient is to not a greater. Thus also let the unmarried be compared to an obedient married woman, woman, whose thoughts are of the things of the but a less obedient to a more obedient: for-Lord, that she may be holy both in body and asmuch as that also of marriage is chastity, spirit," when she shall have heard that and therefore a good, but less than virginal. shameless questioner saying, What, then, are Therefore if the one, by so much less in the you better than Sara? answer, I am better, good of obedience, as she is greater in the but than those, who are void of the virtue of good of chastity, be compared with the other, continence, which I believe not of Sara; she which of them is to be preferred that person therefore together with this virtue did what was judges, who in the first place comparing suited to that time, from which I am free, chastity itself and obedience, sees that obedithat in my body also may appear, what she ence is in a certain way the mother of all virkept in her mind.

themselves, we may no way doubt that the virginity is of counsel, not of precept. But clustity of continence is better than marriage. I call that obedience, whereby precepts are constity, whilst yet both are good: but when complied with. And, therefore, there may we compare the persons, he is better, who be obedience to precepts without vargoutly. hath a greater good than another. Further, but not without chastity. For it pertains he who hath a greater of the same kind, hath unto chastity, not to commit fornication, not also that which is less; but he, who only hath to commit adultery, to be defiled by no unwhat is less, assuredly hath not that which is lawful intercourse; and whose observe not

which Abraham used, than so use marriage as tained, not sixty also in thirty. But not to

tues. And therefore, for this reason, there 28. Therefore, if we compare the things may be obedience without virginity, because greater. For in sixty, thirty also are con- these, do contrary to the precepts of God, ... and on this account are banished from the virtue of obedience. But there may be virreceived the counsel of virginity, and having she has been put away, to be married to 2: disobedience.

obedient virgin.

that, if in it there hath taken place through is, men so use that freedom, as it is written, it were strange if boys following the Lamb is wont to be called) the womb, and clearly were free, unless they continued virgins.

throughout all nations and all men stands in habit of mind. Who assuredly, through in the occasion of bugetting, and faith of that obedience, whereby they were just and chastity: but, so far as pertains unto the holy, and ever prepared unto every good

ginity without obedience, on this account, Sacrament, by reason of which it is uplant because it is possible for a woman, having for one who leaves her husband, even where guarded virginity, to shight precepts, even as other, so long as her husband lives, no as we have known many sacred virgins, talkative, even for the sake of bearing children: and, curious, drunken, litigious, covetous, proud: whereas this is the alone cause, wherein all which are contrary to precepts, and slay marriage takes place, not even where te one, even as Eve herself, by the crime of very thing, wherefore it takes place, tolow Wherefore not only is the not, is the marriage bond loosed, save by the obedient to be preferred to the disobedient, death of the bushand or wife. In like manbut a more obedient married woman to a less ner as if there take place an ordination of clergy in order to form a congregation of 31. From this obedience that Father, who people, although the congregation of people was not without a wife, was prepared to be follow not, yet there remains in the ordained without an only son,' and that slain by him- persons the Sacrament of Ordination, and it, self. For I shall not without due cause call for any fault, any be removed from his office, him an only son, concerning whom are heard he will not be without the Sacrament of the the Lord say, "In Isaac shall there be called Lord once for all set upon him, albeit cosfor thee a seed." Therefore how much tinuing unto condemnation. Therefore tost sooner would be hear it, that he should be marriage takes place for the sake of begeteven without a wife, if this he were bidden? ting children, the Apostle is a witness thus, Wherefore it is not without reason that we "I will," says he, "that the younger women often consider, that some of both sexes, con-be married." And, as though it were said to tanning from all sexual intercourse, are negli- him. For what purpose? straightway as gent in obeying precepts, after having with so added, "to have children, to be mothers of great warmth chught at the not making use families." But unto the faith of chast to of things that are allowed. Whence who pertains that saying, "The wife hath not doubts that we do not rightly compare unto power of her own body, but the husband the excellence of those holy fatiers and likewise also the husband hath not power of mothers begetting sons, the men and women his own body, but the wife." * But unto the of our time, although free from all intercourse, sanctity of the Sacrament that saying, "Tre vet in virtue of obedience inferior: even if wife not to depart from her husband, but, in there had been wanting to those men in habit case she shall have departed, to remain unof mind also, what is plain in the deed of the married, or to be reconciled to her husband latter. Therefore let these follow the Lamb, and let not the husband put away his wife." boys singing the new song, as it is written in All these are goods, on account of what the Apoc dypse, "who have not defiled them- marriage is a good; offspring, faith, sacraselves with women:"3 for no other reason ment. But now, at this time, not to seek than that they have continued virgins. Nor offspring after the flesh, and by this means let them on this account think themselves to maintain a certain perpetual freedom from better than the first holy fathers, who used every such work, and to be made subject after marriage, so to speak, after the fashion of a spiritual manner unto one Husband Christ, marriage. Forsootii the use of it is such, as is assuredly better and holier; provided, that carnal intercourse aught which exceeds neces- so as to have their thoughts of the things of sity of begetting, although in a way that de- the Lord, how to please the Lord; that is, serves pardon, there is pollution. For what that Continence at all times do take thought, doth pardon explate, if that advance cause that obedience fall not short in any matter no pollution whatever? From which pollution and this virtue, as the root-virtue, and (as it universal, the holy fathers of old exercised 32. Therefore the good of marriage in deed; but that Continence they possessed People of God, also in the sanctity of the work, even if they were bidden to absten from all sexual intercourse, would perform it

the ld the believe that he be used his say would presently be for the hor home to resurrantion, as we read in the Episte to the Helicus ricen ati, 19.

I Rev Biv. 4.

[.] FECIVIVE 6 TIEST V TO IT

building or exhortation of God, not use sexual pense than marriage chastity demands; but, intercourse, who, as an act of obedience, (as regards) the marriages of the holy could slay the child, for the begetting of Fathers, who were joined after the manner which alone they used the ministry of sexual of prophecy, who neither in sexual inter-

the hereties, whether they be Manichees, or whosoever other that bring false charges against the Fathers of the Old Testament, on the them without any doubting prefer them even the subject of their having several wives, to their own purpose. thinking this a proof whereby to convict them 35. Boys also and virgins dedicating unto of incontinence: provided, that is, that they God actual chastity we do before all things perceive, that that is no sin, which is com- admonish, that they be aware that they must mitted neither against nature, in that they guard their life meanwhile upon earth with so used those women not for wantonness, but great humility, by now much the more what for the begetting of calldren; nor against they have vowed is heavenly. Forsooth it custom, forasmuch as such things were usu- is written, "How great soever thou-art, ally done at those times; nor against com- by so much humble thyself in all things," mand, forasmuch as they were forbidden by no law. But such as used women unlawfully, their greatness, it is their part to have thought either the divine sentence in those Scriptures of great humility. Therefore, except cerconvicts them, or the reading sets them forth tain, those holy fathers and mothers who for us to condemn and shun, not to approve were married, than whom these although

advise, with all our power, that they dare not be equal, let them not doubt that they not to judge of those holy fathers after their surpass all the rest of this time, either mar-own weakness, comparing, as the Apostle ried, or after trial made of marriage, exercissays, themselves with themselves; and there-ing continence; not so far as Anna surpasses fore, not understanding how great strength Susanna; but so far as Mary surpasses both. the soul hath, doing service unto righteous- I am speaking of what pertains unto the holy ness against lusts, that it acquiesce not in chastity itself of the flesh; for who knows carnal motions of this sort, or suffer them to not, what other deserts Mary hath? Thereglide on or advance unto sexual intercourse fore let them add to this so high purpose beyond the necessity of begetting children, conduct suitable, that they may have an so far as the order of nature, so far as the assured security of the surpassing reward; use of custom, so far as the decrees of laws knowing of a truth, that, unto themselves prescribe. Forsooth it is on this account and unto all the faithful, beloved and chosen that men have this suspicion concerning those members of Christ, coming many from the fathers, in that they themselves have either East, and from the West, although shining chosen marriage through incontinence, or with light of glory that differeth one from use their wives with intemperance. But another, according to their deserts, there is however let such as are continent, either this great gift bestowed in common, to sit men, who, on the death of their wives, or, down in the kingdom of God with Abraham, women, who, on the death of their husbands, and Isase, and Jacob,' who not for the sake or both, who, with mutual consent, have of this world, but for the sake of Christ, vowed continence unto God, know that to were husbands, for the sake of Christ were them indeed there is due a greater recom- fathers,

course sought aught save children, nor in 33. And, the case being thus, enough and children themselves aught save what should more than enough answer has been made to set forward Christ coming hereafter in the

they be not married are not better, for this 34. But those of ours who have wives we reason, that, if they were married, they would



.

ST. AUGUSTIN:

OF HOLY VIRGINITY.

[DE VIRGINITATE.]

TRANSLATED BY

REV. C. I CORNISH, M.A., OF EXETER COLLEGE, OXFORD.



OF HOLY VIRGINITY.

[DE VIRGINITATE.]

Retr. ii. 23. "After I had written 'on the Good of Marriage,' it was expected that I should write on Holy Virginity; and I did not delay to do so; and that it is God's gift, and how great a gift, and with what humility to be guarded, so far as I was able I set forth in one volume. This book begins," &c.

of Marriage, and admonish the virgins of Christ, not, on only to be set forth, that it may be loved, but account of that greater gift which they have also to be admonished, that it be not puffed up. received, to despise, in comparison of them-selves, the fathers and mothers of the People discourse: may Christ help us, the Son of a of God; and not to think those men,' (whom virgin, and the Spouse of virgins, born after engrated wild olive be not proud,) who did the Spirit in virgin marriage. Whereas, service to Christ about to come hereafter, even therefore, the whole Church itself is a virgin by the begetting of sons, on this account of expossed unto one Husband Christ, as the and effectual manner, whose married life also is both a mother and a virgin. For whose was prophetic: whence, not after the wonted virgin purity consult we for, if she is not a

1. We lately put forth a book "of the Good | they be not alarmed; and alarm that they be in which also we admonished not lifted up. Wherefore virginity is not

the Apostle sets forth as the olive, that the the flesh of a virgin womb, and wedded after less desert, because by divine right continence. Apostle, saith, of how great honor are its is preferred to wedded life, and prous virginity members worthy, who guard this even in the to marriage. Forsooth in them were being tlean itself, which the whole Church guards in prepared and brought forth future things, the faith? which imitates the mother of her which now we see fulfilled in a marvellous husband, and her Lord. For the Courch also custom of human wishes and joys, but by the virgin? or whose children address we, if she very deep counsel of God, in certain of them is not a mother? Mary bare the Head of fruitfulness obtained to be honored, in certain. This Body after the flesh, the Church bears also barrenness to be made fruitful. But at the members of that Body after the Spirit. this time, towards them unto whom it is said. In both virginity hinders not fruitfulness: in "if they contain not, let them be married," both fruitfulness takes not away virginity. we must use not consolation, but exhortation. Wherefore, whereas the whole Church is holy But them, unto whom it is said, "Whose can both in body and spirit, and yet the whole is receive, let him receive," we must exhort, that not virgin in body but in spirit; how much

more holy is it in these members, wherein it continue a virgin, that in her by fitting me-

is virgin both in body and spirit?

and brethren of Christ, that is, His kindred virgins, lest it should be thought that she ales after the flesh, that, when word had been needed to be a virgin, who had obtained brought to Him, and they were standing with-conceive a child even without sexual inteout, because they could not come to Him by course, she dedicated her virginity to Go. reason of the crowd, He made answer, "Who when as yet she knew not what she show of flesh unto just and holy men, but that, by even in the female herself, in whom He toe-obeying and following, they cleave unto their doctrine and conduct. Therefore Mary is should be free. more blessed in receiving the faith of Christ, 5. There is, therefore, no reason why the than in conceiving the flesh of Christ. For to a certain one who said, "Blessed is the womb, which bare Thee," He Himself made answer, "Yea, rather, blessed are they who hear the Word of God, and keep it." Lastly, Who in His Birth could have no peer. How in her flesh.

rescued it beforehand from a husband who of nearness of kin to Himself, He would violate it, Himself to preserve it; but, forth in a spiritual manner, in the Per, of before He was conceived, chose it, already whom He hath redeemed: as brothers and ing to her her conception; "How," saita she, whole Church, because she herself assuredly shall thus be, seeing I know not a man?" gives birth to His members, that is, His Which assuredly she would not say, unless faithful ones. Also His mother is even she had before vowed herself unto God as a pious soul, doing the will of His Father wijust man, who would not take from her by violence, but rather guard against violent persons, what she had already vowed. Although, even if she had said this only, "How shall this take place?" and had not added, the first she is account, that one female. "seeing I know not a man," certainly she would not only in the Spirit, but also in the flesh, not have asked, how, being a female, sac is both a mother and a virgin. And a mot et should give birth to her promised Son, if she indeed in the Spirit, not of our Head, Warre had married with purpose of sexual inter- is the Saviour Himselt, of Whom rather she was course. She might have been bidden also to born after the Spirit: forasmuch as all, who

cle the Son of God should receive the form 3. It is written in the Gospel, of the mother a servant, but, being to be a pattern to is My mother? or who are My breturen? and stretching forth His Hand over His disciples, He saith, These are My brethren; and who-soever shall have done the will of My Father, through love of choosing, not through necesthat man is to Me brother, and mother, and sity of doing service. Thus Carist by being sister." What else teaching us, than to pre-born of a virgin, who, before she knew W fer to kindred after the flesh, our descent after was to be born of her, had determined to the Spirit: and that men are not blessed for continue a virgin, chose rather to approve, this reason, that they are united by nearness than to command, holy virginity. And thus,

to His brethren, that is, His kindred after the ever, That Birth of the Holy Virgin is the flesh, who believed not in Him, what profit ornament of all holy virgins; and themselves was there in that being of kin? Thus also together with Mary are mothers of Corrist, her nearness as a Mother would have been of they do the will of His Father. For Manno profit to Mary, had she not borne Christ also is on this account the Mother of Christ in her heart after a more blessed manner than in a way more full of praise and blessing, her flesh.

4. Her virginity also itself was on this ac
"Whosoever doeth the will of my Father count more pleasing and accepted, in that it Who is in heaven, that one is to Me brotaer, was not that Christ being conceived in her, and sister, and mother." All these degrees dedicated to God, as that from which to be sisters He hath holy men and holy women. born. This is shown by the words which forasmuch as they all are co-heirs in the Mary spake in answer to the Angel announce heavenly inheritance. His mother is the virgin. But, because the habits of the Israel- most fruitful charity, in taem of woom it ites as yet refused this, she was espoused to a travaileth, until Himself! be formed in them

have believed in Him, among whom is herself can; yet are not Christians born of their flesh, also, are rightly called "children of the but made so afterwards; the Church giving Bridegroom: " but clearly the mother of His them birth, through this, that in a spiritual members, which are we: in that she wrought manner she is the mother of the members of together by charity, that faithful ones should Christ, of Whom also after a spiritual manner be born in the Church, who are members of she is the virgin. And unto this holy birth the Head Himself. For it behoved that our Christians, are workers together, that they Heal, on account of a notable miracle, should may become what they know that they could be born after the flesh of a virgin, that He not give birth to in the flesh; yet are they might thereby signify that His members would workers together through this, wherein thembe born after the Spirit, of the Church a vir- selves also are virgins and mothers of Christ, gin: therefore Mary alone both in Spirit and that is to say, in "faith which worketh in flesh is a mother and a virgin; both the through love. "5 mother of Christ, and a virgin of Christ; but 8. Therefore mother of Christ, and a virgin of Christ; but 8. Therefore no fruitfulness of the flesh the Church, in the Saints who shall possess can be compared to holy virginity even the kingdom of God, in the Spirit indeed is of the flesh. For neither is itself also honaltogether the mother of Christ, altogether a ored because it is virginity, but because it virgin of Christ: but in the flesh not altogether, bath been dedicated to God, and, although but in certain a virgin of Christ, in certain a it be kept in the flesh, yet is it kept by religion mother, but not of Christ. Forsooth both and devotion of the Spirit. And by this means faithful women who are married, and virgins even virginity of body is spiritual, which dedicated to God, by holy manners, and continence of piety yows and keeps. For, chanty out of a pure heart," and good con- even as no one makes an immodest use of science, and faith unfeigned, because they do the body, unless the sin have been before the will of the Father, are after a spiritual conceived in the spirit, so no one keeps modsense mothers of Christ. But they who in esty in the body, unless chastity have been married life give birth to (children) after the before implanted in the spirit. But, further, flesh, give birth not to Christ, but to Adam, if modesty of married life, although it be and therefore run, that their offspring having guarded in the flesh, is yet attributed to the been dyed in His Sacraments, may become soul, not to the flesh, under the rule and members of Christ, forasmuch as they know guidance of which, the flesh itself hath no what they have given birth to.

fulness dare to vie with virgin chastity, and to with how much greater honor, are we to set forth Mary herself, and to say unto the reckon among the goods of the soul that virgins of God. She had in her flesh two things continence, whereby the virgin purity of the worthy of honor, virginity and fruitfulness; flesh is vowed, consecrated, and kept, for the inasmuch as she both continued a virgin, and Creator Himself of the soul and flesh. bore: this happiness, since we could not both 9. Wherefore neither are we to believe have the whole, we have divided, that ye be virgins, we be mothers: for what is wanting to time seek in marriage nothing else save chilyou in children, let your virginity, that hath dren, to make over unto Christ, can be set been preserved, be a consolation: for us, let against the loss of virginity. Forsouth, in the gain of children make up for our lost vir- former times, unto Christ about to come granty. This speech of faithful women mar- after the flesh, the race itself of the flesh was ried, unto holy virgins, would any how be to needful, in a certain large and prophetic nabe endured, if they gave birth to Christians tion: but now, when from out every race of in the flesh; that in this alone, save virginity, men, and from out all nations, members of the fruitfulness of Mary in the flesh should Christ may be gathered unto the People of be more excellent, that she gave birth to the God, and City of the kingdom of heaven, Head Himself of these members, but they to whose can receive sacred virginity, let him the members of That Head: but now, al- receive it; and let her only, who contains not, though by this speech there vie such as on be married.6 For what, if any rich woman this one account wed and have intercourse were to expend much money on this good with husbands, that they may have sons, and work, and to buy, from out different nations, have no other thought of their sons, than to gain them for Christ, and do this so soon as they

That Head: but in the flesh, the mother of mothers also who have not home in the flesh

nat they have given birth to.

mercourse with any beside its own proper
matthey have said this, lest haply married fruit- estate of marriage; how much more, and

o It has been proposed to omit "yes," making the sense, "wherein the veg metrouselves also are mothers of Christ," but the sense is good as a standa.

3 (ed. v. o. 6 Matt. xiz, sp. s Cor vis, o.

⁶ Matt. 202, 11, 1 Cor 10, 9.

manner more rich, and more numerous, than flesh, she hath kept her flesh also virgin to by any, how great soever, fruitfulness of the Him conceived in her heart. This kind or womb? And yet she will not therefore dare virgins no fruitfulness of the body hath gives to compare her money to the offering, of birth to: this is no progeny of flesh and blood holy virginity. But if for the sake of mak- If of these the mother be sought for, it is the ing such as shall be born Christians, fruitful. Church. None bears sacred virgins save a ness of the flesh shall with just reason be set sacred virgin, she who hath been esponsed against the loss of chastity, this matter will to be presented chaste unto one Husbane be more fruitful, if virginity be lost at a great. Christ's Of her, not altogether in body, the price of money, whereby many more children altogether in spirit virgin, are born bon may be purchased to be made Christians, virgins both in body and in spirit. toan could be born from the womb, however better good, of which we are treating in our violate not the sacrament of wedlock. present discourse.

marriage.

are virgins dedicated unto God by pious con-tinence is not necessary for the sake of the by this one thing she guards modesty of is of any pront unto a future life. And, 1121 thought from the crowd, that she is seeking, they may not seem to have put forth this not an adulterer, but a husband, in the crowd, vain opinion from out the vanity of their was Therefore that virgin is with good reason set heart, they take the Apostle to witness, where before a married woman, who neither sets he saith, "But concerning virgins I have not whereas she seeks from out the multitude as having obtained mercy from God to be the love of one; nor, having now found him, faithful. Therefore I think that this is good orders herself for one, taking thought of the on account of the present necessity, because things of the world, "how to please her hiss it is good for a man so to be." Lo, say band;" but hath so loved "Him of fair beauty

slaves to make Christians, will she not provide above the sons of men," as that, because we for the giving birth to members of Christ in a could not, even as Mary, conceive Him in ac-

12. Let marriages possess their own good, fruitful, of a single person. But, if it be not that they beget sons, but that honestr, extreme folly to say this, let the faithful that lawfully, that modestly, that in a si or women that are married possess their own of fellowship they beget them, and educate good, of which we have treated, so far as them, after they have been begotten, with seemed fit, in another volume; and let them, cooperation, with wholesome teaching, and more highly honor, even as they are most earnest purpose; in that they keep the factor rightly used to do, in the sacred virgins, their of the couch one with another; in that they these, however, are others of human dunto. For not even herein ought such as are but virginal chastity and freedom throat married to compare themselves with the pious continence from all sexual intercourse deserts of the continent, in that of them vir- is the portion of Angels, and a practice, ', in gins are born; for this is not a good of mar- corruptible flesh, of perpetual incorrupt on range, but of nature: which was so ordered To this let all fruitfulness of the flesh yield, of God, as that of every sexual intercourse all chastity of married life; the one is not in whatever of the two sexes of human kind, (man's) power, the other is not in eternity; whether in due order and honest, or base and free choice hath not fruitfulness of the flesh, unlawful, there is born no female save a vir- heaven hath not chastity of married life. gin, yet is none born a sacred virgin; so it is Assuredly they will have something great bebrought to pass that a virgin is born even of youd others in that common immortality. formication, but a sacred virgin not even of who have something already not of the flesh in the flesh.

11. Not do we ourselves set forth this in 13 Whence they are marvellously yord of virgins, that they are virgins; but that they wisdom, who think that the good of this continence. For it is not at a venture that I kingdom of heaven, but for the sake of the may say, a marned woman seems to me hap- present world: in that, forsooth, marned pier than a virgin about to be married; for persons are strained different ways by cart is the one hath what the other as yet desires, cares more and more straitened, from which especially if she be not yet even the betrothed trouble virgins and continent persons are of any one. The one studies to please one, free, as though on this account only it were unto whom she hath been given; the other better not to be married, that the straits of many, in doubt unto whom she is to be given: this present time may be escaped, not that if herself forth for the multitude to love, command of the Lord, but I give connect.

good on account of the present necessity," salvation: "For star differeth from star in not on account of the future eternity. As brightness; so also the Resurrection of the though the Apostle would have regard for dead. It is," therefore, "good for a man so the present necessity, otherwise than as pro- to be." viding and consulting for the future; whereas 15. After that the same Apostle adds, and all his dealing calls not save unto life says, "Thou are bound to a wife, seek not

that we are to avoid, but yet such as is a set first, pertains unto command, against hundrance to somewhat of the good things to which it is not lawful to do. For it is not come; by which necessity the married life is lawful to put away a wife, save because of forced to have thought of the things of the formication, as the Lord Himself saith in the world, how to please, the husband the wife, Gospel. But that, which he added, "Thou or the wife the husband. Not that these sepa- art loosed from a wife, seek not a wife," is a rate from the kingdom of God, as there are sentence of counsel, not of command; theresins, which are restrained by command, not fore it is lawful to do, but it is better not to by counsel, on this account, because it is do. Lastly, he added straightway, "Both if matter of condemnation not to obey the Lord thou shalt have taken a wife, thou hast not largely possessed, if there were larger tormer saying of his, "Thou art bound to a and performed; he saith, "I give counsel, done, but was giving counsel, in order that as having obtained mercy from God that I there be done what is better: straightway he should be faithful." For neither ought I to added, "Both, if thou shalt have taken a wife, merits, but by the mercy of God, am faith- have been married, she sinneth not. ful. "I think therefore that this is good, by reason of the present necessity." I'ms, tribulation of the flesh, but I spare you: "" in God be less thought of than is enough for another to have tribulation of the flesh; the the obtaining that glory, which shall not be of

they, where the Apostic shows "that this is all, although they abide in eternal life and

loosening: thou art loosed from a wife, seek 14. It is, therefore, the present necessity not a wife." Of these two, that, which he when He commands: but that, which, within sinned; and, if a virgin shall have been marthe kingdom of God itself, might be more ried, she sinneth not." But, after that thoughts how they were to please God, will wife, seek not loosening," he added not, did assuredly be less, when as this very thing is he, "And if thou shalt have loosed, thou bast less thought of by necessity of marriage, not sinned?" For he had already said above, "But to these, who are in marriage, I command of the Lord." For whose mand, not I, but the Lord, that the wife desoever obeys not a command, is guilty and part not from her husband: but, if she shall liable for punishment. Wherefore, because have departed, that she remain unmarried, or it is not sin to marry a wife or to be married, be reconciled unto her own husband;" for it (but if it were a sin, it would be forbidden by may come to pass that she depart, not through a "Command,") on this account there is no any fault of her own, but of her husband. "Command" of the Lord concerning virgins. Then he saith, "And let not the man put But since, after we have shunned or had tor- away his wife," which, nevertheless, he set giveness of sins, we must approach eternal down of command of the Lord: nor did he life, wherein is a certain or more excellent then add, And, if he shall have put her away, glors, to be assigned not unto all who shall he sinneth not. For this is a command, not live for ever, but unto certain there; in order to obey which is sind not a counsel, which if to obtain which it is not enough to have been you shall be unwilling to use, you will obtain set free from sins, unless there be vowed less good, not do any ill. On this account, unto Him, Who setteth us free, something, after he had said, "Thou art loosed from a which it is no matter of fault not to have wife, seek not a wife;" because he was not givyowed, but matter of praise to have vowed ing command, in order that there be not evil grudge faithful counsel, who not by my own thou hast not sanned; and, if a virgin shall

saith he, on which I have not command of this manner exhorting unto virginity, and conthe Lord, but give counsel, that is concern- unual continence, so as some little to alarm ing virgins, I think to be good by reason of also from marriage, with all modesty, not as the present necessity. For I know what the from a matter evil and unlawfil, but as from necessity of the present time, unto which one burdensome and troublesome. For it is marriages serve, compels, that the things of one thing to incur dishonor of the flesh, and

to suffer, which for the most part men refuse necks are broken. not even for the most honorable duties. But 18. Wherefore I admonish both men as: wherein there is no service done unto Christ and holy virginity, that they so set their or temptation of Satan, they should fall into shalt have taken a wife, thou hast not small damnable sins. But whereas he says that he and, if a virgin shall have been married, saspares them, who he saith will have tribulation simueth not; " and a little after, " But she w. of the flesh, there suggests itself to me in the be more blessed, if she shall have continued so, drawn and driven to and fro by these feelings? And this we ought not to exaggerate, lest we spare not the very persons, who the Apostle thought were to be spared.

17. Only by this, which I have briefly set but I spare you," falsely charge marriage, as indirectly condemned by this sentence; as though he were unwilling to utter the conyou;" so that, forsooth, when he spares them, he spared not his own soul, as saying falsely, I "And, if thou shalt have taken a wife, thou hast not sinued; and if a virgin shall have been married, she sinneth not." And this, whoso believe or would have believed con- that there is prepared for her a palm of greater cerning holy Scripture, they, as it were, pre- glory, who feared not to be condemned, in pare for themselves a way for liberty of lying, or case she were married, but desired to receive whatever case they hold other sentiments than what sound doctrine demands. For if there shall be alleged any plain statement from the divine books, whereby to refute their errors, this they have at hand as a shield, whereby defending themselves as it were against the truth, they lay themselves bare to be wounded by the devil: to say that the author of the book did not speak the truth in this instance, at one time in order to spare the weak, at another in order to alarm despisers: just as a case shall come to hand, wherein to defend their own perverse opinion: and thus, whilst they had rather defend than amend their own opinions, leap it by anticipating suitors. they essay to break the authority of holy

one is matter of crime to do, the other of labor. Scripture, whereby alone, all proud and had

for the having of marriage, now at this time, women who follow after perpetual continent about to come through descent of firsh by the good before marriage, as that they judge as begetting of the family itself, to take upon marriage an evil: and that they understand one to bear that tribulation of the flesh, which that it was in no way of deceit, but of pair the Apostle foretells to such as shall be mar- truth that it was said by the Apostle, "When ried, would be extremely foolish, did not in- gives in marriage does well; and whoso gives continent persons fear, lest, through the not in marriage, does better; and, if the mean while no sounder interpretation, than according to my judgment." And, that the that he was unwilling to open, and unfold in judgment should not be thought human, he words, this self-same tribulation of the flesh, adds, "But I think I also have the Spirit of which he fore-announced to those who choose God." This is the doctrine of the Lord, this marriage, in suspicions of jealousy of married of the Apostles, this true, this sound, so to life, in the begetting and nurture of children, choose greater gifts, as that the lesser be not in fears and sorrows of childlessness. For condemned. The truth of God, in the Scripthow very few, after they have bound them- ure of God, is better than virginity of man selves with the bonds of marriage, are not in the mind or flesh of any. Let what is chaste be so loved, as that what is true be not demed. For what evil thought may they not have even concerning their own flesh, who believe that the tongue of the Apostle, in that very place, wherein he was commending virdown, the reader ought to be set on his guard gunty of body, was not virgin from corrupt on against those, who, in this that is written, of lying. In the first place, therefore, and "but such shall have tribulation of the flesh, chiefly, let such as choose the good of visginity, hold most firmly that the holy Scriptures have in nothing spoken lies; and, thus, that that also is true which is said, "And if demnation itself, when he saith, "But I spare thou shalt have taken a wife, thou hast not sinned; and, if a virgin shall have been married, she sinneth not." And let them not think that the so great good of virgin chastity is made less, if marriage shall not be an evil Yea rather, let her hence feel confident, rather, for defense of their own perverse opinion, in a more honorable crown, in that she was not married. Whose therefore shall be willing to abide without marriage, let them not flee from marriage as a pitfall of sin; but let them surmount it as a hill of the lesser good, in order that they may rest in the mountain of the greater, continence. It is on this condition, forsooth, that this hill is dwelt on; that one leave it not when he will. For, "a woman is bound, so long as her husband liveth. " However unto widowed continence one ascerds from it as from a step; but for the sake of virgin continence, one must either turn aside from it by not consenting to suitors, or overworks, the good and the better, the rewards then of hidden and untrue adultery, now of will be equal, on this account it was necessary true and open marriage, an accusation is to treat against those, who have so interpreted laid. Then one woman, upon what the to treat against those, who have so interpreted laid. Then one woman, upon what the that saying of the Apostle, "But I think that unjust elders said, now all husbands and this is good by reason of the present necessity," as to say that virginity is of use not in say, are accused. It was, forsooth, your order to the kingdom of heaven, but in order to condemnation, say they, that he was silent on, this present time: as though in that eternal when he said, "But I spare you." Who life, they, who had chosen this better part, would have nothing more than the rest of men. And in this discussion when we came to that saying of the same Apostle, "But such shall have tribulation of the flesh, but I spare you; " " we fell in with other disputants, who so far from making marriage equal to perpetual virginity, altogether condemned it. For whereas both are errors, either to equal marriage to holy virginity, or to condemn it: by fleeing from one another to excess, these two now a milder charge, to charge Susanna, not errors come into open collision, in that they have been unwilling to hold the mean of truth: whereby, both by sure reason and authority of holy Scriptures, we both discover that marriage is not a sin, and yet equal it not to the good either of virginal or even of widowed sure and plain that holy Scripture cannot lie? chastity. Some forsooth by aiming at virginity have thought marriage hateful even to do with holy virginity, or perpetual contias adultery: but others, by defending marriage, would have the excellence of perpetual continence to deserve nothing more than married chastity; as though either the good of above, that the glory of that greater good is Susanna be the lowering of Mary: or the greater good of Mary ought to be the con- it, the good of married life is surmounted, demnation of Susanna,

so said, unto such as are married or are about to marry, "But I spare you," as if he were blamed: if it were maintained on this account, unwilling to say what punishment is due to the because it was a crime to wed. In the next married in another life. Far be it that she, place, because it is not by human judgment, whom Daniel set free from temporal judg-but by authority of Divine Scripture, that men ment, be cast by Paul into hell! Far be it must be exhorted unto so excellent a gift, we that her husband's bed be unto her punish- must plead not in a common-place manner, ment before the judgment seat of Christ, keeping faith to which she chose, under false charge of adultery, to meet either danger, or have lied. For they discourage rather than death! To what effect that speech, "It is exhort holy virgins, who compel them to conbetter for me to fall into your hands, than to tinue so by passing sentence on marriage. sin in the sight of God:"3 if God had been For whence can they feel sure that that is about, not to set her free because she kept true, which is written, "And he, who gives married chastity, but to condemn her because her not in marriage, does better: "s if they she had married? And now so often as married chastity is by truth of holy Scripture above, "Both he, who gives his virgin, does justified against such as bring calumnies and well?" But, if they shall without all doubt charges against marriage, so often is Susanna have believed Scripture speaking of the good by the Holy Spirit defended against false witnesses, so often is she set free from a false

19. But lest any should think that of two against one married woman, now against all; wives, upon what the Apostle would not (saith) this? Surely he, who had said above; "And, if thou shalt have taken a wife, thou hast not sinned; and, if a virgin shall have been married, she sinneth not." 4 Why, therefore, wherein he hath been silent through modesty, suspect ye a charge against marriage; and wherein he hath spoken openly, recognize ye not a defense of marriage? What, doth he condemn by his silence them whom he acquitted by his words? Is it not with marriage, but with adultery itself, than to charge the doctrine of the Apostle with falsehood? What in so great peril could we do, were it not as sure and plain that chaste marriage ought not to be condemned, as it is

21. Here some one will say, What has this nence, the setting forth of which was undertaken in this discourse? To whom I make answer in the first place, what I mentioned greater from the fact that, in order to obtain not the sin of marriage shunned. Otherwise 20. Far be it, therefore, that the Apostle it would be enough for perpetual continence, not to be specially praised, but only not to be or merely by the way, that divine Scripture itself seem not to any one in any matter to think that false, which yet is written close of marriage, confirmed by the same most true authority of the divine oracle, they will hasten charge, and with much greater ado. For then beyond unto their own better part with glowing and confident eagerness. Wherefore we careful about the things of the world, how a have already spoken enough for the business please her husband." Certainly he same which we have taken in hand, and, so far as we not, both thought of the things of a same could, have shown, that neither that saying without care in this world, to pass her use of the Apostle, "But I think that this is good without weightier troubles; nor doth he say by reason of the present necessity," It is so to that a woman unmarried and a virgin is de-be understood, as though in this life holy vided, that is, distinguished, and separated virgins are better than faithful women mar-from her who is married, for this end, that ried, but are equal in the kingdom of heaven, the unmarried woman be without care in this and in a future life; nor that other, where life, in order to avoid temporal troules, he saith of such as wed, "But such shall have which the married woman is not free from tribulation of the flesh, but I spare you;" but, "She hath thought," saith he, " of the is to be so understood, as though he chose things of the Lord, how to please the Lord, rather to be silent on, than to speak of, the and is careful about the things of the Lord, sin and condemnation of marriage. Forsooth to be holy both in body and spirit." Unless two errors, contrary the one to the other, to such a degree, perchance, each be foolisting have, through not understanding them, taken contentious, as to essay to assert, that it is hold of each one of these two sentences. For not on account of the kingdom of heaven, but that concerning the present necessity they on account of this present world, that we interpret in their own favor, who contend to wish to "please the Lord," or that it is on equal such as wed to such as wed not: but account of this present life, not on account this, where it is said, "But I spare you," of life eternal, that they are "holy both o they who presume to condemn such as wed, body and spirit." To believe this, what ese But we, according to the faith and sound is it, than to be more miserable than all men' doctrine of holy Scriptures, both say that For so the Apostle saith, "If in this life on 7 marriage is no sin, and yet set its good not we are hoping in Christ, we are more misersonly below virginal, but also below widowed ble than all men." What? is he who breaks continence; and say that the present neces- his bread to the hungry, if he do it only oc sity of married persons is an hindrance to account of this life, a fool; and shall be be their desert, not indeed unto life eternal, but prudent, who chastens his own body even unto an excellent glory and honor, which is unto continence, whereby he hath no interreserved for perpetual continence: and that course even in marriage, if it shall profit him at this time marriage is not expedient save (nought in the kingdom of heaven) for such as contain not; and that on the 23. Lastly, let us hear the Lord Himself tribulation of the flesh, which cometh from delivering most plain judgment on this mat-

measure of our memory we shall be able to who were so born, but there are others was remember, let it more clearly appear, that, were made by men: and there are cunuchs, not on account of the present life of this who made themselves cunuchs for the sake world, but on account of that future life of the kingdom of heaven; whose can receive, which is promised in the kingdom of heaven, let him receive." What could be said more we are to choose perpetual continence. But true, what more clear? Christ saith, the who but must observe this in that which the Truth saith, the Power and Wisdom of God same Apostle says a little after, "Whoso is saith, that they, who of pious purpose have without a wife has thought of the things of contained from marrying a wife, make themthe Lord, how to please the Lord: but whose selves cunuchs for the sake of the kingdom is joined in marriage has thought of the of heaven; and against this, human vanty things of the world, how to please his wife, with impious rashness contends, that they, And a woman unmarried and a virgin is divi- who do so, shun only the present necessity ded; she that is unmarried is careful about of the troubles of married life, but in the the things of the Lord, to be holy both in kingdom of heaven have no more than others. body and spirit: but she that is married is

the affection of the flesh, without which mar- ter. For, upon His speaking after a divine riages of incontinent persons cannot be, the and fearful manner concerning husband and Apostle neither wished to be silent, as fore- wife not separating, save on account of forewarning what was true, nor to unfold more cation, His disciples said to Him, "If the fully, as sparing man's weakness." case he such with a wife, it is not good to 22. And now by plainest witnesses of divine marry. To whom He saith, Not all re-Scriptures, such as according to the small ceive this saying. For there are cumuchs 24. But concerning what enduces speakets

God by the prophet Issiah, unto whom He heaven itself pertains unto this temporal life, saith that He will give in His house and in His wall a place by name, much better than of sons and daughters,' save concerning these, who make themselves eunuchs for the sake of the kingdom of heaven? For for these, whose bodily organ is without strength, so that they cannot beget, (such as are the eunuchs of rich men and of kings,) it is surely enough, when gathered together for a future and eternal life. they become Christians, and keep the commands of God, yet have this purpose, that, if the present, and of a future life, yet in all its they could, they would have wives, to be good works it looks not to "the things that made equal to the rest of the faithful in the are seen, but to what are not seen. For house of God, who are married, who bring what are seen are temporal; but what are not up in the fear of God a family which they have lawfully and chastely gotten, teaching their sons to set their hope on God; but not to receive a better place than of sons and daughters. For it is not of virtue of the soul, but of necessity of the flesh, that they marry not wives. Let who will contend that the Prophet foretold this of those eunuchs who have suffered mutilation of body; that even also helps the cause which we have undertaken. For God hath not preferred these than of sons and daughters;" s lest any too ennuchs to such as have no place in His house, but assuredly to those who keep the temporal to be hoped for in these words, desert of married life in begetting sons. For, when He saith, "I will give unto them a place much better;" He shows that one is also given unto the married, but much inferior. Therefore, to allow that in the house of God there will be the eunucha after the flesh spoken of above, who were not in the People of Israel: because we see that these also themselves, whereas they become not Jews, yet become Christians; and that the Prophet spake not of them, who through purpose of continence seeking not marriage, make themselves eunuchs for the sake of the persons keep from all sexual intercourse, and kingdom of heaven: is any one so madly opposed to the truth as to believe that eunuchs made so in the flesh have a better place than married persons in the house of God, and to contend that persons being of pious purpose continent, chastening the body even unto contempt of marriage, making themselves eunuchs, not in the body, but in the very root of concupiscence, practising an heavenly and angelic life in an earthly mortal state, are on a level with the deserts of the married; life, not for a future? What else remains for these, save to assert that the kingdom of

wherein we now are? For why should not blind presumption advance even to this madness? And what more full of phrensy than this assertion? For, although at times the Church, even that which is at this time, is called the kingdom of heaven; certainly it is so called for this end, because it is being Although, therefore, it have the promise of seen, are eternal.".

25. Nor indeed hath the Holy Spirit failed to speak what should be of open and unshaken avail against these men, most shamelessly and madly obstinate, and should repel their assault, as of wild beasts, from His sheep-fold, by defences that may not be stormed. For, after He had said concerning eunuchs, "I will give unto them in My house and in My wall a named place, much better carnal should think that there was any thing straightway He added, "An eternal name I will give unto them, nor shall it ever fail:" as though He should say, Why dost thou draw back, impious blindness? Why dost thou draw back? Why dost thou pour the clouds of thy perverseness over the clear (sky) of truth? Why in so great light of Scriptures dost thou seek after darkness from out which to lay snares? Why dost thou promise temporal advantage only to holy persons exercising continence? ** An eternal name I will give unto them:" why, where also in the very fact that they abstain from these, have thought of the things of the Lord, how to please the Lord, do you essay to refer them unto earthly advantage? "An eternal name I will give unto them." Why contend you that the kingdom of heaven, for the sake of which holy eunuchs have made themselves eunuchs, is to be understood in this life only? "An eternal name I will give unto them." And if haply in this place you endeavor to take the word itself eternal in the sense of and, being a Christian, to gainsay Christ lasting for a long time, I add, I heap up, I when He praises those who have made them-tread in, "nor shall it ever fail." What more selves ennuchs, not for the sake of this world, seek you? What more say you? This eterbut for the sake of the kingdom of heaven, nal name, whatever it be, unto the eunuchs affirming that this is of use for the present of God, which assuredly signifies a certain peculiar and excellent glory, shall not be in common with many, although set in the same

given, from the rest.

all alike when the work of the vineyard is of God above wonders of heaven. the Saints. with greater brightness than another,

and girls, males and females, unmarried men virgins, in whom It hath been already brought and women; go on and persevere unto the to pass that they be not virgins. end. Praise more sweetly the Lord, Whom ye think on more richly: hope more happily in Him, Whom ye serve more instantly: love more whithersoever He shall have gone, but so far ardentiv Him, whom we please more attentive- as ever they shall have been able. But they ly. With loins girded, and lamps burning, wait are able every where, save when He walks in for the Lord, when He cometh from the marriage. Ye shall bring unto the marriage of poor in spirit;" imitate Him, Who, "whereas the Lamb a new song, which ye shall sing "He was rich, was made poor for your sakes." on your harps. Not surely such as the "Blessed are the meek;" imitate Him, Who whole earth singeth, unto which it is said, said, "Learn of Me, for I am meek and lowly "Sing unto the Lord a new song; sing unto the

kingdom, and in the same house. For on Lord, the whole earth "7; but such as no one this account also, perhaps, it is called a name, shall be able to utter but you. For the that it distinguishes those, to whom it is there saw you in the Apocalypse a certaone beloved above others by the Lamb, who 26. What then, say they, is the meaning had been wont to lie on His breast, and who of that penny, which is given in payment to used to drink in, and burst? forth, the World ended? whether it he to those who have you twelve times twelve thousand of hold labored from the first hour, or to those who harpers, of undefiled virginity in body, of have labored one hour?' What assuredly doth inviolate truth in heart; and he wrote of you it signify, but something, which all shall have that ye follow the Lamb whithersoever Rein common, such as is life eternal itself, the shall go. Where think we that This Lamb kingdom of heaven itself, where shall be all, gooth, where no one either dares or is able to whom God hath predestinated, called, justifoliow save you? Where think we that He hed, glorified? "For it behoveth that this goeth? Into what glades and meadows? corruptible put on incorruption, and this more Where, I think, the grass are joys; not via tal put on immortality." This is that penny, joys of this world, lying madnesses; nor jors wages for all. Yet "star differeth from star such as shall be in the kingdom of God itself. in glory; so also the resurrection of the for the rest that are not virgins; but district dead." These are the different merits of from the portion of joys of all the rest. Joyof For, if by that penny the heaven the virgins of Christ, of Christ, in Christ, with were signified, have not all the stars in common Christ, after Christ, through Christ, for Christ, to be in the heaven? And yet, "There is one The joys peculiar to the virgins of Christ, are glory of the sun, another glory of the moon, not the same as of such as are not virgins, alanother of the stars." If that penny were though of Christ. For there are to different taken for health of body, have not all the persons different joys, but to none such to members, when we are well, health in com- (enter) into these, follow the Lamb, because mon; and, should this health continue even the Flesh of the Lamb also is assuredly rirunto death, is it not in all alike and equally? gin. For this He retained in Himself wice And yet, "God hath set the members, each grown up, which He took not away from Hs one of them, in the body, as He would;" that Mother by His conception and birth. Folneither the whole be an eye, nor the whole low Him, as ye deserve," in virginity of heart hearing, nor the whole smelling; and, what- and flesh, wheresoever He shall have gone ever else there is, it hath its own property. For what is it to follow, but to imitate? Beathough it have health equally with all, cause "Christ hath suffered for us," "leaving Thus because life eternal itself shall be alike us an example, as saith the Apostle Peter, to all, an equal penny was assigned to all; "that we should follow His steps." Him but, because in that life eternal itself the each one follows in that, wherein be imitates lights of merits shall shine with a distinction, Him: not so far forth as He is the only Son there are "many mansions" in the house of of God, by Whom all things were made; but the Father: and, by this means, in the penny so far forth as, the Son of Man, He set forth not unlike, one lives not longer than another; in Himself, what behoved for us to imitate, but in the many mansions, one is honored. And many things in Him are set forth for all to imitate: but virginity of the flesh not for all: 27. Therefore go on, Saints of God, boys for they have not what to do in order to be

28. Therefore let the rest of the faithful,

^{1 |} For 2v 45, 42. 5 John att a

imutate Him, Who "wept over" Jerusalem.' when God shall be all in all. And they, who Blessed are they, who hunger and thirst after shall have less, shall not turn away in dislike righteousness: "imitate Him. Who said, from you: for, where there is no envying, difference is to do the will of Him Who sent ference exists with concord. Take to you," Me." "Blessed are the merciful;" imitate then, have trust, be strong, continue, ye who Him, Who came to the help of him who was yow and pay unto the Lord your God yows brounded by robbers, and who lay in the way of perpetual continence, not for the sake of bailf-dead and despaired of.4 "Blessed are this present world, but for the sake of the the pure in heart;" imitate Him, "Who did kingdom of Heaven, no sin, neither was guile found in His mouth." 30. Ye also who Blessed are the peace-makers;" imitate vow, who are able to receive it, receive it." Him, Who said on benalf of His persecutors, Run with perseverance, that ye may obtain." Father, forgive them, for they know not Take ye each his sacrifices, and enter ye into what they do "" Blessed are they, who suffer the courts " of the Lord, not of necess ty, havpersecution for righteousness sake;" imitate Him, Who "suffered for you, leaving you an example, that ye follow His steps." have shalt not commit adultery. Thou shalt not kill," sean it so be said, Thou shalt These things, whose imitate, in these they follow the Lamb. But surely even married latter are offered. If the latter are done, persons may go in those steps, although not they are praised; unless the former are done,

yet walking in the same paths.

goad, how shall they go after Him, who have on His return He will repay you." Think of lost what there is no way for them to re-cover? Do ye, therefore, do ye go after named, much better than of sons and of Him, His virgins; do ye thither also go after daughters." Think of "an eternal name" Him, in that on this one account wintherso-there. " Who unfolds of what kind that ever He shall have gone, ye follow Him: for name shall be? Yet, whatever it shall be, it unto any other gift whatsoever of holiness, shall be eternal. By believing and hoping whereby to follow Him, we can exhort married and loving this, ye have been able, not to persons, save this which they have lost be-yond power of recovery. Do ye, therefore, fol-low Him, by holding with perseverance what ye

31. Whence the greatness of this service. follow Him, where you can. Almighty is the daughter in her train; forsooth pride straight-Lamb, of Whom we speak. He both will go

of heart."; "Blessed are they that mourn;" before you, and will not depart from them,

30. Ye also who have not yet made this not wed. The former are demanded, the setting their foot perfectly in the same print, they are condemned. In the former the Lord commands us what is due; but in the 29. But, lo. That Lamb goeth by a Virgin Litter, if ye shall have spent any thing more,

have rowed with ardor. Go when ye can, unto the undertaking of which we have acthat the good of virginity perish not from cording to our strength exhorted, the more you, unto which ye can do nothing, in order excellent and divine it is, the more doth it that it may return. The rest of the multi- warn our anxiety, to say something not only tude of the faithful will see you, which cannot concerning most glorious chastity, but also unto this follow the Lamb; it will see you, concerning safest humility. When then it will not envy you; and by rejoicing together such as make profession of perpetual chaswith you, what it hath not in itself, it will tity, comparing themselves with married perhave in you. For that new song also, which sons, shall have discovered, that, according is your own, it will not be able to utter; but to the Scriptures, the others are below both it will not be unable to hear, and to be de- in work and wages, both in yow and reward, lighted with your so excellent good: but ye, let what is written straightway come into their who shall both utter and hear, in that what mind, "By how much taou art great, by so ye shall say, this ye shall hear of yourselves, much humble thyself in all things; and thou will exult with greater happiness, and reign shalt find favor before.God." The measure with greater joy. But they will have no sor- of humility for each hath been given from fow on account of your greater joy, to whom the measure of his greatness itself: unto this shall be wanting. Forsouth That Lamb, which pride is full of danger, which layeth Whom ye shall follow whithersoever He shall the greater wait against persons the greater have gone, will not desert those who cannot they be. On this followeth envying, as a

⁶ Matt as 29: 6 Luke 2: 30:35 7 a Ferre ii. 41

O t Cor av al.

13 t let av .

14 t let av .

15 t let av .

16 t let av .

17 t let av .

18 t let av .

19 t let av .

10 t let av .

11 t let av .

12 t let av .

13 t let av .

14 t let av .

15 t let av .

16 t let av .

17 t let av .

18 t let av .

19 t let av .

19 t let av .

10 t

^{10 1} Processmeter. 12 Matt 202, 12 13 Ps. 201 2 14 5 Cor 10 1 32 10 11 Supercongresser else 10 1 Supercongresser else 1 Supercongresser e

out such a daughter and companion. By called a dog, and had made answer that the which two evils, that is, pride and envying, is bread of the sons was not to be cast to her the devil (a devil). Therefore it is against And this she taking with humility had sad pride, the mother of envying, that the whole "Even so, Lord; for the dogs also eat of the Christian discipline enietly wars. For this crumbs which fall from their masters' talk teaches bumilay, whereby both to gain and And thus what by continual crying she of to keep charity; of warch after that it had tained not, by humble confession she earned? been said, "Charity envieth not;" as though Hence also those two are set forth praying a we were asking the reason, how it comes to the l'emple, the one a Pharisce, and the other on this account it hath not envying, in that and the confession of sins is set before the neither bath it pride. Therefore the Teacher reckoning up of merits. And assuredly to of humility, Christ, first "emptied Himself, Pharisee was rendering thanks unto God to taking the form of a servant, made in the reason of those things wherein he was great likeness of men, and found in fashion as a self-satisfied. "I render trianks to Tree, man, He humbled Himself, made obedient saith he, "that I am not even as the rest of even unto death, even the death of the men, unjust, extortioners, adulterers, ever Cross." But His teaching itself, how care as also this publican. I fast twice in the fully it suggests humility, and how earnest week, I give tithes of all things whatsoever I and instant it is in commanding this, who can possess. But the Publican was standing it a easily unfold, and bring together all witnesses off, not during to lift up his eyes to Heave, for proof of this matter? This let him essay but beating his breast, saying, God be mere to do, or do, whosoever shall wish to write a ful unto me a sinner." But there follows to separate treatise on humility; but of this divine judgment, "Verily I say unto via, present work the end proposed is different, and the Publican went down from the Tental

Christ concerning humility, such as perhaps that each one both shun real evils, and revex count chiefly praised, and said that He had specially when confessing their sins in prayer, am not worthy that thou shouldest enter under that, when His disciples were questioning my roof," Whence also Matthew for no among taemselves, who of them should be came not unto Him himself, but sent his shall not enter into the Kingdom of Heaven? friends.) save that by his most faithful Did He not chiefly commend humility, and humility he himself came unto Him more set in it the desert of greatness? Or when than they whom he sent. Whence also is unto the sons of Zebedee desiring to be at and nath respect unto things that are lowly: as that they should rather think of having to but what are very high He noteth afar off;" 5 drink the Cup of His Passion, wherein He assuredly as not coming unto Him. Whence humbled Himself even unto death, even the also He saith to that woman of Canaan, "O death of the Cross," than with proud desire woman, great is thy faith; be it done unto demand to be preferred to the rest; wast

way giveth birth to her, nor is she ever with- thee as thou wilt;" whom above He has pass that it envieth not, he straightway added, a Publican, for the sake of those who seem to "is not puffed up;" as though he should say, themselves just and despise the rest of men, it hath been undertaken on a matter so great, justified more than that Pharisee." Then as that it hath chiefly to guard against pride, the cause is shown, why this is just; "Forus-32. Wherefore a few witnesses, which the much as he who exalteth himself shall be Lord deigns to suggest to my mind, I pro-humbled, and whose humbleth himself shall cond to mention, from out the teaching of be exalted." Therefore it may come to pass, may be enough for my purpose. His discourse, the first which He delivered to His for these unto "the Father of lights, from disciples at greater length, began from this. Whom cometh down every best gift, and "Blessed are the poor in spirit, for theirs is every perfect gift," and yet be rejected by the Kingdom of Heaven." And these without all controversy we take to be humble, pride, even in his thought alone, which is The faith of that Centurion He on this ac- before God, he insult other sinners, and not found in Israel so great faith, because he unto whom is due not upbraiding with arrobelieved with so great humility as to say, "I gance, but pity without despair. What is it other reason said that he "came" unto Jesus, greater, He set a little child before their eyes, (whereas Luke most plainly signifies that he saying, "Unless ye shall be as this child, we that of the Prophet, "The Lord is very high, His side in lofty seats He so made answer,"

^{*} f Cor xm. 4 [See R V] * Phd. a. 7, 8. [See R. V]

* Matt vid 5-10, Luke vid 6, 7

* Phd. a. 7, 8. [See R. V]

⁰ Matt zv. 22-28. * Prowerest 9 James 1: 27. ** 10 Matt zvin: 2-3.

[&]quot;Loke we meter

did He show, save, that He would be a be- fore, who wish to marry, and do not marry stower of exaltation upon them, who should on this account, because they cannot with first follow Him as a teacher of humility? impunity, who would do better to marry than And now, in that, when about to go forth to be burned, that is, than to be laid waste in unto His Passion, He washed the feet of His their very conscience by the hidden flame of disciples, and most openly taught them to do lust, who repent of their profession, and who for their fellow-disciples and fellow-servants feel their confession irksome; unless they corthis, which He their Lord and Master had rect and set right their heart, and by the fear done for them; how greatly did He commend of God again overcome their lust, must be humility?' And in order to commend this accounted among the dead; whether they He chose also that time, wherein they were pass their time in delights, whence the Aposlooking on Him, as immediately about to die, the says, "But she who passes her time in dewith great longing; assuredly about to retain lights, living, is dead;" or whether in labors in their memory this especially, which their and fastings, which are useless where there is Master. Whom they were to imitate, had no correction of the heart, and serve rather pointed out to them as the last thing. But for display than amendment. I do not, for He did this at that time, which surely He my part, impose on such a great regard for could have done on other days also before, humility, in whom pride itself is confounded, wherein He had been conversant with them; and bloodstained by wound of conscience, at which time if it were done, this same would Nor on such as are drunken, or covetous, or indeed be delivered, but certainly would not who are lying in any other kind whatever of be so received.

guard humility, forasmuch as it is from Christ through perverse manners are at variance with that they are called Christians, Whose Gospel their own name, do I impose this great anxiety no one considers with care, but that he dis- about pious humility: unless haply in these covers. Him to be a Teacher of humility; evils they shall dare even to make a display specially is it becoming that they be followers of themselves, unto whom it is not enough, and keepers of this virtue, who excel the rest that the punishments of these are deferred. of men in any great good, in order that they Nor am I treating of these, in whom there is may have a great care of that, which I set a certain aim of pleasing, either by more eledown in the beginning, "By how much thou gant dress than the necessity of so great pro-art great, by so much humble thyself in all fession demands, or by remarkable manner things, and thou shalt find grace before God." of binding the head, whether by bosses of Wherefore, because perpetual Continence and hair swelling forth, or by coverings so yieldspecially virginity, is a great good in the ing, that the fine net-work below appears: Saints of God, they must with all watchful- unto these we must give precepts, not as

married women, curious and prating, and continence, and who is free from these, says that this fault comes of idleness. "But and all such faults and spots of conduct; at the same time," saith ne, "being idle they for this one I fear pride, for this so great learn to go about to houses: but not only good I am in alarm from the swelling of idle, but curious also and prating, speaking arrogance. The more there is in any one what they ought not." Of these he had on account of which to be self-pleased, the said above, "But younger widows avoid; for more I fear, lest, by pleasing self, he please when they have past their time in delights, not Him. Who "resisteth the proud, but unto they wish to wed in Christ; having condemna- the humble giveth grace."5 tion, in that they have made void their first faith:" that is, have not continued in that, Christ Himself, the chief instruction and which they had vowed at the first. And yet pattern of virginal purity. What further he saith not, they marry, but "they wish to precept then concerning humility shall I give marry." For many of them are recalled from marrying, not by love of a noble purpose, but by fear of open shame, which also of heart?" when He had made mention itself comes of pride, whereby persons fear to above of His greatness, and, wishing to show displease men more than God. These, there- this very thing, how great He was, and how

damnable disease, at the same time that they 33 Whereas, then, all Christians have to have profession of bodily continence, and ness beware, that it be not corrupted with yet concerning numility, but concerning pride. chastity itself, or virgin modesty. Give 34. Paul the Apostle censures evil un me one who makes profession of perpetual

35. Certainly we are to contemplate in

¹ John von 2-12 33 Tim. v. 12, 13, 13, [See R 1]

meek and lowly of heart." He, He, unto they are converted unto Thee, easily grow Whom the Father hath delivered all things, meek, and are humbled before Thee, mindand Whom no one knoweth but the Father, ful of their own most unrighteous life, and of and Who alone, (and he, unto whom He shall Thy most indulgent mercy, in that, "wave Father, saith not, "Learn of Me" to make more."9 the world, or to raise the dead, but, "in that 37. But regard the troops of virgins, Fit I am meek and lowly of heart." O saving boys and girst this kind hath been trained opened for me, as in an assembly of the was a blasphemer, and persecutor, and in human race, crying out and saying, "Come jurious, but I obtained mercy, in that I did a unto Me, and learn of Me," What, I bestem ignorant, in unbelief." Yea more, seech Thee, through Whom all things were that, which Thou commandeds not, but only made among all things, O Son of Man; to saying, "Whoso can receive, let him relearn what of Thee, come we to Thee? "For ceive;" they have seized, they have vowed, that I am meek," sonth He, "and lowly of and, for the sake of the kingdom of heave, heart." Is it to this that all the treasures of not for that Thou threatenedst, but for that of heart?" Is it so great a thing to be little, heart." Let these, by how much they are that it could not at all be learned unless it great, by so much humble themselves in a were brought to pass by Thee, Who art so things, that they may find grace before Thee, great? So indeed it is For by no other They are just: but they are not, are they way is there found out rest for the soul, save such as Thou, justifying the ungodly? They when the unquiet swelling hath been dis- are chaste: but them in sins their motters persed, whereby it was great unto itself, when nurtured in their wombs." They are roly, it was not sound unto Thee.

come to Thee, and let their learn of Thee to They are wholly chaste both in spirit and in be meek and lowly, who seek Thy Mercy and Truth, by living unto Thee, unto Thee, not unto themselves. Let him hear this, laboring and laden, who is weighed down by his Thyself, The Lamb of God Who takest away burthen, so as not to dare to lift up his eyes the sins of the world," in that Thou are to heaven, that sinner beating his breast, and drawing near from afar.3 Let him hear, the centurion, not worthy that Thou shouldest

little He had been made for our sakes, saith, enter under his roof, Let him hear, 72 "I confess to Thee, O Father, Lord of cneus, chief of publicans, restoring fourth-heaven and earth, in that Thou hast hidden the gains of damnable sins." Let her heaven these things from the wise and prudent, and the woman in the city a sinner, by so much t hast revealed them unto little children. Even more full of tears at Thy feet, the more a co so, O Father, in that so it hath been pleasing sue had been from Thy steps," Let ther before Thee. All things have been delivered hear, the harlots and publicans, who enter unto Me of My Fatner: and no one knoweth into the kingdom of heaven before the Scales the Son, save the Father; and no one know- and Phansees, Let them hear, every kine eth the Father, save the Son, and he to whom of such ones, feastings with whom were case the Son shall have willed to reveal Him, in Thy teeth as a charge, forsooth, as though Come unto Me, all ye who labor and are bur- by whole persons who sought not a physician, dened, and I will refresh you. Take My whereas Thou camest not to call the righterms. yoke upon you, and learn of Me, in that I am but sinners to repentance. All these, were have willed to reveal Ham), knoweth the sm hath abounded, grace hath abounded

37. But regard the troops of virgins, but teaching? O Teacher and Lord of mortals, up in Tay Church; there for Thee it has unto whom death was pledged and passed on been budding from its mother's breasts; for in the cup of pride, He would not teach what Thy Name it hath loosed its tongue to special Himself was not, He would not bid what Thy Name, as through the milk of its in-Himself did not. I see Thee, O good Jesu, fancy, it hath had poured in and hath suckel with the eyes of faith, which Thou hast no one of this number can say, " I, who before made, O Son of God, and the Same Who was didst set forth, for such as would, to seize. wisdom and knowledge hidden in Thee' are Thou exhortedst, they have made themselves brought, that we learn this of Thee as a cunuchs." To these cry out, let these hear great thing, that Thou art "meek and lowly of thee, in that Thou art "meek and lowly of but Thou art also Holy of Holies. They are 36. Let them hear Thee, and let them virgins, but they are not also born of virgins. flesh; but they are not the Word made flesh " And yet let them learn, not from those unto "meek and lowly of heart."

[•] Matt wil 8. • Matt ant, 3t. • Rap v ac. • Ps. is 5.

⁵ Loke xii 2-8. 6 Loke vii. 37, 38. 7 Matt ix. 11-23. (Seek V.). 10. 3 Long ii. 12. 13 Mat. 10-2 ii. 24 John ii. 14. 14 John ii. 15.

^{*} Matt. 21, 23-29. # Col. 11. 3. 3 Luke sent 13

appetite even so far as to allowed marriage, birth to the spirit of salvation," "Fear," fore the proud: I send thee not to these: for proud. For by loving you fear, lest you they, who have been set free from the gulf of grievously offend One Who is loved and uncleanness, are unworthy that undefiled virloves. For what more grievous offense, than gunty be sent to them to take pattern from that by pride thou displease Him, Who for thy at any rate, not unrighteousness, but charity, you love not, fear lest you perish; if you love, made humble; "Charity, waich rivalleth not, fear lest you displease. That fear charity of all sins, washed the feet of His own dash-other. They are different sayings, "Whither ples." I know the dignity of thy virginity; shall I go away from Thy Spirit, and from I propose not to thee to imitate the Publican Thy face whither shall I flee?" and, "One humbly accusing his own faults; but I fear thing I have sought of the Lord, this I will little.

virgin, thus altogether keeping in thy heart companies fear which hath torment, which that thou hast been born again, keeping in -

38. I send thee not, soul that art religiously thy flesh that thou hast been born, thou yet chaste, that hast not given the reins to fleshiy conceive of the fear of the Lord, and give that hast not indulged thy body about to dedeed, "there is not in charity, but perfect part even to the begetting one to succeed charity," as it is written, "casteth out thee, that hast sustained aloft thy earthly fear: "" but fear of men, not of God, fear members, affoat to accoustom them to heaven; of temporal evils, not of the Divine Judgment I send thee not, in order that thou mayest at the last. "Be not thou high-minded, but learn humility, unto publicans and sinners, fear." Love thou the goodness of God; fear who yet enter into the kingdom of heaven be- thou His severity; neither suffers thee to be I send thee unto the King of Heaven, unto sake hath been displeasing to the proud? Him, by Whom men were created, and Who And where ought there to be more that was created among men for the sake of men; "chaste fear abiding for ever and ever," than unto Him, Who is fair of beauty above the in thee, who hast no taought of the things of sons of men, and despised by the sons of this world, how to please a wedded partner; men on behalf of the sons of men: unto but of the things of the Lord, how to please Him, Who, ruling the immortal angels, dis- the Lord?" That other fear is not in charity, claimed not to do service unto mortals. Him, but this chaste fear quitteth not charity. If is not puffed up, seeketh not her own; " for easteth out, with this it runneth within. The asmuch as "Christ also pleased not Himself, Apostle Paul also says, " For we have not but, as it is written of Him, The reproacaes received the spirit of bondage again to fear; of such as reproached Thee have fallen upon but we have received the spirit of adoption of Me. Go then, come unto Him, and learn, sons, wherein we cry, Abba, Father. 1 in that He is "meek and lowly of heart." believe that he speaks of that fear, which had Thou shalt not go unto him, who dared not been given in the Old Testament, lest the by reason of the burden of unrighteousness temporal goods should be lost, which God to lift up his eyes to heaven, but unto Him, had promised unto those not yet sons under Who by the weight of charity came down grace, but as yet slaves under the law. There from heaven. Thou shalt not go unto her, is also the fear of eternal fire, to serve God who watered with tears the feet of her Lord, in order to avoid which is assuredly not yet seeking forgiveness of heavy sins; but thou of perfect charity. For the desire of the reshalt go unto Him, Who, granting forgiveness ward is one thing, the fear of punishment anfor the Phansee proudly boasting of his own seek after; that I may dwell in the house of ments 4 I say not, Be thou such as she, the Lord through all the days of my life, that of whom it was said, "There are forgiven I may consider the delight of the Lord, that unto her many sins, in that she hath loved I be protected in His temple:" 3 and, "Turn much;" but I fear lest, as thinking that not away Thy face from me:" and, "My thou hast little forgiven to thee, thou love soul longeth and fainteth unto the courts of the Lord." Those sayings let him have had, 39. I fear, I say, greatly for thee, lest, who dared not to lift up his eyes to heaven; when thou boastest that thou wilt follow the and she who was watering with tears His feet, Lamb wheresoever He shall have gone, thou in order to obtain pardon for her grievous be unable by reason of swelling pride to fol- sins; but these do thou have, who art careful low Him through strait ways. It is good for about the things of the Lord, to be holy both thee, O virgin soul, that thus, as thou art a in body and spirit. With those sayings there

Produce 4 John vool 1 luke 20 78, 47

^{4 1} Cor ani 4, 3, 2 John ans, 5

^{*} Royn av 3.

joice unto Him with trembling."5

persuade hely virgins to humility?

perfect charity easteth forth; but with these may be increased, whereby to repress pride. sayings there companies chaste fear of the which God so hates, as that against this one Lord, that abideth for ever and ever. And thing The Highest humbled Himself? Us to both kinds it must be said, "Be not thou less haply, in truth, thou shalt therefore fear high-minded, but fear;"1 that man neither of less, and be more puffed up, so as to love defense of his sins, nor of presumption of little Him, Who hath loved thee so much, as righteousness set himself up. For Paul also to give up Himself for thee," because He himself, who saith, "For ye have not re-hath forgiven thee little, living, forsooth from ceived the spirit of bondage again to fear;" childhood, religiously, piously, with passyet, fear being a companion of charity, saith, chastity, with inviolate virginity. As though With fear and much trembling was I to- in truth you ought not to love with much wards you:" and that saying, which I have greater glow of affection Him, Who, whatsomentioned, that the engraited wild olive tree ever things. He hath forgiven unto sinners be not proud against the broken branches of upon their being turned to Him, suffered you the olive tree, himself made use of, saying, not to fall into them. Or indeed that Phan"Be not thou high-minded, but fear;" himself see," who therefore loved little, because be
admonishing all the members of Christ in thought that little was forgiven him, was it general, saith, "With fear and trembling for any other reason that he was blinded by work out your own salvation; for it is God this error, than because being ignorant of the Who worketh in you both to will and to do, ac- righteousness of God, and seeking to estabcording to His good pleasure;" that it seem lish his own, he had not been made subject not to pertain unto the Old Testament what unto the righteousness of God?" But you, an is written, "Serve the Lord in fear, and re-relect race, and among the elect more elect, virgin choirs that follow the Lamb, even you 40. And what members of the holy body, "by grace have been saved through fait . which is the Church, ought more to take and this not of yourselves, but it is the git care, that upon them the holy Spirit may rest, of God: not of works, lest haply any be than such as profess virginal holiness? But elated. For we are His workmanship, created how doth He rest, where He findeth not His in Jesus Christ in good works, which (red own place? what else than an humbled heart, hath prepared, that in them we may walk." to fill, not to leap back from; to raise up, What therefore, by how much the more ye not to weigh down? whereas it hath been are adorned by His gifts, shall ye by so much most plainly said, "On whom shall rest My the less love Him? May He Himself turn Spirit? On him that is humble and quiet, away so dreadful madness! Wherefore for-and trembles at My words. Already asmuch as the Truth has spoken the truth. thou livest righteously, already thou livest that he, unto whom little is forgiven, loveth piously, thou livest chastely, holdy, with vir- little; do ye, in order that ye may love with ginal purity; as yet, however, thou livest full glow of affection Him. Whom ye are tree here, and art thou not humbled at hearing, to love, being loosened from ties of marriage, "What, is not human life upon earth a trial?" account as altogether forgiven unto von, Doth it not drive thee back from over-confi-whatever of evil, by His governance, ye have dent arrogance, "Woe unto the world because not committed. For "your eyes ever unto of offenses?" Dost thou not tremble, lest the Lord, forasmuch as He shall pluck out thou be accounted among the many, whose of the net your feet, and, Except the Lord "love waxeth cold, because that iniquity shall have kept the city, in vain hath he abounds?" Dost thou not smite thy breast, watched who keepeth it." And speaking of when thou hearest, "Wherefore, whose think- Continence itself the Apostle says, "But I eth that he standeth, let him see to it lest he would that all men were as I myself; but fall?" Amid these divine warnings and each one hath his own proper gift from God; human dangers, do we yet find it so hard to one in this way, and another in that way." Who therefore bestoweth these gifts? Who 41. Or are we indeed to believe that it is distributeth his own proper gitts unto each as for any other reason, that God suffers to be He will?" Forsooth God, with Whom there is mixed up with the number of your profess not unrighteousness," and by this means with sion, many, both men and women, about to what equity He makes some in this way, and fall, than that by the fall of these your fear others in that way, for man to know is either impossible or altogether hard; but that with

² Rom. 22, 20.
2 Rom. viti. re. 2 r Cor 16. 3.
4 Ph. 0 r 11, t.p. [See R V] 5 Ph. 1 r 1, 6 In Invit. A.
2 Ph. 1 I N. M. Matt. xvit. 7 [See R. V.]
2 Matt. xvit. 7 [See R. V.]
2 Matt. xvit. 2.

¹⁴ Gal li sec. | 77 I uke vii A-47. | 12 Korn 0 3

34 Fph. ii 8-10. | Sec. K. V. J. | 17 Ph. xxv. 15. | 16 Ph. c. xxv. 4

17 I Cor. vii. y. | 17 I Cor. xxi. 11. | 19 Rem. ix. 16.

equity He maketh, it is not lawful to doubt. received more?

42. Wherefore let this be the first thought for the putting on of humility, that God's virgin think not that it is of herself that she is such, and not rather that this best "gift cometh down from above from the Father of Lights, with Whom is no change nor shadow of motion." For thus she will not think that little hath been forgiven her, so as for herto love little, and, being ignorant of the righteousness of God, and wishing to establish her own, not to be made subject to the righteousness of God. In which fault was that Simon, who was surpassed by the woman, unto whom many sins were forgiven, because she loved much. But she will have more cautious and true thoughts, that we are so to account all sins as though forgiven, from which God keeps generally and chiefly charged, as obedience "Thou," saith he, "hast charged, that Thy commandments be greatly kept." Then it Then it follows, "O that my ways were directed to keep Thy righteousnesses: then shall I not be wished might of himself be fulfilled. one repent; lest by defense and excuse of sin more fear, and less pride. he perish through pride, who hath done it, perish through repentance. This also is asked of God, so that it may be understood a watch to my mouth, and a door of continence around my lips: let not my heart turn away men that work unrighteousness." 4 If, therecommandments, and repentance whereby we gift? For she ought not to feign humility, excuse not our sins, are wished for and asked, it is plain that, when it is done, it is by His

* James I. 17. [See R. V.] 4 Ps. czli. 3, 4. 1 s Cor, iv, 2. 3 Pa. caix. 4-6.

gift that it is possessed, by His help that it is "What," therefore, "hast thou, which thou fulfilled, yet more openly is it said by reason hast not received?" And by what perversity of obedience, "By the Lord the steps of a hast not received?" And by what perversity of obedience, "By the Lord the steps of a dost thou less love Him, of Whom thou hast man are directed, and He shall will His way:"5 and of repentance the Apostle says, "if haply God may grant unto them repent-

43. Concerning continence also itself hath it not been most openly said, "And when I knew that no one can be continent unless God give it, this also itself was a part of wisdom, to know whose gift it was? "7 But perhaps continence is the gift of God, but wisdom man bestows upon himself, whereby to understand, that that gift is, not his own, but of Yea, "The Lord maketh wise the God. blind:"" and, "The testimony of the Lord is faithful, it giveth wisdom unto little ones:" and, "If any one want wisdom, let him ask of God, Who giveth unto all liberally, and upbraideth not, and it shall be given to him." But it becometh virgins to be wise, us that we commit them not. Witnesses are that their lamps be not extinguished." How those expressions of pious prayers in holy "wise," save "not having high thoughts, but Scriptures, whereby it is shown, that those consenting unto the lowly." For Wisdom very things, which are commanded by God, Itself hath said unto man, "Lo, piety is wisare not done save by His Gift and help, Who dom!" If therefore thou hast nothing, commands. For there is a falsehood in the which thou hast not received, "Be not highasking for them, if we could do them without minded, but fear." And love not thou the help of His grace. What is there so little, as though Him by Whom little hath been forgiven to thee; but, rather, love Him much, whereby the Commandments of God are by Whom much hath been given to thee. For kept? And yet we find this wished for. if he loves, unto whom it hath been given not to repay: how much more ought he to love. unto whom it hath been given to possess. For both, whosoever continues chaste from the beginning, is ruled by Him; and whosobe confounded, whilst I look unto all Thy ever is made chaste instead of unchaste, is commandments." That which he had set corrected by Him; and whosoever is unchaste down above that God had commanded, that even unto the end, is abandoned by Him. This But this He can do by secret counsel, by unis done assuredly, that there be not sin; but, righteous He cannot; and perhaps it is for if there hath been sin, the command is that this end that it lies hid, that there may be

44. Next let not man, now that he knoweth whilst he is unwilling that what he hath done that by the grace of God he is what he is, fall into another snare of pride, so as by lifting up himself for the very grace of God to dethat it is not done, save by His grant from spise the rest. By which fault that other Whom it is asked. "Set," saith he, "O Lord, Pharisee both gave thanks unto God for the goods which he had, and yet vaunted himself above the Publican confessing his sins. What unto evil words, to make excuses in sins, with therefore should a virgin do, what should she think, that she vaunt not herself above those, fore, both obedience, whereby we keep His men or women, who have not this so great

⁶ s Tim. fl. eg. 9 Pa. xia, f. 10 Rom. zii, rú.

[?] Wied. vill. et. ■ James f. 3. □ Job zavit. st. LXX.

but to set it forth: for the feigning of humility at the Sacraments of the Altar,2 But what

not humble one's self deceitfully.

and "God resisteth the proud!" What, dom, either established in habit of mind, al this gift.

is greater pride. Wherefore Scripture wishing the meaning is of that difference of fruitfacto show that humility ought to be true, after ness, let them see to it, who understand these having said, "By how much thou art great, things better than we; whether the virginal by so much humble thyself in all things," life be in fruit an hundred-fold, in sixty-fold added soon after, "And thou shalt find grace the widowed, in thirty fold the married; or before God:"1 assuredly where one could whether the hundred-fold fruitfulness be ascribed unto martyrdom, the sixty-fold unto 45. Wherefore what shall we say? is there continence, the thirty-fold unto marriage; or any thought which a virgin of God may truly whether virginity, by the addition of martyrhave, by reason of which she dare not to set dom, fill up the hundred-fold, but when herself before a faithful woman, not only a alone be in sixty-fold, but married persons widow, but even married? I say not a repro- bearing thirty-fold arrive at sixty-fold, in case bate virgin; for who knows not that an obedi-ent woman is to be set before a disobedient to me more probable, for as much as the girs virgin? But where both are obedient unto of Divine grace are many, and one is greater the commands of God, shall she so tremble and better than another, whence the Apostic to prefer holy virginity even to chaste mar- says, "But emulate ye the better gifts; "" we riage, and continence to wedded life, the fruit are to understand that they are more in numan nundred-fold to go before the thirty-fold? ber than to allow of being distributed under Nay, let her not doubt to prefer this thing to those different kinds. In the first place, that that thing; yet let not this or that virgin, we set not widowed continence either as bear-obeying and fearing God, dare to set herself ing no fruit, or set it but level with the desert before this or that woman, obeying and fear- of married charity, or equal it unto virgin ing God; otherwise she will not be humble, glory; or think that the Crown of Martyrtherefore, shall she have in her thoughts? though proof of trial be wanting, or in actual Forsooth the hidden gifts of God, which making trial of suffering, be added unto either nought save the questioning of trial makes, one of those these chastities, without any inknown to each, even in himself. For, to crease of fruitfulness. Next, when we set it pass over the rest, whence doth a virgin know, down that many men and women so keep viralthough careful of the things of the Lord, ginal enastity, as that yet they do not the how to please the Lord, but that haply, by things which the Lord saith, " If thou willest reason of some weakness of mind unknown to be perfect, go, sell all that thou hast, and to herself, she be not as yet ripe for martyr- give unto the poor, and thou shalt have dom, whereas that woman, whom she rejoiced treasure in Heaven: and come, follow me;" to set herself before, may already be able to and dare not unite themselves to those dwelldrink the Cup of the Lord's humiliation, ing together, among whom no one suth that which He set before His disciples, to drink any thing is his own, but all things are unto first, when enamored of high place? them common; of do we think that there is no Whence, I say, doth she know but that she addition of fruitfulness unto the virgins of herself be not as yet Thecla, that other he God, when they do this? or that the virgue already Crispina. Certainly, unless there of God are without any fruit, although they be present trial, there takes place no proof of do not this? Therefore there are many gifts, and some brighter and higher than others. 46. But this is so great, that certain under- each than each. And at times one is fruit! stand it to be the fruit an hundred-fold " in fewer gifts, but better; another in lower For the authority of the Church bears a very gifts, but more. And in what manner they conspicuous witness, in which it is known to be either made equal one to another, or disthe faithful in what place the Martyrs, in what tinguished one from another, in receiving place the holy nuns deceased, are rehearsed eternal honors, who of men would dare to pronounce? whereas yet it is plain both that

derstand. For also another Evangelist nath conscious, are able to do this, which he himmade mention only of the hundred-fold; we self cannot do. Thus will be kept, not by are not, therefore, are we, to think that he feigned but by true humility, "In honor pre-either rejected, or knew not of, the other two, venting one another," and, "exteeming each but rather that he left them to be understood? the other higher than himself."

the fruit an hundred-fold be virginity dedi- very carefulness and watchfulness against cated to God, or whether we are to under- sin? "Who shall boast that he bath a chaste stand that interval of fruitfulness in some heart? or who shall boast that he is clean other way, either such as we have made men- from sin?" Holy virginity is indeed intion of, or such as we have not made mention violate from the mother's womb; but "no of; yet no one, as I suppose, will have dared one," south he, "is clean in Thy sight, not to prefer virginity to martyrdom, and no one even the infant whose life is of one day upon will have doubted that this latter gift is hid- the earth."? There is kept also in faith inden, if trial to test it be wanting. A virgin, violate a certain virginal chastity, whereby therefore, bath a subject for thought, such as the Church is joined as a cheste virgin unto may be of profit to her for the keeping of One Husband: but That One Husband hath humility, that she violate not that charity, taught, not only the faithful who are virgin which is above all gifts, without which as- in mind and body, but all Christians altosuredly whatever other gifts she shall have gether, from spiritual even unto carnal, from had, whether few or many, whether great or Apostles even unto the last pentents, as small, she is nothing. She hath, I say, a though from the height of heaven even unto subject for thought, that she be not puffed the bounds of it," to pray, and in the prayer good, as that yet she know not whether this He shews what also we should remember that or that married woman be not already able to we are. For neither on behalf of those debts, suffer for Christ, but herself as yet unable, which for our whole past life we trust have and she herein spared, that her weakness is been forgiven unto us in Baptism through not put to the question by trial. "For God," His peace, hath He charged us to pray, saysanth the Apostle, "is faithful, Who will not ing, "And forgive us our debts, even as we suffer you to be tried above what ye are able; also forgive our debtors:" otherwise this were pieces of howels, and shedding of blood; but though free from all sins.10 these men or women, continent from childchance something more excellent which he confessed our faults. He is faithful and just. cannot do, but that some, who neither have

of fruitfulness, the rest He left to such as un- nor profess that of which he is lawfully self-

47. But, as I had begun to say, whether 48. What now shall I say concerning the up, that she rival not; forsooth that she so itself hath admonished them to say, "And make profession that the virginal good is forgive us our debts, even as we also forgive much greater and better than the married our debtors:"s where, by this which we seek, but will make with the trial a way out, that a prayer which Catechumens rather ought to ye may be able to bear it." Perhaps, there- pray up to the time of Baptism; but whereas fore, those men or women keeping a way of it is what baptized persons pray, rulers and married life praiseworthy in its kind, are al- people, pastors and flocks; it is sufficiently ready able, against an enemy forcing to un- shown that in this life, the whole of which is righteousness, to contend even by tearing in a trial, no one ought to boast himself as

49. Waerefore also the virgins of God hood, and making themselves cunuchs for without blame indeed, "follow the Lamb the sake of the Kingdom of Heaven, still are whitnersoever He shall have gone," both the not as yet able to endure such, either for cleansing of sins being perfected, and virrighteousness, or for chastity itself. For it ginity being kept, which, were it lost, could is one thing, for truth and an holy purpose, not return but, because that same Apocalypse not to consent unto one who would persuade itself, wherein such unto one such were reand flatter, but another thing not to yield even vealed, in this also praises them, that "in to one who tortures and strikes. These he had their mouth there was not found a lie; "" let in the powers and strength of souls, by trial them remember in this also to be true, that they are unfolded, by actual essay they come they dare not say that they have not sin. forth. In order, therefore, that each he not Forsooth the same John, who saw that, hath pulled up by reason of that, which he sees said this, "If we shall have said that we clearly that he can do, let him humbly con-sider that he knows not that there is per- the truth is not in us; but if we shall have

⁴ Rom nif ex [See R V.] 1 Hell of A Prov 23 of 7 Julian 4 [See R V.] 1 Matt 221. 11 [See R V.] 9 Matt 21. 23. 11 Rev 107 4.5.

^{*} Main a v f * Luke vin. ! 7 1 Cor 2, 11.

so as to forgive us our sins, and to cleanse us not to write of virginity, but of humility. liness maketh them without blame,

with the Father, Jesus Christ the righteous, admonish with care to fear for themselves and Himself is a propitiation of our sins," together with me. More easily do follow t e as it were by compact of alliance of this kind power, married persons who are humble, than with unrighteousness, so as to take delight virgins who are proud. For how doth one rather to confess it than to shun it. But, follow Him, unto Whom one wills not to in a certain way, from human weakness, sins, I am meek and lowly of heart?" Wherefore however small, however few, yet not none; those the Lamb leadeth following whithersothese same themselves become great and ever He shall have gone, in whom first H mgrievous, in case pride shall have added to self-shall have found where to lay His Head them increase and weight: but by the Priest, For also a certain proud and crafty person Whom we have in the heavens, if by pious had said to Him, "Lord, I will follow Thee humility they be destroyed, they are with all whithersoever Thou shalt have gone; " to case cleansed.

sert that a man can in this life live without Man nath not where to lay His Head." By any sin: I contend not, I gainsay not. For the term of foxes He reproved willy craftiness, perhaps we take measure of the great from and by the name of birds puffed-up arrogance, out our own misery, and, comparing ourselves wherein He found not pious humility to rest with ourselves, understand not.3 One tung in. And by this no where at all did he fol-I know, that those great ones, such as we are low the Lord, who had promised that he would not, such as we have not as yet made proof follow Him, not unto a certain point of proof, by how much they are great, by so much gress, but a humble themselves in all things, that they have gone. may find grace before God. For, let them be how great soever they will, "there is no this do ye: follow ye the Lamb, whithersoever servant greater than his Lord, nor disciple He shall have gone. But first come unto greater than his master." And assuredly Him, Whom ye are to follow, and learn, in the is the Lord, Who saith, "All things have that He is meek and lowly of heart. Come been delivered unto Me of My Father;" and ye in lowly wise unto the Lowly, if ye love He is the Master, Who saith, "Come unto and depart not from Him, lest ye fail bor Me, all ye who labor, and learn of Me;" and whose fears to depart from Him asks and yet what learn we? "In that I am meek," says, "Let there not come to me foot of saith He, "and lowly of heart."

from all unrighteousness. But if we shall though truly it were any kind of virginity, have said that we have not sinned, we shall and not that which is after God, which we make Him a har, and His word shall not be had undertaken to set forth. And tais good, in us."1. This surely is not said unto these by how much I see it to be great, by so much or those, but unto all Ciristians, wherein I fear for it, lest it be lost, the thief pride virgins also ong it to recognize themselves. Therefore there is none that guardeth the For thus they shall be wat tout a lie, such as virginal good, save God Himself W to gave in the Apocalypse they appeared. And by it: and God is Charity. The Guardian tais means so long as there is not as yet per- theretire of virginity is Charity; but the fection in heavenly height, confession in low- place of this Guardian is huminity. There so. But, again, lest by occasion of this lowly and quiet, and that trembleth at H's sentence, any one should sin with deadly se- words, His Spirit resteth. What, therefore, curity, and should allow himself to be carried have I done foreign from my purpose, if away, as though his sins were soon by easy wishing the good, which I have praised, to be confession to be blotted out, he straightway more securely guarded, I have taken care added, "My little emildren, these things have also to prepare a place for the Guardian? I written unto you, that ye sin not; and, if For I speak with confidence, nor have I any one shall have sinned, we have an Advocate fear lest they be angry with me, whom I Let no one therefore depart from sin as Lamb, although not whitaersoever He sand though about to return to it, nor bind himself have gone, yet so far as they shall have had for a smuch as even upon such as are busy and approach? or how doth one approach Him, on the watch not to sin, there ereep by stealth, unto Whom one comes not to learn, " in that whom He made answer. "Foxes have dens, 51. But I contend not with those, who as- and fowls of heaven nests: but the Son of gress, but altogether whithersoever He should

53. Wherefore this do ye, virgins of God. pride." Go on in the way of loftiness with 52. Here some one will say, This is now the foot of lowliness; Himself lifteth up such

^{1 1} John 18-10. [SeeR.V.] 1 John 11, 1 2 1 (of 2 12. 4 John 210, 26. 5 Matt. 21 27, 28.

^{4 1} John 19 8 4 Matt vin. 19, 20,

as follow in lowly wise. Who thought it not a through straits as being puffed up: although trouble to come down unto such as lay low anxiety be unnecessary, that, where Charity Commit ye His gifts unto Him to keep, "guard glows, humility be not wanting.
ye your strength unto Him." Whatever of evil through His guardianship ye commit not, sons of men, from which to heget sons of thinking that you have little forgiven unto you, ye love little, and with ruinous boasting leisure; your heart is free from marriage despise the publicans beating their breasts. but concerning that which hath been untried, all things, created among all things. That are able to bear. Think that some are supe- gaze on, how fair it is: with inward eyes gaze ly better. When the good things of others, Him rising again, the blood of Him dying, haply unknown to you, are kindly believed by the price of him that believes, the gain of lessened by comparison, but strengthened by value these are, weigh them in the scales of love: and what haply as yet are wanting, are Charity; and whatever of love ye had to exby so much the more easily given, by how pend upon your marriages, pay back to Him. much they are the more humbly desired. God Who justifies you. Pardon the sins of

54. Lo, already ye are such, as that in the the virginity which ye have professed and lighter, are not found nor arise among you: evil, nor curse for curse; already, lastly, ye fulfill that measure of love, that ye lay down are such, because also such ye ought to be. These, being added to virginity, set forth an fear for you of pride. angelic life unto men, and the ways of heaven unto the earth. But, by how much ye are have spoken enough both of sanctity, where-great, whosoever of you are so great, "by so by ye are properly called "sanctimoniales," much humble yourselves in all things, that ye and of humility, whereby whatever great name may find grace before God," that He resist you not as proud, that He humble you not as lift- Three Children, unto whom He, Whom they ing up yourselves, that He lead you not loved with full glow of heart, afforded refresh-

account as forgiven unto you by Him: lest, men, love ye with your whole heart Him, Who Concerning that strength of yours which hath think of Him equal to the Father, made subbeen tried beware, that ye be not puffed up, ject also to His Mother: ruling even in the because ye have been able to bear something: heavens, and serving upon the earth: creating pray, that ye be not tempted above that ye very thing, which in Him the proud mock at, nor to you in secret, than whom ye are open- on the wounds of Him hanging, the sears of you, your own that are known to you are not Him that redeems. Consider of how great

56. It is well that He seeks your beauty Let such among your number as persevere within, where He hath given unto you power afford to you an example: but let such as fall to become daughters of God: He seeks not increase your fear. Love the one that ye of you a fair flesh, but fair conduct, whereby may imitate it; mourn over the other, that ye to bridle also the flesh. He is not one unto be not puffed up. Do not ye establish your Woom any one can be concerning you, and own righteousness; submit yourselves unto make him rage through lealousy. See with how great security ye love Him, Whom ye fear not others, pray for your own; future sins shun to offend by false suspicions. Husband and by watching, past sins blot out by confessing, wife love each other, in that they see each other: and what they see not, that they fear rest of your conduct also ye correspond with between themselves; nor have they sure delight in what is visible, while in what is conkept. Lo, already not only do ye abstain from cealed they usually suspect what is not. Ye murders, devilish sacrifices and abominations, in Him, Whom ye see not with the eyes, and thefts, rapines, frauds, perjuries, drunken-behold by faith, neither have what is real to nesses, and all luxury and avarice, hatreds, blame, nor fear lest haply ye offend Him by emulations, impieties, cruelties; but even what is false. If therefore ye should owe those things, which either are, or are thought, great love to husbands, Him, for Whose sake ye would not have husbands, how greatly not bold face, not wandering eyes, not un- ought ye to love? Let Him be fixed in your bridled tongue, not petulant laugh, not scur- whole heart. Who for you was fixed on the rilous jest, not unbecoming mien, not swelling Cross: let Him possess in your soul all that, or loose gait; already ye render not evil for whatever it be, that ye would not have occupied by marriage. It is not lawful for you to love little Him, for Whose sake ye have not your lives for your brethren.2 Lo, already ye loved even what were lawful. So loving Him Who is meek and lowly of heart, I have no

> 57. Thus, after our small measure, we have spoken enough both of sanctity, whereye bear is kept. But more worthily let those

Ps les 9 [See R.V.] 1 a Pet in 9. [See R.V.] 1 a Julio in 16.

⁴ John 1 12.

ing in the fire, admonish you concerning this our little work, much more shortly indeed in unto you, that in the midst of the flames of number of words, but much more greatly in this world, although ye be not joined in marweight of authority, in the Hymn wherein God is honored by them. For joining humility unto holiness in such as praise God, they have most plainly taught, that each, by how much he make any more holy profession, by so much do beware that he be not deceived by pride.

Wherefore do ye also praise Him, Who grants

Song of Three Children 65.

ST. AUGUSTIN:

ON

'HE GOOD OF WIDOWHOOD.

[DE BONO VIDUITATIS.]

TRANSLATED BY

REV. C. L. CORNISH, M.A.,

OF EXETER COLLEGE, OXFORD.

_

	·		

THE GOOD OF WIDOWHOOD.

[DE BONO VIDUITATIS.]

This work is not mentioned in the Retractations, probably because it is a letter, and as such it is reckoned by Possidius, cap. 7. It is also marked as St. Augustin's by its references to his other works, De Bono Conjugati, etc. cap 15. Ep. to Proba, cap. 23. The date is marked by the recent consecration of Demetrias, which was in 413. The admonition for which he is thanked by Juliana, Ep. 188, may be that against Pelagianism.

An objection has been raised from its disagreement with the fourth Council of Carthage, an, 308, can, 104, which excommunicates widows who marry again after consecration, and pronounces them guilty of adultery, whereas in cap, 10 and 11, the opinion that such marriages are no marriages, and that they ought to return to continence, is refuted. The two, however, are not wholly irreconcileable, as there may be a guilt similar to that of adultery incurred, and it may be visited with a censure in the form of excommunication, and yet the marriage may remain valid. The 16th Canon of Chalcedon imposes such a penalty, with power to the Bisnop to relax it. Abridged from the Benedictine Edition.

Augustin the Bishop, servant of Christ, are strictly necessary to give counsel unto and of the servants of Christ, unto the re- your life, it will be your duty not on this achgious handmaiden of God, Juliana, in the count to judge them superfluous. Forsouth Lord of lords health.

when I had not been able to deny you this, others, grieve not either to possess or to lend you often by letters demanded my promise. And in this work of ours, when you shall find in reading that some things pertain not at all a. Whereas, therefore, in every question, you, who are living together in Christ, not teaching, but exhortation also is necessary;

this letter, although it be addressed to you, Not any longer to be in delst of my promise was not to be written for you alone; but corto your request and love in Christ, I have tainly it was a matter for us not to neglect, seized the occasion as I could, amid other that it should profit others also through your my very pressing engagements, to write to means. Whatsoever, therefore, you shall you somewhat concerning the profession of find here, such as either hath been at no time holy widowhood, forasmuch as, when I was necessary for you, or is not so now, and which present, you laded me with entreaty, and, yet you shall perceive to be necessary for

unto your own person, or unto the person of which relates to life and conduct, not only

them as the Lord shall have given to me.

teacher of the Gentiles, the vessel of election, " But I say unto the unmarried and the trial of marriage: for by the name of unmarried women he means those, who are not now bound by marriage, whether they have been, or whether they have not been so. And this body we have many members, but all memin another place he opens, where he says, bers have not the same course of action; so what would be have understood by an unmarried woman, but a widow? Whence also, in what follows, under the one term "unmar-Certainly by the unmarried he would have away into fornication, he saith, understood, not only her who hath never married, but her also, who, being by widowalso he calleth not married, save her, who hath wedded chastity also, and the marriage faith an husband; not her also, who hath had, and of the Christian hed, is a "gift," and this of hath not. Wherefore every widow is un-God; so that, when as carnal lust exceeds woman is a widow, for there are virgins also; therefore he hath here set both, where he says, "But I say unto the unmarried and the widows;" as if he should say, What I say unto the unmarried, I say not unto them alone, who are virgins, but unto them also who are widows; "that it is good for them,

be present: yea, rather, because faith is the good of marriage, the Apostle saith, "

in order that by teaching we may know what present. Short is this teaching, yet not on is to be done, and by exhortation may be in-cited not to think it irksome to do what we short; but on this account to be retained the already know is to be done; what more can more easily and the more dearly, in that in I teach you, than what we read in the Apos- shortness it is not cheap. For it is not every tle? For holy Scripture setteth a rule to our kind of good soever, which the Apostic would teaching, that we dare not "be wise more here set forth, which he hath unambiguously than it behovem to be wise;" but be wise, as placed above the faith of married women. humself saith, "unto soberness, according as unto each God hath allotted the measure of faith." Be it not therefore for me to teach you any other thing, save to expound to you detatood from this, that, when he was giving the words of the Teacher, and to treat of charge for the avoiding of fornication, wherein assuredly he was addressing married persons 3. Therefore (thus) saith the Apostle, the also, he saith, "Know ye not that your bodies are the members of Christ?"? So great then is the good of faithful marriage, that even the widows, that it is good for them, if they shall very members are (members) of Christ. But, have so continued, even as I also." These forasmuch as the good of widowed continence words are to be so understood, as that we is better than this good, the purpose of this think not that widows ought not to be called profession is, not that a catholic widow be unmarried, in that they seem to have made any thing more than a member of Christ, but that she have a better place, than a married woman, among the members of Christ. Forsooth the same Apostle says, 44 For, as in one "Divided is a woman unmarried and a vir- being many we are one body in Christ, and gin." Assuredly when he adds a virgin also, each members one of another; having gifts diverse according unto the grace, which hath

been given unto us." *

5. Wherefore also when he was advising ried" he embraces both professions, saying, married persons not to defraud one another "She who is unmarried is careful of the of the due of carnal intercourse; lest, by this things of the Lord, how to please the Lord: means, the one of them, (the due of marriage but she who is married is careful of the things being denied to him.) being through his own of the world, how to please her husband." s incontinence tempted of Satan, should fall incontinence tempted of Satan, should fall away into fornication, he saith, "But this I say of leave, not of command; but I would that all men were as I myself; but each one bath hood set free from the bond of marriage, bath his own proper gift from God; but one in this ceased to be married; for on this account way, and another in that." You see that married; but, because not every unmarried somewhat the measure of sensual intercourse. beyond what is necessary for the begetting of children, this evil is not of marriage, but venial by reason of the good of marriage. For not concerning marriage, which is contracted for the begetting of children, and the faith of wedded chastity, and the sacrament (indissoluble, so long as both live) of matriif they shall have so continued, even as mony, all which are good; but concerning also I."6 4. Lo, there is your good compared to that recognized in the weakness of married pergood, which the Apostle calls his own, if faith sons, and is pardoned by the intervention of

⁴ from 216 3 role, rais; 2 Cer vil 8. A group and h nephrous 3 1 Cer vil 36 6 2 ter vil 8.

speak of leave, not of command." Also, therefore to think that the bond of marriage when he says, "The woman is bound, so is base; otherwise we shall condemn first Anna is more blessed.

ful things she is very far removed, who hath wives, he exhorts them, by the pattern of bound herself by liberty of vow, and, not by Sarah, to be subject unto their husbands; command of law, but by counsel of charity, "For so," saith he, "certain holy women, hath brought to pass that even things lawful who hoped in God, adorned themselves, should not be lawful to her. And marriage obeying their own husbands; even as Sarah chastity is a good, but widowed continence is obeyed Abraham, calling him lord, whose a better good. Therefore this better good is daughters ye are made, well-doing, and not booored by the submission of that other, not fearing any disturbance." that other condemned by the praise of this 8. Whence, also, what the Apostle Paul that is better.

mending the fruit of unmarried men and not so to understand, as though a faithful and saith, " But this I say for your profit, not band, be not holy in body, but only in spirit. to cast a snare on you" that is, not to force For it cannot come to pass, that when the the good of the unmarried is honorable, that we seem not to any to argue rather than

long as her husband lives: but, in case her marriages also, which neither Cataphryges, husband shall have died, she is set free: let nor Novatians, nor their most learned upher be married to whom she will, only in the holder Tertulian dured to call base. But as, Lord: but she shall be more blessed, if she when he says, "But I say unto the unmarried shall have so continued, according to my and widows, that it is good for them if they counsel;" he shows sufficiently that a faith- shall have so continued;" assuredly he set ful woman is blessed in the Lord, even when down "good "for "better," since every thing, she matries a second time after the death of which, when compared with a good, is called her husband, but that a widow is more blessed better, this also without doubt is a good; for in the same Lord; that is, to speak not only what else is it that it is so called better, save in the words, but by instances also, of the that it is more good? and yet we do not on Scriptures, that Ruth is blessed, but that this account suppose him by consequence to have thought that it was an evil, in case they 6. Wherefore this in the first place you married, in that he said, "it is good for them, ought to know, that by the good, which you if they shall have so continued;" so also, have chosen, second marriages are not con- when he says, "but in order to that which is demned, but are set in lower honor. For, honest," he hath not shown that marriage is even as the good of holy virginity, which thy base, but that which was honester than (andaughter hath chosen, doth not condemn thy other tung also) nonest, he hath commended one marriage; so neither doth thy widowhood by the name of honest in general. Because the second marriage of any. For hence, what is honester, save what is more honest? specially, the heresies of the Cataphryges But what is more honest is certainly honest. and of the Novatians swelled, which Tertul- Forsooth he plainly showed that this is better han also, inflitted with enecks full of sound than that other that is good, where he says, not of wisdom, whilst with railing tooth he "Whoso giveth to marry, doeth well; but attacks' second marriages, as though unlaw- whoso giveth not to marry, doeth better." ful, which the Apostle with sober mind allows? And this more blessed than that other that is to be altogether lawful. From this sound- blessed, where he saith, "But she shall be ness of doctrine let no man's reasoning, be more blessed, if she shall have so continued. **; he unlearned, or be he learned, move thee; As, therefore, there is than good a better, nor do thou so extol thy own good, as to and than blessed a more blessed, so is there charge as evil that of another's which is not than honest an honester, which he chose to evil; but do thou rejoice so much the more call honest. For far be it that that be base, of thy own good, the more thou seest, that, of which the Apostle Peter speaking saith, by it, not only are evils shunned, but some "Husbands, unto your wives, as unto the goods too surpassed. For adultery and weaker and subject vessel, give honor, as fornication are evils. But from these unlaw- unto co-heirs of grace;" and addressing the

8. Whence, also, what the Apostle Paul | said of the unmarried woman, "that she may 7. But whereas the Apostle, when com- be boly both in body and spirit;" we are women, in that they have thought of the woman being married and chaste, and accordthings of the Lord, how to please God, added ing to the Scriptures subject unto her husyou: "but in order to that which is honora- spirit is sanctified, the body also be not holy, " we ought not, because he saith that of which the sanctified spirit maketh use; but,

^{1 1} Com + 39, 42

^{4 &}quot;Concedet "

Filter is to (See R V) 21 Cor sin 14.

Apostle Peter, making mention of Sarah, saith ruleth the body, may neither extol with insoonly "holy women," and saith not, "and in lence, nor distinguish with lack of knowledge. body;" let us consider that saying of the to. Nor, because I called Ruth blessed, same Paul, where forbidding fornication he Anna more blessed, in that the former marsaith, "Know ye not, that your bodies are ried twice, the latter, being soon widowed members of Christ? Taking, therefore, of her one husband, so lived long, do you members of Carist, shall I make them mem- straightway also think that you are better bers of an harlot? Far he it." 1 Therefore than Ruth. Forsooth different in the times let any one dare to say that the members of of the Prophets was the dispensation of ho y Whence, also, a little after he saith, "Your be sent beforehand; whereas the People itself body is the temple within you of the Holy also, by those things which in figure happened Spirit, Whom ye have from God; and ye are among them, whether in the case of those not your own; for we have been bought with who knew, or in the case of those who knew a great price." He saith that the body of not those things, was nothing else than a the faithful is both members of Christ, and Prophet of Christ, of whom should be born the temple of the Holy Spirit, wherein as- the Flesh also of Christ. In order therefore suredly the faithful of both sexes are under- for the propagation of that people, he was stood. There therefore are married women, accounted accursed by sentence of the Law. there unmarried women also; but distinct in whose raised not up seed in Israel." Whence their deserts, and as members preferred to also holy women were kindled, not by lost of members, whilst yet neither are separated sensual intercourse, but by piety of bearing; from the body. Whereas, therefore, he so that we most rightly believe of them that saita, speaking of an unmarried woman, they would not have sought sensual inter-"that she may be holy both in body and course, in case a family could have come by spirit," he would have understood a fuller any other means. And to the husbands was sanctification both in body and in spirit, and allowed the use of several wives living; and hath not deprived the body of married women that the cause of this was not lust of the flesh, of all sanctification.

rather, remember what thou hast learned, have several wives living, it was not likewise that thy good is more praised, because there lawful for holy women to have intercourse is another good than which this is better, with several husbands living; in that they than if this could not on any other condition would be by so much the baser, by how much be a good, unless that were an evil, or alto- the more they sought what would not add to gether were not. The eyes have great honor their fruitfulness. Wherefore holy Ruto, not in the body, but they would have less, if they having seed such as at that time was necessary were alone, and there were not other mem- in Israel, on the death of her husband sought bers of less honor. In heaven itself the sun another of whom to have it. Therefore than by its light surpasses, not chides, the moon; this one twice married, Anna once married a several work throughout it was also said, tain,) yet, had she by that Spirit foreseen that "God saw that it is good." But, when "all " Christ would immediately come of a virgin. were named, "very" was added; and it was by Which she was enabled to recognize Him said, "God saw all things which He made, even as a child: whence, with good reason, and, lo, very good." For certain several even without sons, (that is, assuming she had things were better than other several, but none,) she refused a second marriage: in that all together better than any several. There- she knew that now was the time wherein fore, may the sound doctrine of Christ make, Christ were better served, not by duty of thee in His Body sound through His Grace, bearing, but by zeal of containing: not by that, what thou hast better than others in fruitfulness of married womb, but by chastity

to prove this by divine saying; since the body and spirit, the self-same thy spirit, which

Christ are not holy; or let him not dare to females, whom obedience, not lust, forced separate from the members of Christ the to marry, for the propagation of the people bodies of the faithful that are married, of God, that in them Prophets of Christiang it but forethought of begetting, is shown by the 9. Learn, therefore, that thy good, yea, fact, that, as it was lawful for hely men to and star from star differs in glory,' not is at widow was on this account more blessed, in variance through pride. Therefore, "God that she attained also to be a prophetess of made all things, and, lo, very good;" a not Christ; concerning whom we are to believe, only "good," but also "very;" for no other that, although she had no sons, (which indeed reason, than because "all." For of each, Scripture by keeping silence hath left uncer-

FICOR OF IC [See R V]

⁴ Cor vi 19, 30, 4 Gen 1 31,

of widowed conduct. But if Ruth also was better to marry than to go back after Satan, aware that by her flesh was propagated a that is, to fall away from that excellent purseed, whereof Christ should hereafter have pose of virginal or widowed chastity, by look. flesh, and by marrying set forth her minister- ing back to tuings that are benind, and perish. ing to this knowledge, I dare not any longer Waerefore, such as contain not themselves, say that the widowhood of Anna was more let them marry before they make profession blessed than her fruitfulness,

in that end of the world, wherein now is the demned. Forsooth in another place he saith time not of casting stones, but of gathering; of such, "For when they have lived in denot of embracing, but of abstanting from em-lights in Carist, they wish to marry: having bracing; when the Apostle cries out, "But condemnation, in that they have made of this I say, brethren, the time is short; it re-none effect their first faith; "s that is, they mains, that both they who have wives be as have turned aside their will from the purpose not having;" assuredly it thou hadst sought of continence unto marriage. Forsooth they a second marriage, it would have been no have made of none effect the faith, whereby obedience of prophecy or law, no carnal desire they formerly vowed what they were unwileven of family, but a mark of incontinence ing by perseverance to fulful. Therefore the alone. For you would have done what the good of marriage is indeed ever a good: but Apostle says, after he had said, "It is good in the people of God it was at one time an act for them, if they shall have so continued, of obedience unto the law; now it is a remedy even as 1;" for sooth he straightway added, for weakness, but in certain a solace of numan "But if they contain not themselves, let them nature. Forsooth to be engaged in the bemarry; for I had rather that they marry than getting of children, not after the fashion of be burned." For this he said, in order that dogs by promiscuous use of females, but by the evil of unbridled desire might not be car- honest order of marriage, is not an affection ried headlong into criminal baseness, being such as we are to blame in a man; yet this taken up by the honest estate of marriage, affection itself the Christian mind, having But thanks be to the Lord, in that thou hast thoughts of heavenly things, in a more praisegiven birth to what thou wouldest not be, and worthy manner surpasses and overcomes. the virginity of thy child hath compensated 22. But since, as the Lord saith, "Not all doctrine, having diligent question made of it, can receive it, receive it; and let her, who at this time is to be despised, unless incon- begun, deliberate; let her, who hath undersons, let them marry," if, when now after the in the marriage bond if chastity be preserved, any such duty to beget sons after the fiesh, has been sought, and chosen, and by debt of as it was in the first times. And, whereas in yow offered, from this time not only to enter another place he saith, "But I will that the upon marriage, but, although one be not though in order to obey the law, even on but "they wish to marry; having," saith be, those who "reserve" the good of continence. "condemnation, in that they have made of Lastly, why he had said this, he unfolds, none effect their first faith," although not by when he adds and says, "To give no occasion marrying, yet by wisning; not that the marof speaking evil to the adversary; for already riages even of such are judged matter of concertain have turned back after Satan:" that demnation; but there is condemned a wrong by these words of his we may understand, done to purpose, there is condemned a broken that those, whom he would have marry, could faith of vow, there is condemned not a relief have done better to contain than marry; but by lower good, but a fall from higher good;

essed than her fruitfulness.

of continence, before they vow unto God,

11. But thou who both hast sons, and livest what, if they pay not, they are justly con-

for the loss of thy virginity. For Caristian receive this word;" therefore let her who makes answer, that a first marriage also now containeth not, marry; let her, who hath not tinence stand in the way. For he, who said, taken it, persevere; let there be no occasion "If they contain not themselves, let them given unto the adversary, let there be no marry," could have said, "If they have not oblation withdrawn from Christ, Forsooth Resurrection and Preaching of Christ, there condemnation is not feared; but in widowed is unto all nations so great and abundant sup- and virginal continence, the excellence of a ply of sons to be spiritually begotten, it were greater gift? is sought for: and, when this younger marry, hear children, be mot iers of married, to wish to marry is matter of confamilies," he commends with apostolic so-demnation. For, in order to show this, the briety and authority the good of marriage, Apostle saith not, "When they shall have but doth not impose the duty of hearing, as lived in delights, in Christ" they marry;"

¹ Fret 7 . 3. 1 : Cur vii, B, 9.

^{* :} Cor **: 20 [See R.V.]

⁵ t Tim v st, re [See R.V.]

⁶ Matt sen at.

lastly, such are condemned, not because they unto Curist." But He knoweth how to have entered upon marriage faith atterwards, make fruitful, without marring of chastity, a but because they have made of none effect wife a virgin, Whom even in the flesh itself the first faith of continence. And in order His Mother could without violation of chastive to suggest this in few words, the Apostle conceive. But there is brought to pass by would not say, that they have condemnation, means of this ill-considered notion, (whereby who after purpose of greater sanctity marry, they think that the marriages of women with lest in them marriage itself should be thought case they shall have married, are no marto be condemned.) but, after he had said, riages,) no small evil, that wives be separated "they wish to marry," he straightway added, from their husbands, as though they were "having condemnation." And he stated the adulteresses, not wives; and wishing to retheir former faith," in order that it may appear they make their husbands real adulterers, in that it is the will which fell away from its that during the life of their wives they have purpose, which is condemned, whether mar- married others. riage follow, or fail to follow.

the flesh, but after the Spirit a Husband; lawful. unto Whom the Church herself, of which they

(not because they are not condemned, but have fallen away from this holy purpose, in in that they have made of none effect, store to continence the women thus separated,

14. Wherefore I cannot indeed say, of 13. Wherefore they was say that the mar-females who have fallen away from a better ringes of such are not marriages, but rather purpose, in case they shall have married, that adulteries, seem not to me to consider with they are adulteries, not marriages; but 1 sufficient acuteness and care what they say; plainly would not hesitate to say, that defor sooth they are misled by a semblance of partures and fadings away from a holier chastruta. For, waereas they, who of Christian tity, which is vowed unto the Lord, are worse sanctity marry not, are said to choose the man adulteries. For it, what may no way be marriage of Carist, hence certain argue say-ing, It she, who during the life of her hus-Carist, when a member of Him keepeta not hand is married to another, be an adulteress, faith to her husband; how much graver ofeven as the Lord Hunself hath laid down in fense is it against Him, when unto Himself the Gospel; therefore, during the life of faith is not kept, in a matter which He re-Christ, over Whom death hath no more quires when offered. Who had not required dominion, if she who had chosen His marthat it should be offered. For when each ringe, be marned to a man, she is an adul- fails to render that which, not by force of teress. They, who say this, are moved in- command, but by advice of counsel, he vowed, deed with acuteness, but fail to observe, how by so much the more doth he increase the great absurdity in fact follows on tois reason- unrighteousness of the wrong done to his For whereas it is praiseworthy that, yow, by how much the less necessity he had even during the life of her husband, by his to vow. These matters I for this reason treat consent, a female vow continence unto Christ, of, that you may not think either that second now, according to the reasoning of taese permarriages are criminal, or that any marriages sons, no one ought to do this, lest sue make whatsoever, being marriages, are an evil. Christ Himself, what is implous to imagine, Therefore let this be your mind, not that you an adulterer, by being married to Him during condemn them, but that you despise them, the life of her husband. Next, whereas first. Therefore the good of widowed chastity is bemarriages are of better desert than second, far coming after a brighter fashion, in that in be it that this be the thought of holy widows, order to make vow and profession of it, fethat Christ seem unto them as a second hus- males may despise what is both pleasing and band, For Himself they used heretofore also lawful. But after profession of vow made to have, (when they were subject and did faithful service to their own husbands,) not after what is pleasing, because it is no longer

15. Men are wont to move a question conare members, is the wife; who by soundness cerning a third or fourth marriage, and even of faith, of hope, of charity, not in the virgins more numerous marriages than this. On which alone, but in widows also, and faithful married to make answer strictly, I dare neither to conwomen, is altogether a virgin. Forsooth unto demn any marriage, nor to take from these the the universal Church, of which they all are shame of their great number. But, lest the brevmembers, the Apostle saith, "I joined you ity of this my answer may chance to displease unto one husband a chaste virgin to present any, I am prepared to listen to my reprover

some reason, why second marriages be not young woman having lost two husbands within condemned, but third be condemned. For two years, having no children left alive to gave warning, dare not to be more wise than and in it hath grown old with most end iring it behoveth to be wise.' For who am I, that sanctity. Herein let them exercise them-I should think that that must be defined which selves, if they can, by discussing, and by as her husband liveth." He said not, her by the strength itself of continence. For, if her husband livetu; but if her husband small hath had two; unless they shall have alleged be dead, she is set free; let her be married to some special reason or authority, they will whom she will, only in the Lord; but she assuredly be found to set before excellence of shall be more blessed, if she shall have so soul, not greater excellence of soul, but good continued." I know not what can be added fortune of the flesh. Forsooth it pertained to, or taken from, this sentence, so far as re- unto good fortune of the flesh, both to live a lates to this matter. Next I hear Himself long time with her husband, and to conceive also, the Master and Lord of the Apostles sons. But, if they prefer her not on this acand of us, answering the Sadducees, when they count, that she had sons; at any rate the very had proposed to Him a woman not once- fact that she lived a long time with her husmarried, or twice-married, but, if it can be band, what else was it than good fortune of said, seven-married, whose wife she should the fiesh? Further, the desert of Anna herbe in the resurrection? For rebuking them, self is herein chiefly commended, in that, He saith, "Ye do err, not knowing the after she had so soon buried her husband, Scriptures, nor the power of God. For in through her protracted life she long conthe resurrection they shall neither be married, tended with the flesh, and overcame. nor marry wives; for they shall not begin to so it is written. "And there was Anna, a die, but shall be equal to the Angels of prophetess, the daughter of Phannel, of the God."6 Therefore He made mention of tribe of Aser; she was far advanced in many their resurrection, who shall rise again unto days; and had haved with her husband seven life, not who shall rise again unto punishment. Therefore He might have said, Ye even unto eighty-four years, who used not to
do err, knowing not the Scriptures, nor the depart from the Temple, by fastings and
power of God: for in that resurrection it will prayers serving day and night." You see not be possible that there be those that were now the holy widow is not only commended wives of many; and then added, that neither in this, that she had had one husband, but doth any there marry. But neither, as we also, that she had lived few years with a hussee, did He in this sentence show any sign of band from her virginity, and had with so great husbands. Wherefore neither dare I, con- widowed chastity even unto so great age, have so continued.

which is wont to be proposed, that whose can also, and is now long time a widow, but yet may say, which widow is to be preferred in herself also doth not so set herself to the desert; whether one who hath had one hus- most religious service of tasts and prayers; a band, who, after having lived a considerable third, who not only hath had two husbands. time with her husband, being left a widow but also hath lived long with each of them

treating more fully. For perhaps he alleges profession of continence; or she who as a I, as in the beginning of this discourse I console her, hath vowed to God continence, I see that the Apostle hata not defined snowing some proof to us, who weigh the For he saith, "A woman is bound, so long merits of widows by number of husbands, not first; or, second; or, third; or, fourth; but, they shall have said, that she who hath had "A woman," suith he, "is bound, so long as one husband is to be preferred to her who condemning her who was the wife of so many service of piety continued her office of

trary to the feeling of natural shame, say, 17. Let us therefore set before our eyes that, when her husbands are dead, a woman three widows, each having one of the things, marry as often as she will; nor dare I, out of the whole of which were in her; let us supmy own heart, beside the authority of holy pose one who had had one husband, in whose Scripture, condemn any number of marriages case is wanting both so great length of widowwhatever. But, what I say to a widow, who hood, in that she hath heed long with her hath had one husband, this I say to every husband, and so great zeal of piety, in that widow; you will be more blessed, if you shall she doth not so serve with fasts and prayers: a second, who after the very short life of her 16. For that also is no foolish question former husband, had quickly lost a second with sons born to her and alive, hath made singly, or with one of them, and being left a

¹ Ren 211 5, 2 2 Cor, vis 10, 40. 1 Al "or stry number," 1 Scare row 5 Matt xxii 29, 10. 2 Luke xx. 25, 26.

widow at a later period of life, wherein indeed, ling the different deserts of married women. in case she had wished to marry, she might and of different widows, I would not in this also conceive sons, hath taken upon her work enter upon, if, what I am writing unto vidowed continence; but is more intent on you, I were writing only for you. But, since deserts, who but must see that in this contest themselves learned, unless they essay, not by more glowing piety? their two goods pious humility, in order that good of yours is not distinguished from the there may be lofty piety?

show forth obedience to the words of the than of men in their sound senses. Ciucily, follows, "But she who passes her time in delignts, living is dead," all those three goods, which were Anna's, shall be three also. But also to the virgins of heretics. There are inwidowed deserts of her grandmother and have something thence; and in her ye are, what in yourselves ye are not. For that holy virginity should be taken from you at your

God, more careful to do always the things there are in this kind of discourse certain that please Him, day and night, like Anna, very difficult questions, it was my wish to say serving by prayers and tasts. If a question something more than what properly relates be raised, which of these is to be preferred in to you, by reason of certain, who seem not to the palm must be given to the greater and passing judgment to discuss, but by rending so also if three others to cut in pieces the labors of others; in the be set, in each of whom are two of those next place, that you yourself also may not three, but one of the three in each wanting, only keep what you have vowed, and make who can doubt that they will be the better, advance in that good; but also know more who shall have in a more excellent manner in carefully and more surely, that this same evil of marriage, but is set before the good of 18. No one indeed of these six widows marriage. For let not such, as condemn the could come up to your standard. For you, marriage of widowed females, although they in case that you shall have maintained this exercise their continence in abstaining from yow even unto old age, mayest have all the many things, which you make use of, on this three things wherein the desert of Anna ex- account lead you astray, to think what they celled. For both thou hast had one husband, think, although you cannot do what they do. and he lived not long with thee in the flesh; For no one would be a madman, although he and, by this means, in case that thou shall see that the strength of a madman is greater Apostle, saying, "But she who is a widow therefore, let sound doctrine both adorn and indeed and desolate, bath hoped in the Lord, guard goodness of purpose. Forsoth it is and persevereth in prayers night and day," from this cause that catholic females, even after and with soher watchfulness shalt shun what that they have been married more than once, you have sons also, which haply she had not, deed on these three matters, of marriage, And yet you are not on this account to be widowhood, and virginity, many winding repraised, that you have them, but that you are cesses of questions, many perplexities; and zealous to nurture and educate them piously, in order by discussion to enter deeply into For that they were born to thee, was of fruit- and solve these, there is required both greater fulness; that they are alive, is of good for- care, and a fuller discourse; that either we tune; that they be so brought up, is of your may have a right mind in all those things, or, will and disposal." In the former let men if in any matter we be otherwise minded, this congratulate you, in this let them imitate also God may reveal unto us, However, you. Anna, through prophetic knowledge, what there also the Apostle saith next after, recognized Christ with His virgin Mother; "Whereunto we have arrived, in that let us thee the grace of the Gospel hath made the malk." But we have arrived, in what relates mother of a virgin of Christ. Therefore that to this matter on which we are speaking, so holy virgin,3 whom herself willing and seek- far as to set continence before marriage, but ing it ye have offered unto Christ, hath added holy virginity even before widowed contisomething of virginal desert also unto the nance; and not to condemn any marriages, which yet are not adulteries but marriages, mother. For ye who have her, fail not to by praise of any purpose whatever of our own or of our friends. Many other things on these matters we have said in a Book concerning the Good of Marriage, and in another marriage, was on this account brought to Book concerning Holy Virginity, and in a pass, in order that she should be born of you. Book which we composed with as great pains 10. These discussions, therefore, concern- as we could against Faustus the Manichee; since, by most biting reproaches in his wat-

^{**} Fotestates | ** Potestates | ** Potestates | Hemetrops, whose grandmother was Proba Faltonia, her mother, Jusana. See S. Aug. E.p. 139, 341d 130. Vos. 1. pp. 23. 503, MQ

⁴ Phil in 11, 25,

Prophets, he had turned aside the minds of and by how great holiness they are comcertain unlearned persons from soundness of mended within. Therefore hold and have

ning of this little work I had proposed certain ceive and have, yet you have that, which you two necessary matters, and had undertaken have received; for asmuch as to one waxing to follow them out; one which related to doc- proud, and impiously glorying of that which trine, the other to exhortation; and I have he had, as though he had it of himself, the not failed in the former part, to the best of Truth saith by the Apostle, "But what hast my power, according to the business which I thou, which thou hast not received? But, if had undertaken; let us come to exhortation, thou hast received, why boastest thou, as if in order that the good which is known wisely, may be pursued ardently. And in this matter 21. These things I am compelled to ad-Spirit hath freely given unto you so much, as must be said with tears) hostile to the grace that, His love being shed abroad in your of Christ, which go to persuade that we count heart, the love of a better good should take not as necessary for us prayer unto the Lord, even if you wished; and that by this means commanded us of God. And thus it follows, the wish not to do it might be the more settled, lest what were now unlawful be done, lest ye enter into temptation; " and in vain which was not done even when lawful; and daily in the Lord's Prayer itself we say, Lord God. For of this we are straightway to will: but the will itself is both admonished admonished, that "this is meet," "this is right." You remember whence these words

ings of the chaste marriages of Patriarchs and are taken, you recognize by what sanction, what you have received, and return thanks to 20. Wherefore, forasmuch as in the begin- the Giver. For, although it be yours to re-

I give you this advice first, that, how great monish by reason of certain little discourses soever love of pious continence you feel to of some men, that are to be shunned and be in you, you ascribe it to the favor of God, avoided, which have begun to steal through and give Him thanks, Who of His Holy the ears unto the minds of many, being (as away from you the permission of a lawful that we enter not into temptation. For they matter. For it was His gift to you that you so essay to defend the free will of man, as should not wish to marry, when it was lawful, that by it alone, even without help of the in order that now it should not be lawful, grace of God, we are able to fulfill what is that, a widow of Christ, you should so far "Lead us not into temptation." For if it is attain as to see your daughter also a virgin of of our own power alone that we be not over-Christ; for whilst you are praying as Anna, come by temptation, why do we pray that we she hath become what Mary was. These by enter not, nor be led into it? Rather let us how much the more you know them to be do what is of our own free will, and most abgitts of God, by so much the more are you solute power; and let us mock at the Apostle, by the same gifts blessed; yea, rather, you saying, "God is faithful, Who will not suffer are not so otherwise than as you know from you to be tempted above what ye are able:""6 Whom you have what you have. For listen and let us oppose him, and say, Why seek I to what the Apostle said on this matter, of the Lord, what He hath set in my own But we have received not the spirit of this power? But far be it, that he be so minded, world, but the Spirit Which is of God, that who is sound minded. Wherefore let us seek we may know what things have been given to that He may give, what He bids us that we us by God." Forsooth many have many have. For to this end He bids us have this, gifts of God, and by not knowing from Whom which as yet we have not, to admonish as they have them, come to boast themselves what to seek; and that when we shall have with impious vanity. But there is no one found the power to do what He hath bidden, blessed with the gifts of God, who is ungrate- we may understand, of this also, whence we ful to the Giver. Forasmuch as, also, whereas have received it; lest, being puffed and lifted in the course of the sacred Mysteries we are up by the spirit of this world, we know not bidden to "lift up our hearts," it is by His what things have been given unto us of God. help that we are able, by Whose bidding we Wherefore the free choice of the human will are admonished; and therefore it follows, we by no means destroy, when the Grace of that, of this so great good of the heart lifted God, by which the free choice itself is helped, up, we give not the glory to ourselves as of we deny not with ungrateful pride, but rather our own strength, but render thanks unto our set forth with grateful piety. For it is ours

what actions there are other van meradings bridge,

3.2 (w s 7 4 Matt 119 4)

5 Matt ve 13. 0 4 (or), 13

already in other little works of ours, so far both we and our discourses,"? as the Lord hath helped us, we have said tunity is given, we will speak.

to say something on this subject, by reason speak as to lead those also who had as yet of certain of our breturen most friendly and thought of marriage to love it and to seize on

that it may arise, and healed, that it may have who think, that, when they export any to power; and enlarged, that it may receive; righteousness and piety, their exhortation will and filled, that it may have. For were not not have force, unless the whole of tout, we to will, certainly neither should we receive wherein they would work upon man that mio the things that are given, nor should we have, should work, they set in the power of man, For who would have continence, (among the not helped by the grace of God, but put force rest of the gifts of God to speak of this by the alone choice of the free will; as though rather, of which I am speaking to you,) who, there can be free will to perform a good wers, I say, would have continence, unless willing? unless set free by the gift of God! And they for a smuch as also no one would receive unless mark not that this very thing themselves also willing. But if you ask, Whose gift it is, that have by the gift of God, that with such power it can be by our will received and had? listen they exhort, as to excite the dull walls of men to Scripture; yea, rather, because thou know- to enter upon a good life, to enkindle the est, recollect what thou hast read, "Wilereas cold, to correct such as are in error, to con-I knew," suth he, "that no one can be con-vert such as are turned aside, to pacity such tinent, unless God give it, and this itself was as are opposed. For thus they are able to of wisdom, to know whose gift it was." succeed in persuading what they would per-Great are these two gifts, wisdom and contis suade to, or if they work not these things in nence; wisdom, forsooth, whereby we are the wills of men, what is their work? whereformed in the knowledge of God; but conti- fore speak they? Let them leave them rather nence, whereby we are not conformed unto to their own choice. But if in them they this world. But God bids us that we be both work these things, what? I pray, doth man, wise and continent, without which goods we in the will of man, work so great times by cannot be just and perfect. But let us pray speaking, and doth God work nothing there that He give what He bids, by nelping and by nelping? Yea rather, with how great soinspiring, Who hath admonished us what to ever power of discourse man may prevail, as will by commanding and calling. Whatsoever that by skill of discussion, and sweetness of of this He hath given, let us pray that He speech, he in the will of man implinit truth, preserve; but what He hath not given as yet, nourish charity, by teaching remove error, let us pray that He supply; yet let us pray by exhortation remove sloth, "Neither ise and give thanks for what we have received; who planteth is any thing, nor he who water-and for what we have not yet received, from eth, but God Who giveth the increase." the very fact that we are not ungrateful for bor in vain would the workman use all means what we have received, let us trust that we without, unless the Creator should work shall receive it. For He, Who hath given secretly within. I hope therefore that this power unto the faithful who are married to letter of mine by the worthy deed of your contain from adulteries and fornications, Excellence will soon come into the hands of Himself hath given unto holy virgins and such also; on this account I thought that I willows to contain from all sexual intercourse; ought to say something on this subject. in the case of which virtue now the term in. Next that both you yourself, and whatsoever violate chastity, or continence is properly other widows shall read this, or hear it read. used. Or is it haply that from Him indeed may know that you make more advance unto we have received continence, but from our- the love and protession of the good of contiselves have wisdom? What then is it that the nence by your own prayers than by our ex-Abostle James saith, "But if any of you lack hortations; for asmuch as if it be any help to woodom, let him ask of God, Who giveth unto you that our addresses also are supplied to ail liberally, and upbraideth not, and it shall you, the whole must be assigned to His grace. be given unto him."4 But on this question, "in Whose Hand," as it is written, "are

23. If, therefore, you had not as yet vowed many things; and at other times, so far as unto God widowed continence, we would asthrough Him we shall be able, when oppor- suredly exhort you to yow it; but, in that you have already youed it, we exhort you to 22. Now it has been my wish on this account persevere. And yet I see that I must so dear to us, and without willful guilt indeed it. Therefore let us give ear unto the Aposent migle i in this error, but yet entangled; tle, "She who is unmarried," saith he, "is

Or Sear m!

^{+ 11} ma 1 () () .

ned Christian woman ought in a certain way ought to deceive; now therefore That King, to gather and bring together unto that earnest. Who had longed for the beauty of His Only purpose whereby she is to please the Lord. Spouse, of Whom ye are members, do ye which would be occupied by the world, in whom to consult concerning perseverance; order to piease a hust and. Please ye Him, how you are to fight with this or that tempta-He, if you recognize what you have read, is longer space of years to overcome tempta-called the Truth. "I am," suth He, "the tions; but you she sees nearer to her own age, Way, and the Truth, and the Life." Run and mother of a daughter of such an age, as ye to be loved by such a Husband.

holy child, hear these things. I shall see? are on this account not called a grandmother, how far she goes before you in the Kingdom in order that together with your daughter you of That King: it is another question. Yet may be fruitful in offspring of holy thoughts ye have found, mother and daughter, Him, and works? Therefore not without reason is Whom by beauty of chastity ye ought to the grandmother more full of care for her,

careful about the things of the Lord, to be holy you second, marriage. Certainly if there were both in budy and spirit; but she who is mar-husbands whom ye had to please, by this ned is careful about the things of the world, time, perhaps, you would feel ashamed to how to please her husband." He saith not, adorn yourself together with your daughter; is careful about the things of the world, so as now let it not shame you, to set yourselves to not to be holy; but certainly that that mar- do what may adorn you both together; berange holiness' is less, in regard of that por- cause it is not matter of blame, but of glory, tion of cares, which hath thought of the that ye be loved both together by That One. pleasure of the world. Whatever, therefore, But white and red, feigned and laid on with of earnest purpose of mind would be ex- paints, ye would not use, even if ye had huspended also on these things whereby she bands; not thinking that they were fit persons would have to please a husband, the unmar- for you to deceive, or yourselves such as And consider, Whom she pleases, who pleases with all truth together please, together cleave the Lord; and assuredly she is by so much unto; she with virginal chastity, you with the more blessed by how much the more she widowed continence, both with spiritual pleases Him; but by how much the more her beauty. In which beauty also her grandthoughts are of the things of the world, by so mother, and your mother-in-law, who by this much the less does she please Him. There- time surely hath grown old, is beautiful tofore do ye with all carnest purpose please gether with you. Forsooth whilst charity Him, Who is "fair of form above the sons of carries the vigor of this beauty into things men." For that ye please Him, it is by His that are before, length of years causeth not in grace which is "shed abroad on His lips," it a wrinkle. You have with you a holy aged Please ye Him in that portion of thought also, woman, both in your house and in Christ, Who displeased the world, in order that such tion, what you are to do, that it may be the as please Him might be set free from the more easily overcome; what safeguard you world. For This One, fair of form above the are to take, that it may not easily again lay sons of men, men saw on the Cross of the wait; and if there be any thing of this sort, Passion; "and He had not form or beauty, she teaches you, who is now by time fixed, but His face cast down, and His posture un- by love a well-wisher, by natural affection full seemly." Yet from this unseemliness of of cares, by age secure. Do you specially, your Redeemer flowed the price of your do you in such things consult her, who hath beauty, but of a beauty within, for "all the made trial of what you have made trial of. beauty of the King's daughter is within," > For your child sings that song, which in the By this beauty please ye Him, this beauty Apocalypse none save virgins can sing. But order ye with studious care and anxious for both of you she prays more carefully than thought. He loves not dyes of decents; the for herself, but she is more full of care for Truth delighteth in things that are true, and her granddaughter, for whom there remains a ye to Him through Him, please ye Him of that, had you seen her married, (which now is ilim; live ye with Him, in Him, of Him, not lawful, and far be it from her.) I think With true affections and holiest chastity love you would have blushed to bear children together with her. How much then is it that 24. Let the inner ear of the virgin also, thy now remains to you of a dangerous age, who please together, having despised, she all, for whom you also the mother; because both what she hath vowed is greater, and the whole of what she hath just now begun remains to

^{* (} Cor, vi) to

* Most use. "but certainly that d visic hidiness."

* Pa. slaw.

* In. list, s. [box R. V.]

* In. list is [box R. V.]

* John slv. 6. T One as "to see."

Rev to S. (See R V)

May the Lord hear her prayers, that ye may holdy follow her good deserts, who in to the place of carnal delights in holy chastity: youth gave birth to the flesh of your aushand,' reading, prayer, psaim, good thought, frein old age travadeth with the heart of your quency in good works, hope of the world to daughter. Therefore do ye all, alike and come, and a heart upward; and for all these with one accord, by conduct please, by prayers giving of thanks unto the Father of lights, press upon, That One Hasband of One Wife, from Whom, without any doubt, every good

and after yesterday proceeds to-day, and after of the delights of married women, which they to-day will proceed to-morrow; and, lo, all have in the flesh of their husbands, the use of times and the things of time pass away, that other carnal delights is taken, as it were to there may come the promise that shall abide; solace them, why should I speak of the evils and "wnoso shall have persevered even unto which follow, when the Apostle hath said in the end, this one shall be saved." If the short, that the widow, who lives in delights, world is now perishing, the married woman, living is dead,4. But far be it from you, that for whom beareth she? Or in heart about to ye be taken with lust of riches instead of lust bear, and in flesh not about to bear, why doth of marriage, or that in your hearts money she marry? But if the world is still about to succeed to the place of love of a husband. last, why is not He more loved, by Whom the For looking into men's conversation, we have world was made? If already enticements of often found by experience, that in certain this life are failing, there is not any thing for persons, when wantonness hath been rea Christian soul with desire to seek after; but strained, avarice hath increased. if they shall yet remain, there is what with the senses themselves of the body, they who holiness he may despise. For the one of see not hear more keenly, and discern many these two there is no hope of lust, in the other things by touch, nor have such as have the greater glory of charity. How many or how use of their eyes so great life in their touch; long are the very years, in which the flower and in this instance it is understood that, of carnal age seems to flourish? Some fe- when the exertion of the power of attentions males having thoug its of marriage, and with bath been restrained in one approach, that is, ardor wishing it, whilst they are being despised of the eyes, it puts itself forth into other or put off, on a sudden have grown old, so as senses, more ready with keenness to distinthat now they would feel shame, rather than guish, as though it essayed to supply from desire, to marry. But many having married, the one what was denied in the other; thus their husbands having set out into distint also often carnal lust, being restrained from countries very soon after their union, have pleasure of sensual intercourse, with greater grown aged expecting their return, and, as strength reaches itself forth to desire movey. though soon left widows, at times have not and when turned away from the one, turns even attained so as at least as old women to itself with more glow of passion to the offer receive their old men on their return. If But in you let the love of riches grow cold therefore, when betrothed bridegrooms de- together with the love of marriage, and let a spised or delayed, or when husbands were pious use of what property you possess be abroad, carnal desire could be restrained directed to spiritual delights, that your liberfrom commission of fornication or adultery, ality wax warm rather in helping such as are why cannot it be restrained from commission in want than in enriching covetous persons of sacrilege? If it hath been repressed, when Forsooth into the heavenly treasury are sem being deferred it was glowing, why is it not not gifts to the covetous, but alms to the put down, when having been cut off it had needy, which above measure help the prayers grown cold? For they in greater measure en- of widows. Fastings, also, and waterings, dure glowing of desire, who despair not of so far as they disturb not health, if they be the pleasure of the same desire. But whose spent in praying, singing psaims, reading, and of immarried persons yow chastity to God, meditating in the Law of God, even the very withdraw that very hope, which is the fuel of toings which seem laborious are turned into love. Hence with more case is desire bridled, spiritual delig its. For no way burdensome which is kindled by no expectation; and yet, are the labors of such as love, but even of unless against this prayer be made, in order themselves delight, as of such as hunt, fowl, to overcome it, itself as unlawful is the more tish, gather grapes, traffic, delight themselves ardently wished for,

26. Therefore let spiritual delights succeed in Whose Body by One Spirit ye are living. gift, and every perfect gift, as Scripture bears 25. The past day returns not hereafter, witness, cometh down. For when, in stead For, as, in with some game. It matters therefore what

either there is no labor, or the labor also is unto praise. I think that the Apostle took loved. And consider how it should be matter not the praise of men for any great thing, for sname and grief, if there be pleasure in saying in another place, "But to me it is the labor, to take a wild beast, to fill cask and least thing, that I be judged of you, or of day purse, to cast a ball, and there be no pleasure of man; "6 and in another place, "If I were in labors to win God!

unmarried women enjoy, their holy conversa- the testimony of our conscience." But of tion ought also to be with caution; lest haply, these two, that is, of a good life, and a good though their life be not evil through naughtis report, or as is said more shortly, of virtue and ness, their report be evil through negligence. praise, the one for his own sake he most wisely Nor are they to be listened to, whether they kept, the other for the sake of others he most be holy men or women, when (upon occa- mercifully provided. But, forasmuch as sion of their neglect in some matter being human caution, how great soever, cannot on blamed, through which it comes to pass that every side avoid most malevolent suspicions. they fall into evil suspicion, from which they when for our good report we shall have done know that their life is far removed) they say whatever we rightly can, if any, either by falsely that it is enough for them their conscience pretending evil things of us, or from believing before God, despising what men think of evil of us, endeavor to stain our fair fame, let them, not only imprudently but also cruelly; there he present the solace of conscience, and when they slay the souls of others; waether clearly also the joy, in that our reward is great of such as blaspheme the way of God, who in Heaven, even when men say many evil following their suspicion are displeased at things of us," and we yet live godly and what is the chaste life of the Saints, as though righteously. For that reward is as the pay it were shameful, or of such also as make ex- of such as serve as soldiers, through the arms cuse, and imitate, not what they see, but of righteousness, not only on the right hand, what they think. Wherefore whosoever but on the left also; that is to say, through guards his life from charges of shameful and glory and mean estate, through ill report and evil deeds, does good to hunself; but whose- good report."

be loved. For, in the case of what is loved, He made mention above; but good report tabors to win God! pleasing men, I should not be a servant of 27. Indeed in all spiritual delights, which Christ; "? and again, "For our glory is this.

ever guards his character too, is merciful also 28. Go on therefore in your course, and towards others. For unto ourselves our own run with perseverance, in order that ye may life is necessary, unto others our character; obtain; and by pattern of life, and discourse and certainly even what we mercifully minister unto others, for their health, abounds also same your course, whomsoever ye shall have to our own profit. Whence not in vain the had power. Let there not bend you from this Apostle, "We provide good things," saith he, carnest purpose, whereby ye excite many to not only before God, but also before men;" follow, the complaint of vain persons, who also he south, "Please ye all men through all say, How shall the human race subsist, if all things; even as I also please all men through shall have been continent? As though it all things, not seeking what is of profit unto were for any other reason that this world is myself, but what unto many, that they may delayed, save that the predestined number of be saved "Also in a certain exhortation he the Saints be fulfilled, and were this the sooner says, "For the rest, brethren, whatsoever fulfilled, assuredly the end of the world would things are true, whatsoever things are holy, not be put off. Nor let it stay you from your whatsoever things are just, whatsoever things earnest purpose of persuading others to the are pure, whatsoever things are most dear, same good ye have, if it be said to you, whatsoever things are of good report; if any Whereas marriage also is good, how shall virtue, if any praise, these things thank on, there be all goods in the Body of Christ, both which ye have both learned, and received, the greater, forsooth, and the lesser, if all and heard, and seen in me." 5 You see how through praise and love of continence imitate? among many things, unto which by exhortation In the first place, because with the endeavor he admonished them, he neglected not to set, that all be continent, there will still be but "whatsoever things are of good report;" and few, for "not all receive this word," But in two words included all things, where he forasmuch as it is written, "Whoso can resulth, "if any virtue, if any praise." For ceive, let him receive; "" then do they receive unto virtue pertain the good things of which who can, when silence is not kept even toward - those who cannot. Next, neither ought we

to Cupated an endors

all "rempositentes," " with lack of montests,"

Is for any a face RV 1 = a Cut a 1 4 5 Ph 7 (n. 8, 1).

^{5 (} From 16 3

to fear lest haply all receive it, and some one of hope for the rewards of this gift, that ye be lesser goods, that is, married life, be wanting mindful to set me also in your prayers with in the body of Christ. For if all shall have all your household Church. For sooth it hath heard, and all shall have received, we ought come to pass in most proper order, that I to understand that this very thing was pre-destinated, that married goods already suffice letter 2 concerning prayer; unto her, forsooth, Lord the fruit thirty-fold, if that be understood of married good. Therefore all these goods will have there their place, although from this time no woman wish to be married, her profession from our labors, she hath a and fervor, that by the help of the Right things necessary unto either chastity, that is, Hand of the Most High, and by the abundance of the most merciful grace of the Lord, account I have here partly touched on lightly. and may make advances unto that which ye discussed them more fully. shall be.

29. Next I entreat you, by Him, from Whom ye have both received this gift, and

in the number of those members which so it chiefly pertains by praying to contend on many have passed out of this life. For neither your behalf, who is less full of care for hernow, if all shall have been continent, will they self than for you; and that for you rather give the honor of the continent to those who than for her I should compose this little work have already borne into the garners of the concerning widowed continence; because unto no man wish to marry a wife. Therefore large book on Holy Virginity to read Conwithout anxiety urge on whom ye can, to be-cerning the reading of which I had also adcome what ye are; and pray with watchfulness monished you, forasmuch as it contains many ye may both persevere in that which ye are, partly altogether passed over, because I there

May you persevere in the grace of Christ

1 has a special Problem. Vol. 1 p. 503.

ST. AUGUSTIN:

ON LYING.

[DE MENDACIO.]

TRANSLATED BY

REV. H. BROWNE, M.A.,

OF CORPUS CHRISTI COLLEGE, CAMBRIDGE, LATE PRINCIPAL OF THE DIOCESAN COLLEGE, CHICHESTER.

ON LYING.

[DE MENDACIO.]

This book appears from its place in the Retractations to have been written about A. D. 395, as it is the last work named in the first book, which contains those which he wrote before he was Bisnop. Some editions represent it as addressed to Consentius, but not the Mss. The latter are probably right, as his other work on the subject was written in answer to the inquiries of Consentius on the case of the Priscillianists many years later, - Bened, Ed.

Retractations, Book I, last Chapter.

** I have also written a Book on Lying, which though it takes some pains to understand, contains much that is useful for the exercise of the mind, and more that is profitable to morals, in inculcating the love of speaking the truth. This also I was minded to remove from my works, because it seemed to me obscure, and intricate, and altogether troublesome; for which reason I had not sent it abroad. And when I had afterwards written another book, under this title, Against Ling, much more had I determined and ordered that the former should cease to exist; which however was not done. Therefore in this retractation of my works, as I have found this still in being, I have ordered that it should remain; chiefly because therein are to be found some necessary things which in the other are not. Why the other has for its title, Against Lying, but this, Of Lying, the reason is this, that throughout the one is an open assault upon lying, whereas great part of this is taken up with the discussion of the question for and against. Both, however, are directed to the same object. This book begins thus: " Magna quastio est de Mendacio,"

I, THERE is a great question about Lying, from the course of the discussion. It is, which often arises in the midst of our every indeed, very full of dark corners, and hath day business, and gives us much trouble, that many cavern-like windings, whereby it oft we may not either rasnly call that a he which cludes the eagerness of the seeker; so that is not such, or decide that it is sometimes at one moment what was found seems to shp right to tell a lie, that is, a kind of honest, well-meant, charitable lie. This question we again, and then is once more lost to sight. Will painfully discuss by seeking with them. At last, however, the chase will hear down that seek; whether to any good purpose, we more surely, and will overtake our sentence. need not take upon ourselves to athem, for Wherein it there is any error, yet as Truth is

the attentive reader will sathciently gather that which setteth free from all error, and

none, to bestow upon words.

which we have not at this time taken in hand is thought to know or think as he utters. to clear; but setting jokes apart, the first 4. But it may be a very nice question point to be attended to, is, that a person whether in the absence of all will to deceive,

lie is. For not every one who says a false which he esteems to be false, on the ground

Falsehood that which entangleth in all error, yet not he, if he thinks it to be so as he says one never errs more sately, methinks, than although it be not so; and, that he may say when one errs by too much loving the truth, a true thing, and yet lie, if he thinks it to be and too much rejecting of falsehood. For false and atters it for true, although in real ty they who find great fault say it is too much, whereas peradventure Truth would say after all, it is not yet enough. But whoso readest, ity of the things themselves, is he to be thou wilt do well to find no fault until thou judged to lie or not to lie. Therefore be have read the whole; so wilt thou have less who utters a false thing for a true, which fault to find. Eloquence thou must not look however he opines to be true, may be called for: we have been intent upon things, and erring and rash; but he is not rightly said to upon dispatch in putting out of hand a matter he; because he has not a double heart when which nearly concerns our every day life, and he utters it, neither does he wish to deceive, therefore have had small pains, or almost but is deceived. But the fault of him who hes, is, the desire of deceiving in the uttering 2. Setting aside, therefore, jokes, which of his mind; whether he do deceive, in that have never been accounted lies, seeing they he is believed when uttering the false thing: bear with them in the tone of voice, and in the or whether he do not deceive, either in that very mood of the joker a most evident indi- he is not believed, or in that he litters a true cation that he means no deceit, although the thing with will to deceive, which he does not thing he utters be not true; touching which think to be true; wherein being believed, he kind of discourse, whether it be meet to be does not deceive though it was nis will to deused by perfect minds, is another question coive; except that he deceives in so far as he

should not be thought to lie, who lieth not. lying is altogether absent. Thus, put the 3. For which purpose we must see what a case that a person shall speak a faise thing, thing hes, if he be ieves or opines that to be that he thinks he is not believed, to the intrue which he says. Now between believing tent, that in that way falsifying his faith he and opining there is this difference, that may deter the person to whom he speaks, sometimes he who believes feels that he does which person he perceives does not choose to not know that which he believes, (although believe him. For here is a person who tells he may know himself to be ignorant of a a lie with studied purpose of not deceiving, thing, and yet have no doubt at all concern- if to tell a lie is to utter any thing otherwise ing it, if he most firmly believes it:) whereas than you know or think it to be, But if it he who opines, thinks he knows that which he be no he, unless when something is uttered does not know. Now whoever utters that with wish to deceive, that person lies not, which he holds in his mind either as belief or who says a false thing, knowing or thinking as opinion, even though it be false, he lies it to be false, but says it on purpose that the not. For this he owes to the faith of his utter- person to whom he speaks by not believing ance, that he thereby produce that which he him may not be deceived, because the speaker holds in his mind, and has in that way in either knows or thinks the other will not bewhich he produces it. Not that he is without here him. Whence if it appear to be possifault, although he he not, if either he believes ble that a person should say a false thing on what he ought not to believe, or thinks he purpose that he to whom it is said may not knows what he knows not, even though it be deceived, on the other hand there is this should be true: for he accounts an unknown opposite case, the case of a person saying thing for a known. Wherefore, that man the truth on purpose that he may deceive. lies, who has one thing in his mind and utters. For if a man determines to say a true thing another in words, or by signs of whatever because he perceives he is not believed, that kind. Whence also the heart of him who man speaks truth on purpose that he may lies is said to be double; that is, there is a deceive: for he knows or thinks that what double thought: the one, of that thing which is said may be accounted false, just because he either knows or thinks to be true and it is spoken by him. Wherefore in saying a does not produce; the other, of that thing true thing on purpose that it may be thought which he produces instead thereof, knowing false, he says a true thing on purpose to dror thinking it to be false. Whence it comes ceive. So that it may be inquired, which to pass, that he may say a false thing and rather lies: he who says a false thing that he

may not deceive, or he who says a true thing more grievous suffering to the person whom thinking that he says a false thing, and the other knowing or thinking that he says a true thing? For we have already said that the person who does not know the thing to be false which he utters, does not lie if he thinks it to be true; show the may be supposed to the person without the person who are the true; show the may be supposed to the person and that that the person who are the true; when the wishes to be deceived; for there are many cases not to be deceived; for there are many cases not to be deceived; for there are many cases not to be deceived; for there are many cases not to be deceived; for there are many cases not to be deceived; for there are many cases of persons who through knowing certain things to be true, have brought deserved as a continued unknown to them. persons therefore, whom we have set forth, were dear to them, and through deeming it there is no small question. The one, who false have spared themselves: and so to be knows or thinks he says a false thing, and deceived has been a benefit to them, as to says it on purpose that he may not deceive: others it has been a hurt to know the truth. robbers, on purpose that he may not go by or inconvenience of the persons spoken to, he wished to say a false thing: the other, be clear then of all rashness and all lying, if,

that he may deceive? the one knowing or he wishes not to be deceived; for there are and that that person rather lies who utters whom he wishes to be deceived; for there even a true thing when he thinks it false; have been instances of persons who would because it is by the sense of their mind that have destroyed themselves had they known they are to be judged. Concerning these some evil that had really befallen those who as, if he knows a certain road to be beset by The question therefore is not with what purrobbers, and fearing lest some person for pose of doing a kindness or a hurt, either the whose safety he is anxious should go by that one said a false thing that he might not deroad, which person he knows does not trust ceive, or the other a true thing that he might him, should tell him that that road has no deceive: but, setting apart the convenience it, as he will think there are robbers there in so far as relates to the very truth and precisely because the other has told him falsehood, the question is, whether both of there are none, and he is resolved not to be- them or neither has lied. For if a lie is an lieve him, accounting him a liar. The other, utterance with will of uttering a false thing, who knowing or thinking that to be true that man has rather lied who willed to say a which he says, says it on purpose that he false thing, and said what he willed, albeit may deceive: for instance, if he tells a per- he said it of set purpose not to deceive. But son who does not believe him, that there are if a lie is any utterance whatever with will to robbers in that road where he really knows deceive, then not the former has lied, but them to be, that he to whom he tells it may the latter, who even in speaking truth willed the rather go by that road and so fall among to deceive. And if a lie is an utterance with robbers, because he thinks that to be false will of any falsity, both have lied; because which the other told him. Which then of both the former willed his utterance to be these lies? the one who has chosen to say a false, and the latter willed a false thing to false thing that he may not deceive? or the be believed concerning his utterance which other who has chosen to say a true thing that was true. Further, if a lie is an utterance of he may deceive? that one, who in saying a person wishing to utter a false thing that a false thing aimed that he to whom he he may deceive, neither has lied; because spake should follow the truth? or this one, both the former in saying a false thing had who in saying a true thing aimed that he to the will to make a true thing believed, and whom he spake should follow a falsehood? the latter to say a true thing in order that he Or haply have both lied? the one, because might make a false thing believed. We shall because he wished to deceive? Or rather, what we know to be true or right to be behas neither lied? not the one, because he lieved, we utter when need is, and wish to had the will not to deceive: not the other, make that thing believed which we utter. If, because he had the will to speak the truth? however, either thinking that to be true which For the question is not now which of them is false, or accounting as known that which sinned, but which of them lied: as indeed it is to us unknown, or believing what we ought is presently seen that the latter sinned, be- not to believe, or uttering it when need is cause by speaking a truth he brought it not, we yet have no other aim than to make about that a person should fail among rob-that believed which we utter; we do not stand bers, and that the former has not sinned, or clear indeed of the error of temerity, but we even has done good, because by speaking a do stand clear of all lying. For there is no false thing he has been the means of a per-need to be afraid of any of those definitions, son's avoiding destruction. But then these when the mind has a good conscience, that it instances may be turned the other way, so utters that which to be true it either knows, that the one should be supposed to wish some or opines, or believes, and that it has no wish

whether this alone be a lie, is another ques- ye truth."6 tion. Meanwhile, taking this kind of lie, in merciful he to be serviceable to his weak that person has made great progress. sometimes tell a lie.

we must never he, plead much more strongly, using first the Divine authority, because in the very Decalogue it is written ** Thou shalt

to make any tung believed but that which it not bear false witness;" 4 under which gen eral term it comprises all lying; for whose 5. But whether a lie be at some times use-utters any thing bears witness to his own ful, is a much greater and more concerning mind. But lest any should contend that question. Whether, as above, it be a lie, not every lie is to be called faise witness, when a person has no will to deceive, or even what, will he say to that which is written, makes it his business that the person to "The mouth that both slayeth the soul:" and whom he says a thing shall not be deceived, lest any should suppose that this may be unalthough he did wish the thing itself which derstood with the exception of some hars, let he uttered to be false, but this on purpose him read in another place, "Thou wilt destroy that he might cause a truth to be believed; all that speak leasing." Whence with H.s whether, again, it be a he when a person will-own hips the Lord saith, "Let your commaingly afters even a truth for the purpose of meation be yea, yea; nay, nay; for whatsodeceiving; this may be doubted. But none ever is more than these cometh of evil doubts that it is a lie when a person willingly. Hence the Apostle also in giving precept for utters a falsehood for the purpose of deceiventhe putting off of the old man, under which ing: wherefore a false atterance put forth name all sins are understood, says straig with will to deceive is manifestly a lie. But way, "Wherefore putting away lying, speak

7. Neither do they confess that they are which all agree, let us inquire, whether it be awed by those citations from the Old Testasometimes useful to utter a falsehood with ment which are alleged as examples of less will to deceive. They who think it is, advance testimonies to their opinion, by alleging the case of Sarah, who, when she had place: and when a thing is either done or sad laughed, denied to the Angels that she figuratively, it is no lie. For every utterance laugh, d: of Jacob questioned by his father, is to be referred to that which it utters. But and answering that he was the elder son when any thing is either done or said figura-Esau ! likewise that of the Egyptian mid-tively, it utters that which it signifies to those waves, who to save the Hebrew infants from for whose understanding it was put forth being slain at their birth, told a lie, and that Whence we may believe in regard of those with God's approbation and reward; and persons of the prophetical times who are set many such like instances they pick out, of forth as authoritative, that in all toat is written hes told by persons whom you would not of them they acted and spoke propheticans; dare to blame, and so must own that it may and no less, that there is a prophetical meansometimes be not only not blameworthy, but ing in all those incidents of their lives which even praiseworthy to tell a he. They add by the same prophetic Spirit have been acalso a case with which to arge not only those counted worthy of being recorded in writing. who are devoted to the Divine Books, but all As to the midwives, indeed, they cannot say men and common sense, saying, Suppose a that these women did through the prophetic man should take refuge with thee, who by Spirit, with purpose of signifying a future thy he might be saved from death, wouldest truth, tell Pharaoh one thing instead of anthou not tell it? If a sick man should ask a other, (albeit that Spirit did signify somequestion which it is not expedient that he thing, without their knowing what was doing should know, and might be more grievously in their persons;) but, they say that these afflicted even by thy returning him no answer, women were according to their degree apwilt thou venture either to tell the truth to proved and rewarded of God. For if a perthe destruction of the man's life, or rather son who is used to tell lies for harm's sake to hold thy peace, than by a virtuous and comes to tell them for the sake of doing good, health? By these and such like arguments, is one thing that is set forth as laudable in they think they most plentifully prove, that itself, another that in comparison with a worse if occasion of doing good require, we may is preferred. It is one sort of gratulation that we express when a man is in sound hearth, 6. On the other hand, those who say that another when a sick man is getting better. In the Scripture, even Sodom is said to be

eFe id so 16

We will no so I be found meet for "The mouth that belieth"

V a comparate physicistor

Photons 6 * Motor 37 [See R.V.] * Eph v 15

^{*} Gen. gyin at ? Gen gyvi, so. I Evod. I the ro.

people Israel. And to this rule tacy apply Neutier would it be prohibited by him, if any all the instances of lying which are produced of the Gentiles should wish to be circumcised from the Old Books, and are found not repre- for the purpose of showing that he does not hended, or cannot be reprenended: either detest the same as noxious, but holds it inthey are approved on the score of a progress differently, as a seal," the usefulness of which towards improvement and hope of better had already passed away with time; for it did things, or in virtue of some hidden significa- not follow that, if there were now no salva-

tion they are not altogether lies,

New Testament, except the figurative pre- son, Timothy, having been called in uncirsignifications used by our Lord, if thou con-cumcision, yet because his mother was a sider the life and manners of the Saints, their Jewess and he was bound, in order to gain actions and sayings, nothing of the kind can his kindred, to show them that he had not be produced which should provoke to imita- learnt in the Christian discipline to abominate tion of lying. For the simulation of Peter the sacraments of the old Law, was cirand Barnabas is not only recorded, but also cumcised by the Apostle; that in this way reproved and corrected. For it was not, as they might prove to the Jews, that the reason some suppose," out of the same simulation why the Gentiles do not receive them, is not that even Paul the Apostle either circumcised that they are evil and were perniciously ob-Timothy, or himself celebrated certain cere-served by the Fathers, but because they are monies according to the Jewish rite; but he no longer necessary to salvation after the did so, out of that liberty of his mind whereby advent of that so great Sacrament, which he preached that neither are the Gentiles the through so long times the whole of that anbetter for circumcision, nor the Jews the cient Scripture in its prophetical prefigura-worse. Wherefore he judged that neither the former should be tied to the custom of the would circumcise Titus also, when the Jews Jews, nor the Jews deterred from the custom urged this," but that false brethren, privily of their fathers. Whence are those words of brought in, wished it to be done to the intent his. "Is any man called being circumcised? they might have it to disseminate concerning let him not become uncircumeised. Is any Paul himself as a token that he had given called in uncircumersion? let him not be cir- place to the truth of their preaching, who said cumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of cumcision of the flesh and observances of that the commandments of God. Let every man kind, and that without these Christ profiteth abide in the same calling wherein he was no man; whereas on the contrary Christ would called." 4 How can a man become uncircum- nothing profit them, who should be circumcised after circumcision? but let him not do cised because they thought that in it was salso, saith he: let him not so live as if he had become uncircumcised, that is, as if he had say unto you, that if ye be circumcised, Christ covered again with flesh the part that was shall profit you nothing.9 Out of this liberty, bared, and ceased to be a Jew; as in another therefore, did Paul keep the observances of place he saith, "Thy circumcision is become his fathers, but with this one precaution and uncircumcision." And this the Apostle said, express declaration, that people should not not as though he would compel either those suppose that without these was no Christian to remain in uncircumcision, or the Jews in salvation. Peter, however, by his making as the custom of their fathers; but that neither though salvation consisted in Judaism, was these nor those should be forced to the other custom; and, each should have power of by Paul's words, where he says, "Why comabiding in his own custom, not necessity of pellest thou the Gentiles to live as do the so doing. For neither if the Jew should wish, where it would disturb no man, to recede pulsion unless they saw that he observed them from Jewish observances, would be be pro- in such manner as if beside them could be no Inbited by the Apostle, since the object of his salvation. Peter's simulation therefore is counselling to abide therein was that Jews not to be compared to Paul's liberty. And might not by being troubled about superfluous while we ought to love Peter for that he willthings be hindered from coming to those ingly received correction, we must not bolster

justified in comparison with the crimes of the things which are necessary to salvation. tion to be had from it, there was destruction 8. For this reason, from the books of the to be dreaded therefrom. And for this reathat the hope of Gospel salvation is in cirvation; whence that saying, "Behold, I Paul compelling the Gentiles to judaize; as is shown Jews?" tor they would be under no comup lying even by the authority of Paul, who

² Gal d, 2002 5 Jerome Ep inter August manas, 25, n. 9-13 5 Jerome Ep inter August manas, 25, n. 9-13 5 Rom m. 25,

Filed It. 7. 41

both recalled Peter to the right path in the presence of them all, lest the Gentiles through the Gentiles, he did not despise to celebrate tion.1

alleged, neither from the ancient Books, be to have been done or said in a figurative sense, to amend, is praised in comparison with the from common life, they assert much more confidently that there is no trust to be given He hateth all who work iniquity: but all who speak leasing He also destroyeth. Which with thee who by thy lie may be saved from nefarious turpitude? kills not the body but the soul. For in these words it is most plainly written, "The mouth

that lieth slayeth the soul." 4 How then can it be said without the greatest perverseness, him should be compelled to judaize; and bare that to the end one man may have life of the witness to his own preaching, that whereas he body, it is another man's duty to incur death was accounted hostile to the traditions of the of the soul? The love of our neighbor hath fathers in that he would not impose them on its bounds in each man's love of himself. "Thou shall love," saith He, "thy neighbor them himself according to the custom of his as thyself." 5 How can a man be said to love fathers, and therein sufficiently showed that as himself that man, for whom that he may this has remained in them at the coming of secure a temporal life, himself loseth life Christ; that neither to the Jews they are per- eternal? Since if for his temporal life he nicious, nor to the Gentiles necessary, nor lose but his own temporal life, that is not to henceforth to any of mankind means of salva- love as himself, but more than himself: which exceeds the rule of sound doctrine. 9. But if no authority for lying can be less then is he by telling a lie to lose his own eternal for another's temporal life. His own it because that is not a lie which is received temporal life, of course, for his neighbor's eternal life a Christian man will not hesitate or be it because good men are not challenged to lose: for this example has gone before, to imitate that which in bad men, beginning that the Lord died for us. To this point He also saith, "This is my commandment, that worse; nor yet from the books of the New ye love one another as I have loved you. Testament, because Peter's correction rather Greater love bath no man than this, that a than his simulation, even as his tears rather man lay down his life for his friends. si 6 For than his denial, is what we must imitate: none is so foolish as to say that the Lord did then, as to those examples which are fetched other than consult for the eternal salvation of men, whether in doing what He hath charged us to do, or in charging us to do what Himto these. For first they teach, that a lie is self hath done. Since then by lying eternal iniquity, by many proofs of holy writ, especially by that which is written, "Thou, Lord, hatest all workers of iniquity, thou shalt destroy them that speak leasing." For either as the Scripture is wont, in the following clause it expounds the former; so that, as what if by our committing theft, what if by iniquity is a term of a wider magning leasing. iniquity is a term of a wider meaning, leasing committing adultery, a person might be deis named as the particular sort of iniquity in-tended: or if they think there is any differ-to commit whoredom? They cannot prevail ence between the two, leasing is by so much with themselves in a case of this kind: namely, worse than iniquity as "thou wilt destroy" is heavier than "thou hatest." For it may be that one should yield to his carnal lust, dethat God hates a person to that degree more claring that he will hang himself unless his mildly, as not to destroy him, but whom He request be granted: they cannot prevail with destroys He hates the more exceedingly, by themselves to comply for the sake of, as they how much He punisheth more severely. Now say, saving a life. If this is absurd and wicked, why should a man corrupt his own soul with a lie in order that another may live thing being fixed, who of them which assert in the body, when, if he were to give his body this will be moved by those examples, when to be corrupted with such an object, he would it is said, suppose a man should seek shelter in the judgment of all men be held guilty of Therefore the only death? For that death which men are fool-ishly afraid of, who are not afraid to sin, kills whether a lie be iniquity. And since this is not the soul but the body, as the Lord teach- asserted by the texts above rehearsed, we eth in the Gospel; whence He charges us not must see that to ask, whether a man ought to to fear that death; but the mouth which lies tell a lie for the safety of another, is just the

⁴ Wind, i. 12; "belieth," E.V. 5 Levit, 22; Mart, 222, 39. 6 John 20, 13, 13.

come in the way, and to demand a lie in its intent, that the bodies of women rather turn behalf; to wit, that if the assault of the of men might be corrupted by them; how ravisher may be escaped by means of a he, it much more diligently and constantly ought tegrity of mind; this being broken, the other of a woman? corruption can have place. For assuredly if are believed, which are to be believed; how can the ravisher assault the body, and there is no there be any believing one who thinks it is escaping him either by contrary force, or by sometimes right to lie, lest haply he lie at the any contrivance or lie, we must needs allow moment when he teacueth us to believe? that purity cannot be violated by another's For how can it be known whether he have at lust. Wherefore, since no man doubts that that moment some cause, as he thinks, for a the mind is better than the body, to integrity well-meant lie, deeming that by a false story of body we ought to prefer integrity of mind, a man may be frightened and kept from lust, which can be preserved for ever. Now who and in this way account that by telling a he will say that the mind of him who tells a he he is doing good even in spiritual things? hath its integrity? Indeed lust itself is Which kind of he once admitted and aprightly defined. An appetite of the mind by proved, all discipline of faith is subverted alwhatever are preferred. Therefore no man is there any attaining to understanding, for can prove that it is at any time right to tell a the receiving of which that discipline nurturhe, unless he be able to show that any eternal good can be obtained by a lie. But since

men ought to commit iniquity. But if the each man departs from eternity just in so far sization of the soul rejects this, seeing it as he departs from truth, it is most abserd to amout be secured but by equity, and would say, that by departing therefrom it is possible are us prefer it not only to another's, but for any man to attain to any good. Else if coen to our own temporal safety; what re-there be any eternal good which truth com-ains, say they, that should make us doubt priseth not, it will not be a true good, there-that a he ought not to be told under any cir fore neither will it be good, because it will be simstances whatsoever? For it cannot be said false. But as the mind to the body, so must that there is august among temporal goods also truth be preferred to the mind itself, so greater or dearer than the satety and lite of that the mind should desire it not only more the body. Wherefore if not even that is to than the body, but even more than its own be preserved to truth, what can be put in our self. So will the mind be more entire and way for the sake of which they who think it chaste, when it shall enjoy the immutability is sometimes right to he, can urge that a he of truth rather than its own mutability. Now if Lot,' being so righteous a man that he was to. As concerning purity of body; here meet to entertain even Angels, offered his indeed a very honorable regard seems to daughters to the lust of the Sodomites, to the is indubitably right to tell it; but to this it the mind's chasteness in the truth to be premay easily be answered, that there is no served, seeing it is more truly preferable to panty of body except as it depends on in- its body, than the body of a man to the body

must needs fail, even though it seem intact, 11. But if any man supposes that the reaand for this reason it is not to be reckoned son why it is right for a person to tell a lie among temporal things, as a thing that might for another is, that he may live the while, or be taken away from people against their will, not be oftended in those things which he By no means therefore must the mind cor- much loveth, to the end he may attain unto opt itself by a he for the sake of its body, eternal truth by being taught: that man doth which it knows remaineth incorrupt if from not understand, in the first place, that there For that which by violence, with no lust fore- the same ground be compelled to commit, as going, the body suffereth, is rather to be has been above demonstrated; and in the next called deforcement than corruption. Or if place, that the authority of the doctrine itself al. deforcement is corruption, then not every is cut off and altogether undone if those whom corruption hath turpitude, but only that which we essay to bring thereunto, are by our lie lost hath procured, or to which lust hath con-sented. Now by how much the mind is more excellent toan the body, so much the more salvation consisteth partly in things to be behemous is the wickedness if that he cor- heved, partly in things to be understood; and There, then, purity can be pre- there is no attaining unto those things which served, because there none but a voluntary are to be understood, unless first those things which to eternal goods any temporal goods together; and this being subverted, neither

eth the babes; and so all the doctrine of truth of themselves. For why, at this rate, should tell a lie, or we must not beheve that good men sometimes tell lies: of these three the first is should slay his father, and not he a parriede

violation of the person rather than to burn incense to idols, this, they say, is not a passive thing, but a deed; which rather than do, he chose to burn incense. How much more so shocking a disgrace?

13. In which proposition these points may well deserve to be questioned: whether such consent is to be accounted as a deed; or detestation condemning the same. whether that is to be called consent which hath not approbation: or whether it be approbation, when it is said, "It is expedient to suffer this rather than do that;" and whether the person spoken of did right to burn incense rather than suffer violation of proposed, than to burn incense? But if ness, yea, what is worse, they are murderers him before he can do the deed when we can-

is done away, giving place to most licentious it not be said that they have slain themselves, falsenood, if a lie, even well-meant, may from because they chose that this should be done any quarter have place opened for it to enter to them that they might not do what they in. For either whose tells a lie prefers temporal advantages, his own or another's, to worse thing to slay another than himself, truth; than which what can be more perverse? what if these terms were offered to a Martyr, or when by aid of a he he wishes to make a that, upon his refusing to bear false witness person fit for gaining the truth, he hars the of Christ and to sacrifice to demons, then, approach to truth, for by wishing when he has before his eyes, not some other man, but his to be accommodating, it comes to pass that own father should be put to death; his father when he speaks the truth, he cannot be de- entreating him that he would not by his perpended upon. Wherefore, either we must severing permit that to be done? Is it not not believe good men, or we must believe manifest, that, upon his remaining steadfast those whom we think obliged sometimes to in his purpose of most faithful testimony, permicious, the second foolish; it remains into the bargain? As therefore, in this case, therefore that good men should never tell lies. the man would be no party to this so heimous 12. Thus has the question been on both deed, for choosing, rather than violate his sides considered and treated; and still it is faith by false testimony, that his own father not easy to pass sentence: but we must further should be put to death by others, (yea, though lend diligent hearing to those who say, that that father were a sacrilegious person wrose no deed is so evil, but that in avoidance of a soul would be snatched away to punishment;) worse it ought to be done; moreover that the so the like consent, in the former case, would deeds of men include not only what they do, not make him a party to that so foul disgrace. but whatever they consent to be done unto if he refused to do evil himself, let others do them. Waerefore, if cause have ansen that what they might in consequence of his not a Christian man should choose to burn in- doing it. For what do such persecutors say, cense to idols, that he might not consent to but, "Do evil that we may not?" If the bodily defilement which the persecutor case were so, that our doing evil would make threatened him withal, unless he should do them not to have done it, even then it would so, they think they have a right to ask why not be our duty by doing wickedness ourhe should not also tell a lie to escape so foul selves to vote them harmless; but as in fact a disgrace. For the consent itself to endure they are already doing it when they say nothing of the kind," why are they to have us to keep them company in wickedness rather than be vile and noisome by tnemselves? For that is not to be called consent; seeing readily then would be have chosen a lie, if that we do not approve what they do, always by a lie he might ward off from a holy body wishing that they would not, and, as much as in us lies, hindering them that they should not do it, and, when it is done, not only not committing it with them, but with all possible

14. "How," sayest thou, "is it not his doing as well as theirs, when they would not do this, if he would do that?" Why, at this rate we go housebreaking with house-breakers. because if we did not shut the door, they would not break it open: and we go and murhis body; and whether it would be right der with highwaymen, if it chance we know rather to tell a lie, if that was the alternative that they are going to do it, because if we killed them out of hand, they would not kall such consent is to be accounted as a deed, others. Or, if a person contexs to us that be then are they murderers who have chosen is going to commit a parricide, we commit it rather to be put to death than bear false wit- along with him, if, being able, we do not slay

not in some other way prevent or thwart him. the point for more diligent inquiry, and tiently bear what he cannot avoid. deed, although he had it done to him; now, clean therefore is every one who is ng items; sin, rather than that which would be another's. fore, for the avoiding of it, shall tell a lie, Nor would the latter become his act for be- sinneth not. ing committed upon him, and because he might avoid it if he would commit a sin of so that it were better to suffer this than to his own.

15. The whole stress, then, of this question For it may be said, word for word as before, comes to this; whether it be true universally "I sou hast done it as well as he; for he had that no sin of another, committed upon thee, not done this, hadst thou done that." With is to be imputed to thee, if, being able to my good wil, neither ill should be done; but avoid it by a lighter ain of thine own, thou only the one was in my power, and I could do it not; or wiether there be an exception take care that this should not be done; the of all boddly defilement. No man says tout other rested with another, and when by my a person is defiled by being murdered, or cost good advice I could not quench the purpose, into prison, or bound in chains, or scourged, I was not bound by my evil deed to inwart; or afflicted with other tortures and pains, or the doing. It is therefore no approving of a proscribed and made to suffer most grievous sumer, that one refuses to sin for him; and losses even to utter nakedness, or stripped of neither the one nor the other is liked by him honors, and subjected to great disgrace by who would that neither were done; but in reproaches of whatsoever kind; whatever of that which pertains to aim, he hata the power all these a man may have unjustly suffered, to do it or not, and with that he perpetrateth no man is so senseless as to say that he is it not; in that which pertains to another, he thereby defiled. But if he have fifth poured hath only the will to wish it or not, and with all over him, or poured into his mouth, or that he condemneth. And therefore, on crammed into him, or if he be carnally used their offering those terms, and saying, "If like a woman; then almost all men regard thou burn not incense, this shalt thou suf- him with a feeling of horror, and they call fer;" if he should answer, " For me, I choose him defiled and unclean. One must conclude neither, I detest both, I consent unto you in then that the sins of others, be they what none of these things:" in uttering these and they may, those always excepted which defile the like words, which certainly, because they would be true, would afford them no consent, must not seek to avoid by sin of his own, no approbation of his, let aim suffer at their either for himself or for any other, but rather hands what he might, to his account would he must put up with them, and suffer bravely; be set down the receipt of wrongs, to theirs and if by no sins of his own he ought to the commission of sins. "Ought he then," avoid them, therefore not by a lie; but those it may be asked, "to suffer his person to be winch by being committed upon a man do violated rather than burn incense?" If the make him unclean, these we are bound to question be want he ought, he ought to do avoid even by sinning ourselves; and for this neither. For should I say that he ought to reason those things are not to be called sins, do any of these things, I shall approve this which are done for the purpose of avoiding or that, whereas I reprobate both. But if that uncleanness. For whatever is done, in the question be, which of these he ought in consideration that the not doing it were just preference to avoid, not being able to avoid cause of blame, that thing is not sin. Upon both but able to avoid one or other: I will the same principle, neither is that to be called answer, " His own sin, rather than another's; uncleanness when there is no way of avoiding and rather a lighter sin being his own, toan it; for even in that extremity he who suffers a heavier being another's." For, reserving it has what he may do aright, namely, pagranting in the mean while that violation of man while acting aright can be defiled by any the person is worse than burning incense, yet corporal contagion. For the unclean in the the latter is his own, the former another's sight of God is every one who is unrighteous; whose the deed, his the sin. For though if not in the sight of men, yet in the sight of murder is a greater sin than stealing, yet it is worse to steal than to suffer murder. Therefore, if it were proposed to any man that, if he would not steal he should be killed, mere contact that the man is defiled; but by that is, murder should be committed upon the sin of refusing to avoid it when he might. him; being he could not avoid both, he would For that would be no sin, whatever might be prefer to avoid that which would be his own done for the avoiding of it. Whoever there-

16. Or, are some lies, also, to be excepted, commit those? It so, then not every thing

from him whom he sought: I know not fore neither to conceal by telling a lie. whether one man's fair fame ought to be luted by the lust itself against his will,

with false praises of Christ; more eschewing something sweet. Now these two sorts of that another man should corrupt his body, hes do no harm to those who believe them. than himself to corrupt the doctrine of sancti- because they are not deceived concerning any fication of souls and bodies. Wherefore, matter of religion and truth, or concerning

that is done in order to the avoiding of that utterances universally, which are uttered on defilement ceases to be sin; seeing there are some lies to commit which is worse than to suffer that foul violence. For, suppose quest must be utterly kept aloof. Nor can any be making after a person that his body may cause whatever be found, one should think, be deflowered, and that it be possible to why a lie should be told in matters of this screen him by a lie; who dates to say that kind, when in this doctrine it is not right to even in such a case a he ought not be told? tell a he for the very purpose of bringing a But, if the he by which he may be concealed be one which may hart the fair fame of any break or but slightly diminish the authority other, by bringing upon him a false accusa- of truth, and all things will remain doubtful: tion of that very uncleanness, to suffer which which unless they be believed true, cannot the other is sought after; as, if it should be be held as certain. It is lawful then either said to the inquirer, "Go to such an one," to him that discourses, disputes, and preaches (naming some chaste man who is a stringer to vices of this kind,) "and he will procure for you one waom you will find a more willing subject, for he knows and loves such;" fitting time whatever seems fit to be conand thereby the person might be diverted evaled; but to tell a lie is never lawful, there-

18. This being from the very first and violated by a lie, in order that another's body most firmly established, touching other less may not be violated by lust to which he is a stranger. And in general, it is never right by consequence we must also see that all lies to tell a lie for any man, such as may hurt must be kept about which hurt any man unanother, even if the burt be slighter than justly; because no man is to have a wrong, would be the hurt to him unless such a it albeit a lighter one is done to him, that an-were told. Because neither must another other may have a heavier kept from him, man's bread be taken from him against his Nor are those lies to be allowed, which will, though he be in good health, and it is to taough they burt not another, yet do nobody feed one who is weak; nor must an innocent any good, and are hurtful to the persons themman, against his will, be beaten with rods, selves who gratuitously tell them. Indeed, that another may not be killed. Of course, these are the persons who are properly to be if they are willing, let it be done, because called hars. For there is a difference between they are not hurt if they be willing that so it lying and being a liar. A man may tell a should be: but whether, even with his own he unwillingly; but a liar loves to lie, and consent, a man's fair tame ought to be hurt inhabits in his mind in the delight of lying. with a false charge of foul lusts, in order that Next to such are those to be placed who by lust may be averted from another's body, is a he wish to please men, not that they may a great question. And I know not whether do wrong or bring repreach upon any man; it be easy to find in what way it can be just for we have already before put away that that a man's fair fame, even with his consent, kind; but that they may be pleasant in conshould be stained with a false charge of lust, versation. These differ from the class in any more than a man's body should be pole which we have placed hars in this respect, that hars delight in lying, rejo cing in decet 17. But yet if the option were proposed to for its own sake: but these last to please by the man who chose to burn incense to idols agreeable talk, and yet would rather please rather than yield his body to abominable lost, by saying things that were true, but when that, if he wished to avoid that, he should they do not easily find true things to say that violate the fame of Christ by some lie; he are pleasant to the hearers, they choose would be most mad to do it. I say more: rather to tell lies than to hold their tongues. that he would be mad, if, to avoid another Yet it is difficult for these sometimes to unman's lust, and not to have that done upon dertake a story which is the whole of it false: his person which he would suffer with no last but most commonly they interweave falseof his own, he should falsify Christ's Gospel hood with truth, where they are at a loss for from the doctrine of religion, and from those any profit or advantage of their own. It

better than the truth.

so, whereof neither his mind nor senses nor lawful? his opinion or belief giveth him any report. necessary food to the person stealing it; it person, will follow that theft also may be committed. Or pe

suffices them, to judge the thing possible profit some man, excepting those by which which is told, and to have faith in a man of crimes are screened and defended: so that whom they ought not rashly to think that he the reason why the aforesaid lie is disgraceis telling a lie. For where is the harm of be- ful, is that, although it nurt no man, and heving that such an one's father or grand- profit the poor, it screens a theft; but if it fatner was a good man, when he was not? should in such sort burt nobody and profit or that he has served with the army even in somebody as not to screen and defend any Persia, though he never set foot out of Rome? sin, it would not be morally wrong. As, put But to the persons who tell these hes, they the case that some one should in thy sight do much harm, to the former sort, because hide his money that he might not lose it by they so desert truth as to rejoice in deceit; to their or violence, and thereupon being questhe latter, because they want to please people tioned thou shouldest tell a he; thou wouldest hurt no man, and wouldest serve him who 19. These sorts of hes having been without had need that his money were hidden, and any hesitation condemned, next follows a wouldest not have covered a sin by telling a sort, as it were by steps rising to something lie. For it is no sin if a man hide his better, which is commonly attributed to well- property which he fears to lose. But, if we meaning and good people, when the person therefore sin not in telling a lie, for that, who has not only does no harm to another, while covering no man's sin, we hurt nobody but even benefits somebody. Now it is on and do good to somebody, what are we about this sort of hes that the whole dispute turns, as concerning the sin itself of a he? For whether that person does harm to himself, where it is laid down, "Thou shalt not steal," who benefits another in such sort as to act there is also this, "Thou shalt not hear false contrary to the truth. Or, if that alone may witness." Since then each is severally probe called truth which illustrateth the very hibited, why is false witness culpable if it minds of men with an intimate and incom- cover a theft or any other sin, but if without mutable light, at least he acts contrary to any screening of sin it be done by itself, then some true thing, because although the bodily not culpable, whereas stealing is culpable in senses are deceived, yet he acts contrary to and by itself, and so other sins? Or is it so a true thing who says that a thing is so or not that to hide a sin is not lawful; to do it,

21. If this be absurd, what shall we say? Whether therefore he does not hurt himself Is it so, that there is no " lalse witness," but in so profiting another, or in that compensa- when one tells a lie either to invent a crime tion not hurt himself in which he profiteth against some man, or to hide some man's the other, is a great question. If it be so, it crime, or in any way to oppress any man in should follow that he ought to profit himself judgment? For a witness seems to be neces-by a he which damages no man. But these sary to the judge for cognizance of the cause. things hang together, and if you concede that But if the Scripture named a "witness" only point, it necessarily draws in its train some so far as that goes, the Apostle would not very embarrassing consequences. For should say, "Yea, and we are found (alse witnesses it be asked, what harm it does to a person of God; because we have testified of God that rolling in superfluous wealth, if from count- He raised up Christ: whom He raised not less thousands of busnels of wheat he lose one up." For so he shows that it is false witbushel, which bushel may be profitable as ness to tell a lie, yea, in faisely praising a

Or peradventure, doth the person who lies without blame, and false witness borne with- then utter false witness when he either invents out sin. Than which, what can be mentioned or hides any man's sin, or hurts any man in more perverse? Or truly, if another had whatever way? For, if a he spoken against a stolen the bushel, and thou sawest it done, man's temporal life is detestable, how much and wert questioned, wouldest thou tell a lie more one against eternal life? as is every lie, with honesty for the poor man, and if thou if it take place in doctrine of religion. And do it for thine own poverty will thou be it is for this reason that the Apostle calls it blamed? As if it were thy duty to love an- false witness, if a man tell a lie about Christ, 20. But haply some may think that there is an exception to be added; that there be some honest lies which not only have the some swered to a question of the judge, and hurteth no man, and profits some man, are we to say sible lie?

22. What then, if a homicide seek refuge with a Christian, or if he see where the homicide have taken refuge, and be questioned of this matter by him who seeks, in order to bring to punishment a man, the slayer of man? Is he to tell a lie? For how does he not hide a sin by lying, when he for whom he lies has been guilty of a heinous sin? Or is it because he is not questioned concerning his sin, but about the place where he is concealed? So then to lie in order to hide a person's sin is evil; but to lie in order to hide the sinner is not evil? "Yea, surely:" says some one: "for a man sins not in avoiding punishment, but in doing something worthy of punishment. Moreover, it pertaineth to Christian discipline neither to despair of any man's amendment, nor to bar against any man the way of repentance." What if thou be led to the judge, and then questioned concerning the very place where the other is in hiding? Art thou prepared to say, either, "He is not there," when thou knowest him to be there; or, "I know not, and have not seen," what thou knowest and hast seen? Art thou then prepared to bear false witness, and to slay thy soul that a manslayer may not be slain? Or, up to the presence of the judge wilt thou lie, but when the judge questions thee, then speak truth that thou be not a false witness? So then thou art going to slay a man thyself by betraying him. Surely the betrayer too is one whom the divine Scripture detesteth. Or haply is he no betrayer, who in answer to the judge's interrogation gives true information; but would be a betrayer, if, unasked, he should delate a man to his destruction? Put the case with respect to a just and innocent man, that thou know where he is in hiding, and be questioned by the judge; which man, however, has been ordered to be taken to execution by a higher power, so that he who interrogates is charged with the execution of the law, not the author of the sentence? Will it be no false witness that thou shalt lie for an innocent man, because the interrogator is not a judge, but only charged with the execution? What if the author of the law interrogate thee, or any unjust judge, making quest of an innocent man to bring him to punishment? What wilt thou do? wilt thou be false witness, or betrayer? Or will he be a betrayer, who to a homicide; and he not so, who to an unjust judge, interrogating him of the hiding-place

of an innocent man whom he seeks to slav, shall inform against the person who has that it is neither false witness, nor a reprehen- thrown himself upon his honor? Or between the crime of false witness and that of betraval. wilt thou remain doubtful and unable to make up thy mind? Or by holding thy peace or professing that thou wilt not tell, wilt thou make up thy mind to avoid both? Then why not do this before thou come to the judge. that thou mayest shun the lie also? For, having kept clear of a lie, thou wilt escape all false witness; whether every lie be false witness, or not every: but by keeping clear of all false witness in thy sense of the word, thou wilt not escape all lying. How much braver then, how much more excellent, to

say, "I will neither betray nor lie?"

23. This did a former Bishop of the Church of Thagasta, Firmus by name, and even more firm in will. For, when he was asked by command of the emperor, through officers sent by him, for a man who was taking refuge with him, and whom he kept in hiding with all possible care, he made answer to their questions, that he could neither tell a lie, nor betray a man; and when he had suffered so many torments of body, (for as yet emperors were not Christian,) he stood firm in his purpose. Thereupon being brought before the emperor, his conduct appeared so admirable, that he without any difficulty obtained a pardon for the man whom he was trying to save. What conduct could be more brave and constant? But peradventure some more timid person may say, "I can be prepared to bear any torments, or even to submit to death, that I may not sin; but, since it is no sin to tell a lie such that you neither hurt any man, nor bear false witness, and benefit some man, it is foolish and a great sin, voluntarily and to no purpose to submit to torments, and. when one's health and life may haply be useful, to fling them away for nothing to people Of whom I ask; Why he fears in a rage. that which is written, "Thou shalt not bear false witness," and fears not that which is said unto God, "Thou wilt destroy all them that speak leasing?" Says he, "It is not written, Every lie: but I understand it as if it were written, Thou wilt destroy all that speak false witness." But neither there is it said, All false witness. "Yes, but it is set there," saith he, " where the other things are set down which are in every sort evil." What, is this the case with what is set down there, "Thou shalt not kill?" If this be in every sort evil, how shall one clear of this crime just judge shall ultroneously delate a lurking even just men, who, upon a law given, have

ON LYING. **4**60

killed many? "But," it is rejoined, "that man doth not himself kill, who is the minister of some just command." These men's fear, then, I do accept, that I still think that laudable man who would neither lie, nor betray a man, did both better understand that which is written, and what he understood did bravely

put in practice.

25. But one sometimes comes to a case of this kind, that we are not interrogated where the person is who is sought, nor forced to betray him, if he is hidden in such manner that he cannot easily be found unless betrayed: but we are asked, whether he be in such a place or not. If we know him to be there, by holding our peace we betray him, or even by saying that we will in no wise tell whether he be there or not: for from this the questioner gathers that he is there, as, if he were not, nothing else would be answered by him who would not lie nor betray a man, but only, that he is not there. So, by our either holding our peace, or saying such words, a man is betrayed, and he who seeks him hath but to enter in, if he have the power, and find him: whereas he might have been turned aside from finding him by our telling a lie. Wherefore if thou know not where he is, there is no cause for hiding the truth, but thou must confess that thou knowest not. But, if thou know where he is, whether he be in the place which is named in the question or elsewhere; thou must not say, when it is asked whether he be there or not, "I will not tell thee what thou askest," but thou must say, "I know where he is, but I will never show." For if, touching one place in particular thou answer not and profess that thou wilt not betray, it is just as if thou shouldest point to that same place with thy finger: for a sure suspicion is thereby excited. But if at the first thou confess that thou know where he is, but will not tell, haply the inquisitor may be diverted from that place, and begin now to ply thee that the place where he is may be betrayed. For which good faith and humanity whatever thou shalt bravely bear, is judged to be not only not culpable, but even laudable; save only these things which if a man suffer he is said to suffer not bravely, but immodestly and foully. For this is the last description of lie, concerning which we must treat more diligently.

25. For first to be eschewed is that capital lie and far to be fled from, which is done in and hurts some man. The third, which so either do this, or suffer the deed of lust or

profits one as to hurt another, but not in corporal defilement. The fourth, that which is done through only lust of lying and deceiving, which is an unmixed lie. The fifth, what is done with desire of pleasing by agreeableness in talk. All these being utterly eschewed and rejected, there follows a sixth sort which at once hurts nobody and helps somebody; as when, if a person's money is to be unjustly taken from him, one who knows where the money is, should say that he does not know, by whomsoever the question be put. The seventh, which hurts none and profits some: except if a judge interrogate: as when, not wishing to betray a man who is sought for to be put to death, one should lie; not only a just and innocent, but also a culprit; because it belongs to Christian discipline neither to despair of any man's amendment, nor to bar the way of repentance against any. Of which two sorts, which are wont to be attended with great controversy, we have sufficiently treated, and have shown what was our judgment; that by taking the consequences, which are honorably and bravely borne, these kinds also should be eschewed by brave and faithful and truthful men and women. The eighth sort of lie is that which hurts no man, and does good in the preserving somebody from corporal defilement, at least that defilement which we have mentioned above. For even to eat with unwashen hands the Jews thought defilement. Or if a person think this also a defilement, yet not such that a lie ought to be told to avoid it. But if the lie be such as to do an injury to any man, even though it screen a man from that uncleanness which all men abhor and detest; whether a lie of this kind may be told provided the injury done by the he be such as consists not in that sort of uncleanness with which we are now concerned, is another question: for here the question is no longer about lying, but it is asked whether an injury ought to be done to any man, even otherwise than by a fie, that the said defilement may be warded off from another. Which I should by no means think: though the case proposed be the slightest wrongs, as that which I mentioned above, about a single measure of wheat; and though it be very embarrassing whether it be our duty not to do even such an injury to any man, if thereby another may be defended or screened from a lustful outrage upon his person. But, as I doctrine of religion; to which lie a man ought said, this is another question: at present let by no consideration to be induced. The us go on with what we have taken in hand: second, that he should hurt some man un-(whether a lie ought to be told, if even the justly: which is such that it profits no man inevitable condition be proposed that we

some execrable pollution; even though by

lying we do no man harm.

and the will of God in all that through keep, trary to law commandest me to be smitten?" of those actions which one may refer to an them from whom he should suffer the same. allegoried significance, although none doubts affirm of any thing there, that it does not things are digested in the commands.

Thou hast received a blow in the face, delight desire, an oath, make ready the other cheek." Now as an example of patience can none be found than morrow, and, "Take no thought for the example of the Lord Himself more potent and what ye shall eat, or what ye shall drink, or excellent; but He, when smitten on the cheek, what ye shall put on." Now when we see He said, "If I have spoken ill, bear witness was put what was given," that it might be of the evil; but if well, why smitest thou

Me?" Where He shows that the prepara tion of the other cheek is to be done in the 26. Touching which matter, there will be some place open for consideration, if first the divine authorities which forbid a he be before the high priest, did not say, Smite the diligently discussed: for if these give no place, other cheek: but, "God," saith he, "size, we vainly seek a loophole; for we are bound smite thee, thou whited wall; and sittest to keep in every way the command of God, thou to judge me according to law, and coning His command we may suffer, it is our duty with most deep insight beholding that the with an even mind to follow. But if by some priesthood of the Jews was already become relaxation any outlet be allowed, in such a such, that in name it outwardly was cean case we are not to decline a lie. The reason and fair, but within was foul with muddy why the Divine Scriptures contain not only losts; which priesthood he saw in spirit to be God's commands, but the life and character ready to pass away through vengeance of the of the just, is this, that, if haply it be hidden. Lord, when he spake those words: but yet he in what way we are to take that which is on- had his heart ready not only to receive other joined, by the actions of the just it may be blows on the check, but also to suffer for the understood. With the exception, therefore, truth any torments whatever, with love of

28. It is also written, "But I say unto voz, that they really took place, as is the case with Swear not at all." But the Apostle himself almost all the occurrences in the books of the has used oaths in his Epistles. And so he Old Testament. For who can venture to snows how that is to be taken which is said, "I say unto you, Swear not at all: " that is, pertain to a figurative foretelling? Seeing the lest by swearing one come to a facility in Apostle, speaking of the sons of Abraham, swearing, from facility to a custom, and 50 of whom of course it is most easily said that from a custom there be a downtall into perthey were born and did live in the natural jury. And therefore he is not found to have order of propagating the people, (for not sworn except in writing, where there is more monsters and produces were born, to lead the wary forethought, and no precipitate tongue mind to some presignification,) nevertheless withal. And this indeed came of evil, as a assetteth that they signify the two Testa- is said, "Whatever is more than these is of ments; and saith of that marvellous benefit evil:"? not however from evil of his own, but which God bestowed upon His people Israel from the evil of infirmity which was in them. to rescue them out of the bondage in which in whom he even in this way endeavored to they in Egypt were oppressed, and of the work faith. For that he used an oath in punishment which avenged their sin on their speaking, while not writing, I know not that journey, that these things befell them in a any Scripture has related concerning him. figure:" what actions wilt thou find, from And yet the Lord says, "Swear not at ali." which thou mayest set aside that rule, and for He hath not granted license thereof to take upon thee to affirm that they are not to persons writing. Howbeit, because to probe reduced to some figure? Excepting nonnee Paul guilty of violating the command-Testament are done by the Saints, where there is a most evident commending of manners to our imitation, may avail as examples stand that word which is set down, "At all," for the understanding of the Scriptures, which to be set down for this purpose, that as much as in thee lies, thou affect not, love not, nor 27. As, when we read in the Gospel, as though it were for a good thing, with any

said not, Behold here is the other cheek, but that the Lord Himself had a bag in which

kept for necessary uses as the time should spoken; but not always in the mouth of the require; and that the Apostles themselves body, if any cause of avoiding a greater evil precepts are so to be understood, that we are understood: nor would it be right to say, things, or fear of want.

And in a certain place too the Lord Himself for no other than the mouth of the heart ealred by an example.

the truth, is uttered, so that he lieth with the fiteth nothing, and from backbiting refrain heart who approve a lie; yet that man may your tongue: because an obscure response possibly not lie with the heart, who uttereth will not go into the void." But the mouth other than is in his mind, in such sort that he that lieth, slayeth the soul." a It seems then is to be understood that which is written, it "tumult."
"He that speaketh the truth in his heart: 22. Manife because always in the heart truth must be

made much provision for the indigence of require that other than is in the mind be the brethren, not only for the morrow, but uttered with the voice. And that there is even for the more protraited time of impend- indeed a mouth of the heart, may be undering dearth, as we read in the Acts of the stood even from this, that where there is Apostles;' it is sufficiently clear that these speech, there a mouth is with no absurbty to do nothing of our work as matter of "Wao speaketh in his heart," unless it were necessity, through love of obtaining temporal right to understand that there is also a mouth in the heart. Though in that very place 30. Moreover, it was said to the Apostles where it is written, "The mouth that lieth, that they should take nothing with them for slayeth the soul," if the context of the lesson their journey, but should live by the Gospel' be considered, it may peradventure be taken signified why He said this, when He added. For there is an obscure response there, where "The laborer is worthy of his hire: "" where it is hidden from men, to whom the mouth of He sufficiently shows that this is permitted, the heart, unless the mouth of the body sound not ordered; lest haply he who should do therewith, is not audible. But that mouth, this, namely, that in this work of preaching the Scripture in that place saith, doth reach the word he should take aught for the uses to the nearing of the Spirit of the Lord, Who of this life from them to whom he presented, both filled the whole earth; at the same time should think he was doing any thing unlawful. mentioning lips and voice and tongue in that And yet that it may more laudably not be place; yet all these the sense permitteth not done is sufficiently proved in the Apostle to be taken, but concerning the heart, because Paul: who, while he said, "Let him that is it saith of the Lord, that what is spoken is taught in the word, communicate unto him not hidden from Him, now that which is that teacheth in all things," and showed in spoken with that sound which reacheth to our many places that this is wholesomely done ears, is not hidden from men citier. Thus, by them to whom he preached the word, namely, is it written: "The Spirit of wis-"Nevertneless," saith he, "I have not used dom is loving, and will not acquit an evil-He spake those words, gave power, not bound witness, and of his heart a true searcher, and men by a command. So in general, what in of his tongue a hearer. For the Spirit of the words we are not able to understand, in the Lord hata filled the whole earth, and that actions of the Saints we gather how it is which containeth all things hath knowledge meet to be taken, which would easily be of the voice. Therefore he that speaketh drawn to the other side, unless it were re- unrighteous things cannot be hid but neither shall the judgment when it punisheth pass by 31. Thus then what is written, "The mouth him. For in the thoughts of the ungodly that here, slayeth the soul; " of what mouth shall there be interrogation; and the hearing it speaketh, is the question. For in general of his words shall come from the Lord, to the when the Scripture speaks of the mouth, it punishment of his iniquities.9 For the ear signifies the very sent of our conception? in of jealousy heareth all things, and the tumult the heart, where is approved and decreed of murmurings will not be hid. Therefore whatever also by the voice, when we speak keep yourselves from murmuring, which proknows it to be for the sake of avoiding a to threaten them who think that to be obscure greater evil that he admitteth an evil, disap- and secret, which they agitate and turn over proving withal both the one and the other, in their heart. And this, it would show, is And they who assert this, say that thus also so clear to the ears of God, that it even calls

32. Manifestly also in the Gospel we find

Acts in the put of lockers to the transport of Mart of the transport of Mart of the transport of Mart of the transport of the

⁹ A Decreas, "into the Lord." E. V.

19 15 means exchanged a remain non idel, "There is no more that what a po for nought. I have been a second to the secon

the mouth of the heart: so that in one place use any he. Therefore, when one man some which is within.

body doth atter what he forgeth against any, willingly and with liking. cannot be obscure and hidden from God.

the Lord is found to have mentioned the say, that according to this testimony cimouth both of the body and of the heart, Scripture we must to that degree hold even where he saith, " Are ye also yet without un- sort and kind of he in detestation, that ever derstanding? Do ye not yet understand, that if a man wish to he, yea, though he lie not whatsoever entereth in at the mouth, goeth the very wish is to be condemned; and to test into the belly, and is east out into the draugat? sense interpreteth, that it is not said, Do not but those things which proceed out of the use every lie, but, "Do not wish to use every mouth come forth from the heart, and they he;" that one must not dare not only to te. defile the man. For out of the heart proceed but not even to wish to tell, any he window evil thong its, murders, adulteries, fornica- saith another man, " Nay, in that it saith, Detions, thefts, false witness, blasphemies: these not wish to use every lie, it willeth that from are the things which defile a man." Here the mouth of the heart we exterminate and if thou understand but one mouth, that of the estrange lying: so that while from some less body, how wilt thou understand, "Tuose we must abstain with the mouth of the body, things which proceed out of the mouth, come as are those chiefly which pertain to doctrace forth from the heart;" since spitting also of religion; from some, we are not to obstant and vomiting proceed out of the mouto? with the mouth of the body, if reason of Unless peradventure a man is but then de- avoiding a greater evil require; but with the filed when he eateth aught unclean, but is mouth of the heart we must abstain utter? defiled when he vomits it up. But if this be from every he". Where it behoveth to be most absurd, it remains that we understand understood what is said, "Do not wish." the mouth of the heart to have been ex- namely, the will itself is taken as it were to pounded by the Lord, when He saith, "The mouth of the heart, so that it concerneth not things which proceed out of the month, come the mouth of the heart when in shunning a forth from the heart." For being that theft greater evil we lie unwillingly. There is a so also can be, and often is, perpetrated with a third sense in which thou mayest so take silence of the bodily voice and mouth; one this word, " not every," that, except some must be out of his mind so to understand it lies, it giveth thee leave to be. Take as 4 as then to account a person to be contami- he should say, wish not to believe every man nated by the sin of theft, when he contesses he would not mean to advise that none should or makes it known, but when he commits it be believed; but that not all, some however, and holds his peace, then to think him un-should be believed. And that which follows defiled. But, in truth, if we refer what is "For assiduity thereof will not profit for said to the mouth of the heart, no sin what- good," sounds as if, not lying, but assidness ever can be committed tacitly: for it is not lying, that is, the custom and love of ly me. committed unless it proceed from that mouth should seem to be that which he would prehibit. To which that person will assured, 33. But, like as it is asked of what month slide down,3 who either shall think that every the Scripture saith, "The mouth that lieth, he may be boldly used (for so he will shar slayeth the soul," so it may be asked, of not that even when is committed in the day what he. For it seems to speak of that he trine of piety and religion; than which what in particular, which consists in detraction, more abominably wicked thing canst thou It says, "Keep yourselves from murmuring, easily find, not among all lies, but among a which profiteth nothing, and from detraction sins?) or to some he (no matter how easy refrain your tongue." Now this detraction how harmless,) shall accommodate the inchtakes place through malevolence, when any nation of the will; so as to be, not unwillings man not only with mouth and voice of the for the sake of escaping a greater evil, be-So, seeing there but even without speaking wisheth him to be be three things which may be understood thought such; which is in truth to detract with tais sentence, either " Every lie, not unly te the mouth of the heart; which thing, it saith, thou not, but do not even wish to tell; " is, "Do not wish, but even unwillingly tell as c 34. For what is written in another place, when aught worse is to be avoided: " it "Wish not to use every he;" they say is "Not every," to wit, that except some lies not of force for this, that a person is not to the rest are admitted: one of these is to to make for those who hold that one is never to lie, two for those who think that sometimes

3.dontembers

That is now up date winderdon may brudge, and cylle of the many manuscripting to make any manuscripting to the collection of the collectio

one may tell a lie. But yet what follows, "For assiduty thereof will not profit to set down in the ten commands of the Law, good." I know not whether it can countenance it can indeed in no wise be contended that the first sentence of these three; except haply love of truth may at heart be preserved, and so, that while it is a precept for the perfect false witness brought forth to him unto whom not only not to he, but not even to wish; as- the witness is borne. For, when it is said to siduity of lying is not permitted even to be- God only, then it is only in the heart that the ginners. As if, namely, on laying down the truth is to be embraced: but when it is said rule at no time whatever not merely to be but to man, then must we with the mouth also of so much as to have a wish to lie, and this be- the body bring forth truth, because man is ing gainsaid by examples, in regard that there not an inspector of the heart. But then, are some lies which have been even approved touching the witness itself, it is not unreasonby great authority, it should be rejoined that ably asked, to whom one is a witness? For those indeed are lies of beginners, which not to whomsoever we speak unto are we withave, in regard of this life, some kind of duty nesses, but to them to whom it is expedient of mercy; and yet to that degree is every lie, and due that they by our means should come evil, and by perfect and spiritual minds in to know or behave the troth; as is a judge, every way to be eschewed, that not even be- that he may not err in judging; or he who is ginners are permitted to have assiduous cus- taught in doctrine of religion, that he may tom thereof. For we have already spoken not err in faith, or by very authority of the concerning the Egyptian midwives, that it is teacher waver in doubt. But when the perin respect of the promise of growth and pro- son who interrogates thee or wishes to know ficiency to better things that they while lying aught from thee seeks that which concerneth are spoken of with approval; because it is him not, or which is not expedient for him to some step towards loving the true and eternal know, he craveth not a witness, but a besaving of the soul, when a person doth merci- trayer. Therefore if to him thou tell a he, fully for the saving of any man's albeit mor- from false witness peradventure thou will be

that no lie is here excepted, but all con-lawful sometimes to tell a lie. Or if it be demned. Another saith: Yea verify: but false witness to lie at all, it is to be seen they who speak leasing from the heart, as we whether it admit of compensation, to wit, that disputed above; for that man speaketh truth it be said for the sake of avoiding a greater in his heart, who hateth the necessity of ly- sin: as that which is written, " Honor father ing, which he understands as a penalty of the and mother, "26 under stress of a preferable mortal life. Another saith: All indeed will duty is disregarded; whence the paying of God destroy who speak leasing, but not all the last honors of sepulture to a father, is leasing: for there is some leasing which the forbidden to that man who by the Lord Him-Prop. et was at that time insinuating, in wordn self is called to preach the kingdom of God. none is spared; that is, if refusing to confess 37. Likewise, touching that which is writeach one his sins, he defend them rather, and ten, "A son which receiveth the word shall will not do penance," so that not content to be far from destruction; but receiving, he cine of confession: as the very distinction of may say, that what is here set down, "A son the words may seem to intimate no other, which receive in the word," is to be taken for "Thou hatest all that work iniquity;" but no other than the word of find, which is that truth they may come to the light; as is which is written, "Thou wilt destroy all that said in the Gospel according to John," But speak leasing." But when it follows, "Rehe that doeth truth cometh unto the light.4 reasing se receiveth for a miself," west other Thou wilt destroy all who" not only work doth this insignate than what the Apostle in holding out before them faise righteous- work, and then he shall have glorying in a mness, and not confessing their sins in penatence.

36. For, concerning false vatness, which is tal life even tell a lie.

35. Moreover what is written, "Thou wilt with this salvo, that to bear false witness is never lawful, the question is, whether it be

work impetty, he must needs wish to be receiveth it for himself, and no fasse and thought just, and succumb not to the medi- proceedeth out of his month "? some one wilt not destroy them if upon repenting they truth. Therefore, "A son receiving the truth speak the truth in confession, that by doing shall be far from destruction, ' refers to that what Thou hatest, but also "speak leasing," 1 sain, "But let every man prove not own

Against as in the way in the term of the en in common destroyers to the entire or in the entire of t

hath received it for himself. Therefore there is no reason why it should be said here, He will destroy all who speak leasing, but not ceedeth out of his month," But another gendered by perversity of loving, into, and is atterly and before all to be temple of God is holy: which temple are ye "cschewed. Or if the saying, "No falsehood," is absurdly taken if it be not referred tell a lie.

example or in word of the Scriptures, that the sake of utility to this life, when these are

self and not in another?" For he that re- any lie should seem a thing to be loved, cceiveth the word, that is, truth, not for him- not had in hatred; howbeit sometimes by toseil, but for men-pleasing, keepeth it not ing a lie thou must do that thou lintest, that when he sees they can be pleased by a he, what is more greatly to be detested may be But whoso receiveth it for himself, no false- avoided. But then here it is that people etc. hood proceedeth out of his mouth: because they put the precious beneath the vile. For even when the way to please men is to lie, when thou hast granted that some evil is to that man lieth not, who receiving the truth be admitted, that another and more gnevous not thereby to please them but to please God, may not be admitted; not by the rule of truth, but by his own cupidity and custom doth each measure the evil, accounting that to be the more grievous, which himself more all leasing: because all lies, universally, are greatly dreads, not which is in reality more cut off in this saying, "And no falsehood progreatly to be fled from. All this fault is ensaith, it is to be so taken as the Apostle Paul there are two lives of ours; the one eterna. took our Lord's saying, "But I say unto you, which is promised of God; the other tem-Swear not at all," For here also all swear-poral, in which we now are: when a man shall ing is cut off; but from the mouth of the have begun to love this temporal more than heart, that it should never be done with ap- that eternal, for the sake of this waich he probation of the will, but through necessity loveth ne thinks all things ng it to be done. of the weakness of another; that is, "from and there are not any, in his estimation, more the evil" of another, when it shows that he greevous sins than those which do injury to cannot otherwise be got to believe what is this life, and either take away from it any said, unless faith be wrought by an oath; commodity unjustly and unlawfully, or by or, from that "evil" of our own, that inflicting of death take it utterly away. And while as yet involved in the skins of this so thieves, and robbers, and ruffians, and tormortality we are not able to show our heart: turers, and slayers, are more hated of them which thing were we able to do, of swearing than lascivious, drunken, luxurious men, if there were no need. Though moreover in these molest no man. For they do not unthis whole sentence, if the saying, "A son derstand or at all care, that these do wrong receiving the word shall be far from destruction," be said of none other than that Truth," Him, but to their own permissions hurt; seeing by Whom all things were made, which re-they corrupt His gifts bestowed upon them, maneth ever incommutable; then, because even His temporal gifts, and by their very the doctrine of Religion strives to bring men corruptions turn away from eternal gitts to the contemplation of this Truth, it may above all, if they have already began to be the seem that the saying, "And no falsehood Temple of God; which to all Christians the proceedeth out of his mouth," is said to this Apostle south thus: "Know ye not that ye purpose, that he speaketh no falsehood that are the temple of God, and that the Spirit of pertaineth to doctrine. Which sort of lie is God dwelletn in you? Whoso shall corrupt upon no compensation whatever to be gone God's temple, God will corrupt him. For the

whereby an injury is done to men in the comto every lie, the saying, "From his mouth," forts of this life, or whereby men corrupt should, as was argued above, be taken to themselves and hurt none against his well, admean the mouth of the heart, in the opinion these sins, then, even though they seem to of him who accounts that sometimes one may mean well by this temporal life to the procuring of any delight or profit, (for no man 38. Certain it is, albeit all this disputation commits any of these things with any other go from side to side, some asserting that it is purpose and end;) yet in regard of that life never right to lie, and to this effect reciting which is forever and ever, they do entangle divine testimomes: others gainsaving, and and in all ways hinder. But there are some even in the midst of the very words of the of these that hinder the doers only, others divine testimonies seeking place for a lie; yet likewise those on whom they are done. For no man can say, that he finds this either in as to the things which people keep safe for

Gal to 4. Matt ve 34.

sin and are hindered from eternal life who do not consenting may have its chastity pretars, not they to whom they do it. There- served entire. Now what we have to guard fore, even it a person consent to the taking of in chastity of mind, is, as pertaining to the them from him, e-ther that he may not do love of our neighbor, innocence and benevosome evil, or that he may not in these very lence; as pertaining to the love of God, piety, things sufter some greater inconvenience; not Innocence is that we hurt no man; benevoonly does he not sin, but in the one case he lence, that we also do good to whom we can; acts bravely and laudably, in the other use- piety, that we worship God. But as for verity things which are kept for the sake of sanctity violated unless by a he; whereas the highest and religion, when injurious persons wish to and inmost Verity Itself, Whose that doctrine tuem even by sins of lesser moment, yet not main, and to It thoroughly to cleave, will not by wrongs to other men. And then do these be permitted, but when this corruptible shall things thenceforth cease to be sins, which are have put on incorruption, and tois mortal undertaken in order to the avoidance of small have put on immortality. But, because greater sins. For as in things useful, for in- all piety in this life is practice by which we stance in pecuniary or any other corporal tend to that life, which practice hath a guid-commodity, that is not called a loss which is ance afforded unto it from that doctrine, parted with in order to a greater gain; so in which in human words and signs of corporal things holy, that is not called sin which is sacraments doth insinuate and intimate Truth admitted lest a worse be admitted. Or if herself: for this cause this also, which by lythat is called loss, which one foregoes that he ing is possible to be corrupted, is most of all may not forego more; let this also be called to be kept incorrupt; that so, if aught in that sin, waile however the necessity of under-chastity of mind be violated, it may have that taking it in order to the escuewing of a greater wherefrom it may be repaired. For once is no more to be doubted, than that, in order corrupt authority of doctrine, and there can to avoid a greater loss, it is right to suffer a be none either course or recourse to chastity smaller one.

40. Now the things which are to be kept

taken away by injurious persons, they alone cannot this, at least the mind and thought an fully and unblameably. But as to those of doctrine, of religion and piety, that is not violate taese, it is right, if the condition he is, can in no wise be violated: which Truth proposed and the means given, to redeem to attain unto, and in It on every wise to reof mind.

41. There resulteth then from all these this sate for sanctity's sake are these: pudicity of sentence, that a lie which doth not violate the body, and chastity of soul,' and verity of doc- doctrine of piety, nor piety itself, nor innotrine. Pudicity of body, without consent and cence, nor benevolence, may on behalf of permission of the soul, doth no man violate, pudicity of body he admitted. And yet if For, whatever against our will and without any man should propose to himself so to love our empowering the same is by greater torce truth, not only that which consists in condone upon our body, is no lewdness. How- templation, but also in uttering the true thing, but of consenting, cone. For we consent, and no otherwise to bring forth with the when we approve and wish: but we permit mouth of the body his thought than in the even not willing, because of some greater mind it is conceived and beheld; so that he turpitude to be eschewed. Consent, truly, should prize the beauty of truth-telling honto corporal lewdness violates also chastity of esty, not only above gold and silver and jewels mind. For the mind's chastity consists in a and pleasant lands, but above this temporal good will and sincere love, which is not cor- life itself altogether and every good thing of rupted, unless when we love and desire that the body, I know not whether any could which Truth teaches ought not to be loved wisely say that that man errs. And if he and desired. We have therefore to guard the should prefer this and prize it more than all sincerity of love toward God and our neigh- that himself hath of such things; rightly also bor; for in this is chastity of mind sanctified: would be prefer it to the temporal things of and we must endeavor with all the strength other men, whom by his innocence and in our power, and with pious supplication, benevolence he was bound to keep and to that, when the pudicity of our body is sought help. For he would love perfect faith, not to be violated, not even that outermost sense only of behaving aright those things which of the soul, which is entangled with the flesa, by an excellent authority and worthy of faith may be touched with any delight; but if it should to himself be spoken, but also of faith-

fully attering what himself should judge right which to more ignorant minds seem lies, are to be spoken, and should speak. For faith figurative significations. And as to what the hath its name in the Latin tongue, from that Apostle says: "I am made all things to ad the thing is done which is said," and thus it men, that I might gain all;" the right pois maintest that one doth not exhibit when derstanding is, that he did this not by lying, telling a lie. And even if this faith be less but by sympathy; so that he dealt with them violated, when one hes in such sort that he is in liberating them with so great charity, as if believed to no inconvenience and no per- he were himself in that evil from which be microus hurt, with added intention moreover wished to make them whole. There must of guarding either one's life or corporal therefore he no lying in the doctrine of pietr purity; yet violated it is, and a thing is vio- it is a hemous wickedness, and the first sort lated which ought to be kept safe in chastity of detestable lie. There must be no lying of and sanctity of mind. Whence we are con- the second sort; because no man must have strained, not by opinion of men, which for a wrong done to him. There must be no lythe most part is in error, but by truth itself, ing of the third sort; because we are not to truth which is eminent above all, and alone consult any man's good to the injury of anis most invincible, to prefer even to purity of other. There must be no lying of the fourth body, perfect faith. For chastity of mind is, sort, that is, for the lust of lying, which et love well ordered, which does not place the itself is vicious. There must be no lying of greater below the smaller. Now it is less, the fifth sort, because not even the truth itself whatever in the body than whatever in the is to be uttered with the aim of men-pleasing, mind can be violated. For assuredly when how much less a he, which of itself, as a a. for corporal chasteness a man tells a he, he is a foul thing? There must be no lying of sees indeed that his body is threatened with the sixth sort; for it is not right that even corruption, not from his own, but from an- the truth of testimony be corrupted for any other's last, but is cautious lest by permitting man's temporal convenience and safety. But at least, he be a party. That permission, unto eternal salvation none is to be led by however, where is it but in the mind? So aid of a he. For not by the ill manners of then, even corporal chasteness cannot be cor- them that convert him is he to be converted rupted but in the mind; which not consent- to good manners: because if it is meet to be ing nor permitting, it can by no means be done towards him, himself also ought when rightly said that corporal chasteness is vio- converted to do it toward others; and so is lated whatever in the Lody be perpetrated he converted not to good, but to ill manners, by another's lust. Whence it is gathered, seeing that is held out to be imitated by him that much more must the chastity of the mind when converted, which was done unto him to be preserved in the mind, in the which is the converting him. Neither in the seventh sort guardianship of the pudicity of the body, must there be any lying; for it is meet that Wherefore, what in us lies, both the one and not any man's commodity or temporal welthe other must by holy manners and con- fare be preferred to the perfecting of faith. versation be walled and hedged round, lest Not even if any man is so ill moved by our from another quarter it be violated. But right deeds as to become worse in his mind, when both cannot be, which is to be slighted and far more remote from piety, are night in comparison of which, who doth not see? deeds therefore to be foregone; since what when he seeth which to which is to be pre- we are chiefly to hold is that whereunto we ferred, the mind to the body, or the body to ought to call and invite them whom as our the mind; and which is more to be shunned own selves we love; and with most courageous among sins, the permitting of another's deed, mind we must drink in that apostolic sen-or the committing of the deed thyself. tence: "To some we are a savor of life unto 42. It clearly appears then, all being dis- life, to others a savor of death unto death. cussed, that those testimonies of Scripture and who is sufficient for these things?" Nor have none other meaning than that we must in the eighth sort must there be lying: benever at all tell a he: seeing that not any ex- cause both among good things chastity of amples of lies, worthy of imitation, are found mind is greater than pudicity of body; and in the manners and actions of the Saints, as among evil things, that which ourselves do, regards those Scriptures which are referred than that which we suffer to be done, In to no figurative signification, such as is the these eight kinds, however, a man sins less history in the Acts of the Apostles For all when he tells a he, in proportion as he emerges those sayings of our Lord in the Gospel, to the eighth: more, in proportion as he do-

verges to the first. there is any sort of he that is not sin, will de- in which is salvation for all men, they by ce.ve himself foully, while he deems himself breaking and mincing the authority of the honest as a deceiver of other men.

cupied men's minds, that to them it is too little not only lying, but perjury that they lay to if we pronounce some lies not to be sins; but the charge of the Apostle in the very doctrine they must needs pronounce it to be sin in some of piety, that is, in an Epistle in which he things if we refuse to lie; and to such a pass preaches the Gospel; seeing that he there have they been brought by defending lying, saith, before he relates that matter, "What I that even that first kind which is of all the write unto you, behold, before God, I lie most abominably wicked they pronounce to have been used by the Apostle Paul. For in the Epistle to the Galatians, written as it was, treatment whereof altogether there is nothing like the rest, for doctrine of religion and more meet to be, before all else, borne in piety, they say that he has told a lie, in the passage where he says concerning Peter and Barnabas, "When I saw that they walked not will not suffer you to be tempted above that tiprigatly according to the truth of the Gos-pel. For, while they wish to defend Peter tion make also a way to escape, that ye may from error, and from that pravity of way into be able to bear it."

But whose shall think which he had fallen; the very way of religion Scriptures do endeavor themselves to over-43 So great blindness, moreover, hath oc-

I Cant to Tar

+ Gal 1 av.

31 Cor 4 13.



ST. AUGUSTIN:

TO

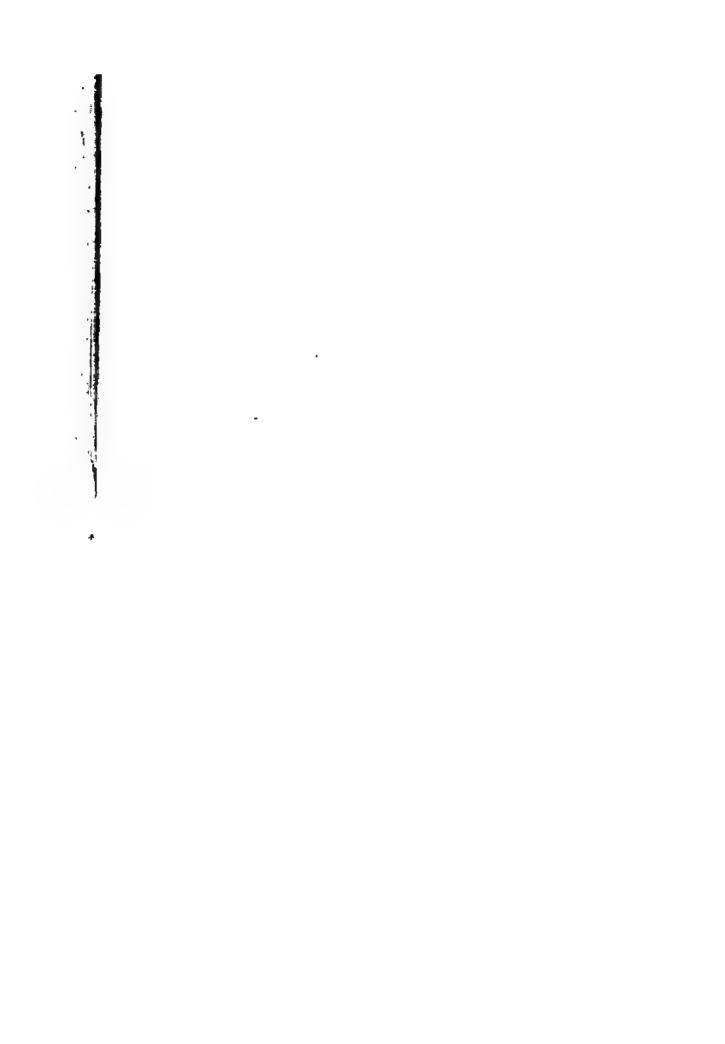
CONSENTIUS: AGAINST LYING.

[CONTRA MENDACIUM.]

TRANSLATED BY THE

REV. H. BROWNE, M.A.,

OF CORPUS CHRISTI COLLEGE, CAMBRIDGE, LATE PRINCIPAL OF THE DIOCESAN COLLEGE, CHICHESTER.



TO CONSENTIUS: AGAINST LYING.

[CONTRA MENDACIUM.]

From the Retractations, Book II, Chap. 60.

"Then also I wrote a Book against Lying, the occasion of which work was this. In order to discover the Priscillianist heretics, who think it right to conceal their heresy not only by denial and lies, but even by perjury, it seemed to certain Catholics that they ought to pretend themselves Priscillianists, in order that they might penetrate their lurking places. In prohibition of which thing, I composed this book. It begins: Multa mihi legenda misisti "

1. A great deal for me to read hast thou them and brought them forth into open day, brought me from thee, both soon after I received it, and afterwards when about to dictate this reply, and having weighed it with all the consideration in my power, I am greatly delighted with thy eloquence, and of wit, and the resentment with which thou bitest negligent Catholics, and the zeal with which thou gnashest against even latent heretics. But I am not persuaded that it is right to unearth them out of their hiding places by our telling lies. For to what end do we take such pains in tracking them out and running them down, but that having taken

sent, my dearest brother Consentius: a great we may either teach them the truth, or at deal for me to read: to the which while I am least having convicted them by the truth, preparing an answer, and am drawn off first may not allow them to hurt others? to this by one, then by another, more urgent occupa- end, therefore, that their lie may be blotted tion, the year has measured out its course, out, or shunned, and God's truth increased, and has thrust me into such straits, that I How then by a lie shall I rightly be able to How then by a lie shall I rightly be able to must answer in what sort I may, lest the time prosecute lies? Or is it by robbery that for sailing being now favorable, and the bearer robberies, and by sacrilege that sacrileges, desirous to return, I should too long detain and by adultery that adulteries, are to be him. Having therefore unrolled and read prosecuted? "But if the truth of God shall through all that Leonas, servant of God, abound by my lie," are we too to say, "Let us do evil that good may come?" A thing which thou seest how the Apostle detesteth. For what else is, "Let us lie, that we may bring heretic liars to the truth," but, "Let us do evil that good may come?" Or, is a memory of the holy Scripture, and cleverness lie sometimes good, or sometimes a lie not evil? Why then is it written, "Thou hatest, Lord, all that work iniquity; Thou wilt destroy all that speak leasing." For he hath not excepted some, or said indefinitely, "Thou wilt destroy them that speak leasing;" so as to permit some, not all, to be understood: but it is an universal sentence that he hath passed, saying, "Thou wilt destroy all who speak leasing." Or, be

²k. c. A D. 4so, the work mentioned just before belonging to the early part of that year. Consentus is thought to be the writer of cp. 270, to Augustin, and cp. 120, and 205, are addressed to him. This is the work referred to in the Enchiridson, ch. 18, p.

^{*} Rom. iii. 7, 8.

J Paalm v 6, 7. [See R.V.] "Thou wilt destroy them that apeak a lie," Heb. marrae row hadeover to be before, LXX.

cause it is not said. Thou wilt destroy all who whatsoever; is it therefore to be thought that there is place allowed for some lie; to wit, that there should be some leasing, and them who speak it, God should not destroy, but destroy them all which speak unjust leasing, not what lie soever, because there is found also a just lie, which as such ought to be

matter of praise, not of crime?

2. Perceivest thou not how much this reasoning aideth the very persons whom as great game we make ado to catch by our lies? For, as thyself hast shown, this is the sentiment of the Priscillianists to prove which, they apply testimonies from the Scriptures exhorting their followers to lie, as though by the examples of Patriarchs, Prophets, Apostles, Angels; not hesitating to add even the Lord Christ Himself; and deeming that they cannot otherwise prove their falsehood truthful, unless they pronounce Truth to be a liar. It must be refuted, this; not imitated: nor ought we to be partners with the Priscillianists in that evil in which they are convicted to be worse than they in the greatest degree, are found to make a dogma of lying for the purpose of hiding their truth, as they call it: and this so great evil therefore to esteem just, because they say that in the heart must be held that which is true, but with the mouth to utter unto aliens a false thing, is no sin; and that this is written, "Who speaketh the truth in his heart: " as though this were enough for righteousness, even though a person do with his mouth speak a lie, when not his neighbor but a stranger is he that heareth it. On this man with his neighbor, for we are members one of another." Meaning, that with them who are not our neighbors in society of the truth, nor, so to say, our co-members,3 it is lawful and right to speak a lie.

3. Which sentence dishonoreth the holy Martyrs, nay rather taketh away holy martyrdoms altogether. For they would do more justly and wisely, according to these men, not to confess to their persecutors that they were Christians, and by confessing make them murderers: but rather by telling a lie, and denying what they were, should both themselves keep safe the convenience of the flesh incautiously, is thought fit to be taught. and purpose of the heart, and not allow those to accomplish the wickedness which they had

conceived in their mind. For they were not speak ail leasing, or, who speak any leasing their neighbors in the Christian faith, that with them it should be their duty to speak the truth in their mouth which they spake in their heart; but moreover enemies of Truth itself. For if Jehu (whom it seems they do prudently to single out unto themselves to look unto as an example of lying) falsely gave himself out for a servant of Baal, that he might slay Baal's servants: how much more justly, according to their perversity, might, in time of persecution, the servants of Christ falsely give themselves out for servants of demons, that the servants of demons might not slay servants of Christ; and sacrifice to idols that men might not be killed, if Jehu sacrificed to Baal that he might kill men? For what harm would it do them, according to the egregious doctrine of these speakers of lies, if they should lyingly pretend a worship of the Devil in the body, when the worship of God was preserved in the heart? But not so have the Martyrs understood the Apostle, the true, the holy Martyrs. They saw and held that which is written, "With the heart man believeth unto righteousness, other heretics. For they alone, or at least and with the mouth confession is made unto salvation; "4 and, "In their mouth was found no lie:"5 and so they departed irreproachable, to that place where to be tempted by liars any further they will not fear; because they will not have liars any more in their heavenly assemblies, either for strangers or neighbors. As for that Jehu, by an impious lie and a sacrilegious sacrifice making inquisition for impious and sacrilegious men for to kili them, they would not imitate him, no, not though the Scripture had said nothing concerning him, what manner of man he was. account they think the Apostle Paul, when he had said, "Putting away lying, speak ye heart right with God; what profited it him, truth," to have immediately added, "Every that for some obedience which, concerning the utter destruction of the house of Ahab, he exhibited for the lust of his own domination, he received some amount of transitory wages in a temporal kingdom? Let, rather. the truth-telling sentence of the Martyrs be thine to defend: to this I exhort thee, my brother, that thou mayst be against hars, not a teacher of lying, but an asserter of truth. For, I pray thee, attend diligently to what I say, that thou mayest find how needful to be shunned is that which, with laudable zeal indeed towards impious men, that they may be caught and corrected, or avoided, but yet too

4. Of lies are many sorts, which indeed

⁵ Rev. 217 5. delder, Griesbach; dider, text rec.; guile, E. V. 6 8 Kings 21. 31.

^{*} Pa. av. v. * Eph. iv. 25. 3 Commembras.

all, universally, we ought to hate. For there is no lie that is not contrary to truth. For, as light and darkness, piety and impiety, justice and iniquity, sin and right-doing, health and weakness, life and death, so are truth and a lie contrary the one to the other, Whence by how much we love the former, by so much ought we to hate the latter. Yet in truth there be some lies which to believe does no harm: although even by such sort of lie to wish to deceive, is hurtful to him that tells it. not to him that believes it. As though, if that brother, the servant of God, Fronto, in the information which he gave thee, should (though far be the thought!) say some things falsely; he would have hurt himself assuredly, not thee, although thou, without iniquity of thme, hadst believed all, upon his telling it. Because, whether those things did so take place or not so, yet they have not any thing, which if a person believe to have been so, though it were not so, he by the rule of truth and doctrine of eternal salvation should be judged worthy of blame, Whereas, if a person tell a lie which if any believe he will be an heretic against the doctrine of Christ, by so much is he who tells the lie more hurtful. by how much he that believes it is more miserable. See then, what manner of thing it is, if against the doctrine of Christ we shall tell a lie which whoso believes shall perish, in order that we may catch the enemies of the same doctrine, to the end we may bring them to the truth, while we recede from it; nay rather, when we catch liars by lying, teach worse lies. For it is one thing what they say when they lie, another when they are deceived. For, when they teach their heresy, they speak the things in which they are deceived; but when they say that they think what they do not think, or that they do not think what they do think, they say the things in which they lie. In that any believeth them, what though he do not find them out, himself perisheth not. For it is no receding from the catholic rule, if, when a heretic lyingly professes the catholic doctrines, one believes him to be a catholic: and therefore it is not pernicious to him; because he is mistaken in the mind of a man, of which, when latent, he cannot judge, not in the faith of God which it is his duty to keep safe planted within him.

the right faith, then if he shall believe, that man is found, whose was lost. But when, they being Priscillianists, do, in order that they may not betray their venom, lyingly give themselves out to be of us; whoever of us believes them, even while they escape detection, himself perseveres a Catholic: we on the other hand, if, in order to attain to the discovery of them, we falsely give ourselves out for Priscillianists, because we shall praise their dogmas as though they were our own, whose shall believe the same, will either be confirmed among them, or will be transferred to them in the meantime straightway; but what the coming hour may bring forth, whether they shall be afterwards set free therefrom by us when speaking true things, who were deceived by us when speaking false; and whether they will be willing to hear one teaching whom they have thus experienced telling a lie, who can know for certain? who can be ignorant that this is uncertain? Whence it is gathered, that it is more pernicious, or to speak more mildly, that it is more perilous for Catholics to lie that they may catch heretics, than for heretics to lie that they may not be found out by Catholics. Because, whoso believes Catholics when they tell a lie to tempt people, is either made or confirmed a heretic; but whoso believes heretics when they tell a lie to conceal themselves, doth not cease to be a Catholic. But that this may become more plain, let us propose some cases by way of example, and from those writings in preference which thou hast sent me to read.

5. Well then, let us set before our eyes a cunning spy as he makes up to the person whom he has already perceived to be a Priscillianist; he begins with Dictinius the bishop, and lyingly bepraises either his life, if he knew him, or his fame, if he knew him not; this is more tolerable thus far, because Dictinius is accounted to have been a Catholic, and to have been corrected of that error. Then, passing on to Priscillian, (for this comes next in the art of lying,) he shall make reverend mention of him, of an impious and detestable person, condemned for his nefarious wickedness and crimes! In which reverend mention, if haply the person for whom this sort of net is spread, had not been a firm Priscillianist, by this preaching of him, Moreover, when they teach their heresy, he will be confirmed. But when the spy shall whose shall believe them, in thinking it truth, go on to discourse of the other matters, and will be partaker, as of their error, so of their saying that he pities them whom the author damnation. So it comes to pass, that when of darkness hath involved in such darkness they fable their nefarious dogmas in which of error, that they acknowledge not the honor they are with deadly error deceived, then of their own soul, and the brightness of their whose believeth them is lost: whereas when divine ancestry; then speaking of Dictinius's we preach catholic dogmas, in which we hold Book, which is called "the Pound," because it

treats, first and last, of a dozen questions, because in its also, to whom they come, the being as the ounces which go to the pound, find the same. shall extol it with such praise, as to protest that such a " Pound " (in which awful blas- already made as it were our own, cannot be this astuteness of him who tells the lie slays selves we speak lyingly, that we may con ed the soul of him who believes it, or, that being I know not what other thing which we thin slain already, doth in the same death sink, true; of course to one suspecting the like the and hold it down. But, thou wilt say, " after- shalt say, I did this then only to catch thee wards it shall be set at liberty." What if it but what wilt thou answer when he says come not to pass, either upon something in. Whence then do I know whether thou are not tervening that prevents what was begun from doing it even now, lest thou be caught by being completed, or through obstinacy of an me? Or indeed, can any man be made to heretical mind denying the same things over believe that a man does not lie not to be again, although of some it had already begun caught, who lies to catch? Seest thou whiteer to make confession? especially because, if this evil tends? that is, that not only we to he shall find out that he are been tampered them, and they to us, but every brother to with by a stranger, he will just the more boldy every brother shall not undeservedly become study to conceal his sentiments by a he, when suspected? And so while that which is a mod he shall have learned much more certainly at by means of the lie, is that faith may be that this is done without blame, even by the taught, the thing which is brought about n example of the very person who tampered rather, that there shall be no having faith a with him. This, truly, in a man who thinks any man. For if we speak even against God it right to hide the truth by telling a lie, when we tell a lie, what so great evil will with what face can we blame, and dare to people be able to discover in any lie, that, as condemn what we teach?

6. It remains, then, that what the Pris- should be bound in every way to eschew it? cillianists think, according to the nefamous but half corrected; seeing that their thinking blaspnemer and the other. "Very muc. it right to tell a lie on behalf of the truth is a sayest thou; "for this the Priscillanist so." cause we have learned and do teach the same behaving, though so speaking." thing, and lay it down that it is fit to be done, Ithen, blasphemes without knowing, the ouin order that we may be able to attain to the with knowledge: the one against science, amending of them. Whom yet we amend other against conscience; the one hatli to not, for their fault, with which they think blindness of thinking false things, but right to hide the troth, we take not away, them hath at least the will of saying trarather we make ourselves faulty when by such things; the other in secret seeth truth, At a fault we seek them; nor do we find how we willingly speaketh false. "But the one can believe them, when converted, to whom, thou wilt say, "teacheth this, that he rewaile perverted, we have hed; lest haply make men partakers of his error and mades in what was done to them that they might be the latter such it, that from that error as caught, they do to us when caught; not only madness he may deaver men." Now I are

7. And, what is more miserable, even the phemies are contained) is more precious than how they may believe us. For if they say many thousands of pounds of gold; truly, pect that even in the catholic doctrines thenthough it were a most wretened thing, we

8. But now observe how more tolerable 12 falsity of their heresy, of God, of the soul, comparison with us is the lying of the Pr > of the body, and the rest, we hesitate not cilhanists, when they know that they speak with truthful pity to condemn; but what they decedfully: whom by our own lying we think think of the right of telling a lie to hide the right to deliver from those false taings a truth is to be to us and them (which God for- which they by erring are deceived. A Prix. bid ') a common dogma. This is so great an hamst saith, that the soul is a part of God, and evil, that even though this attempt of ours, of the same nature and substance with I! m. whereby we desire by means of a lie to catch. This is a great and detestable blaspherer. them and change them, should so prosper For it follows that the nature of God may be that we do catch and change them, there is taken captive, deceived, cheated, disturbed, no gain that can compensate the damage of and defiled, condemned and tortured. But making ourselves wrong with them in order it that man also saith this, who from so greto set them right. For through this he shall an evil desires to deliver a man by a lie, let both we be in that respect perverse, and they us see what is the difference between the orfault which we do not correct in them, be- also believing it so: but the catholic not I course to do it hath been their wont, but already shown above how hurtful is this termeanwhile if we weigh in these two the present evils, (for the future good which a catholic seeks from correcting a heretic is uncertain,) that we say, both that we are Priscillianists, who sins worse? he who deceives a man without knowing it, or he who blasphemes God, knowing it? Assuredly which is the worse, that man understands, who with solicitous piety preferreth God to man. Add to this, piety preferreth God to man. Add to this, not that they blaspheme. So that if they be that, if God may be blasphemed in order that we may bring men to praise Him, without themselves, because they can say what the doubt we do by our example and doctrine Apostle said: who when among other things invite men not only to praise, but also to he had said, "I was before a blasphemer; blaspheme God: because they whom through but," saith he, "I obtained mercy, because blasphemies against God we plot to bring to I did it ignorantly." We on the contrary, the praises of God, verily, if we do bring in order that they may open themselves to them, will learn not only to praise, but also us, if we utter this as if it were a just lie for to blaspheme. These be the benefits we con- deceiving and catching them, do assuredly fer on them whom, by blaspheming not ig- both say that we belong to the blaspheming norantly but with knowledge, we deliver from Priscillianists, and that they may believe us. heretics! And whereas the Apostle delivered do without excuse of ignorance blaspheme. men to Satan himself that they might learn not to blaspheme," we endeavor to rescue men be thought a heretic, cannot say, "I did it from Satan, that they may learn to blaspheme ignorantly." not with ignorance, but with knowledge. And upon ourselves, their masters, we bring this hoves with fear to recollect, "Whose shall so great bane, that, for the sake of catching deny Me before men, I will deny him before heretics, we first become, which is certain, blasphemers of God, in order that we may for the sake of delivering them, which is uncertain, be able to be teachers of His truth.

9. When therefore we teach ours to blaspheme God that the Priscillianists may believe them theirs, let us see what evil themselves say when they therefore lie that we may believe them ours. They anathematize Priscillian, and detest him according to our mind; they say that the soul is a creature of God, not a part; they execrate the Priscillianists' false martyrdoms; the catholic bishops by whom that heresy has been stripped, attacked, prostrated, they extol with great praises, and Behold, themselves speak truth when they lie: not that the very thing which is a lie can be true at the same time; but when in one thing they lie, in another they speak truth: for when, in saying they are of us, they lie, of the catholic faith they speak truth. And therefore they, that they may not be found out for Priscillianists, speak in lying manner the truth: but we, that we may find them out, not only speak lyingly, that we may be believed to belong to them; but we also speak false things which we know to belong to their error. Therefore as for them, when they wish to be thought of us, it is both false in part, and true in part, what they say;

* x Tim, 5, 30.

thing which people believe will do good: but that the soul is not a part of God: but as for us, when we wish to be thought to belong to them, it is false, both the one and the other and that the soul is a part of God. They, then, praise God, not blaspheme, when they conceal themselves; and when they do not so, but utter their own sentiments, they know For a catholic, who by blaspheming wishes to

10. Ever, my brother, in such cases, it be-My Father which is in heaven."3 Or truly is it no denying of Christ before men, to deny Him before Priscillianists, that when they hide themselves, one may by a blasphemous lie strip them and catch them? But who doubts, I pray thee, that Christ is denied, when so as He is in truth, we say that He is not; and so as the Priscillianist believes Him.

we say that He is?

11. "But, hidden woives," thou wilt say, "clad in sheep's clothing, and privily and grievously wasting the Lord's flock, can we no otherwise find out." Whence then have the Priscillianists become known, ere this way of hunting for them with lies was excogitated? Whence was their very author, more cunning doubtless, and therefore more covert, got at in his bed? Whence so many and so great persons made manifest and condemned, and the others innumerable partly corrected, partly as if corrected, and in the Church's compassion gathered into her fold? For many ways giveth the Lord, when He hath compassion, whereby we may come to the discovery of them: two of which are more happy than others; namely, that either they whom they have wished to seduce, or they whom they had already seduced, shall, when they repent and are converted, point them out. Which is more easily effected, if their nefarifor it is false that they are of us, but true ous error, not by lying tricks, but by truthful

which it behoves thee to bestow thy pains, am undone. since God hath bestowed the gift that thou by catholics, whether prelates who speak in of zeal for God, every where diffused, these truthfully, not with lies hunted after. For so being taken, either, of their own accord, they will confess what they have been, and others whom they know to be of the evil fellowship they will either kindly correct, or hand of God healing them shall they be made whole.

12. " But," thou wilt say, "we more easily be ourselves what they are." If this were lawful or expedient, Christ might have inclad in wolves' clothing to the wolves, and by the cheat of this artifice discover them: which He hath not said, no, not when He foretold not at that time to have inquisition made for confession unto salvation? them, being most manifest wolves; but their bite and savageness were to be endured." you in sheep's clothing, but within are ravenmay be caught who blasphemes unwittingly, doing will he follow me whom I shall so find,

reasonings be overthrown. In the writing of since in order that I may find him out, I first

13. Or haply is it so, that he who plots in canst do this: which wholesome writings this way to find out Priscillianists, denies not whereby their insane perversity is destroyed, Christ, forasmuch as with his mouth he utters becoming more and more known, and being what with his heart he believes not? As if truly (which I also said a little above) when the congregations, or any studious men full it was said, "With the heart man believeth unto righteousness," it was added to no purwill be holy nets in which they may be caught pose, "with the mouth confession is made unto salvation?"4 Is it not so that almost all who have denied Christ before the persecutors, held in their heart what they believed of Him? And yet, by not confessing with the mouth unto salvation, they perished, save mercifully betray. Or else, if they shall be they which through penitence have lived ashamed to confess what with long-continued again? Who can be so vain, as to think that simulation they have concealed, by the hidden the Apostle Peter had that in his heart which he had on his lips when he denied Christ? Surely in that denial he held the truth within and uttered the lie without. Why then did penetrate their concealment if we pretend to he wash away with tears the denial which he uttered with his mouth, if that sufficed for salvation that with the heart he believed? structed His sheep that they should come Why, speaking the truth in his heart, did he punish with so bitter weeping the lie which he brought forth with his mouth, unless because he saw it to be a great and deadly evil, that He would send them forth in the midst that while with his heart he believed unto of wolves." But thou wilt say: "They needed righteousness, with his mouth he made not

14. Wherefore, that which is written, "Who speaketh the truth in his heart," 4 is not so to What, when foretelling later times, He said be taken, as if, truth being retained in the that ravening wolves would come in sheep's heart, in the mouth one may speak a lie. But clothing? Was there not room there to give the reason why it is said, is, because it is this advice and say, And do ye, that ye may possible that a man may speak with his mouth find them out, assume wolves' clothing, but a truth which profiteth him nothing, if he hold within be ye sheep still? Not this saith He: it not in his heart, that is, if what he speak-but when He had said,." Many will come to eth, himself believe not; as the heretics, and, above all, these same Priscillianists do, when ing wolves;"s He went on to say, not, By your they do, not indeed believe the catholic faith, lies, but, "By their fruits ye shall know but yet speak it, that they may be believed them." By truth must we beware of, by to be of us. They speak therefore the truth truth must we take, by truth must we kill, in their mouth, not in their heart. On this lies. Be it far from us, that the blasphemies account were they to be distinguished from of the ignorant we by wittingly blaspheming him of whom it is written, "He that speaketh should overcome: far from us, that the evils of truth in his heart." Now this truth the catholic deceitful men we by imitating should guard as in his heart he speaketh, because so he against. For how shall we guard against believeth, so also in his mouth ought he, that them if in order to guard against them we so he may preach it; but against it, neither in shall have them? For if in order that he heart nor in mouth have falsehood, that both with the heart he may believe unto righteous-I shall blaspheme wittingly, worse is the thing ness, and with the mouth may make confes-I do than that which I catch. If in order that sion unto salvation. For also in that psalm, he may be found who denies Christ unwit- after it had been said, "Who speaketh truth tingly, I shall deny Him wittingly, to his un- in his heart," presently this is added, "Who hath used no deceit in his tongue,"?

T" Concorditor"-" Misericorditor."

2 Matt. 2, 16, 3 Matt. vii, 25, 26,

15. And as for that saying of the Apostle, number of lewd Priscillianists, some woman Putting away lying, speak every man truth should cast her eye upon a catholic Joseph, with his neighbor, for we are members one of and promise him that she will betray their another," far be it that we should so under- hidden retreats if she obtain from him that he stand it, as though he had permitted to speak lie with her, and it be certain that if he cona lie with those who are not yet with us mem- sent unto her she will make good her promise: bers of the body of Christ. But the reason shall we judge that it ought to be done? why it is said, is, because each one of us ought to account every man to be that which such a price be paid in purchase of that kind he wishes him to become, although he be not of merchandise? Why then do we not rout yet become such; as the Lord showed the out heretics, in order to their being caught, alien Samaritan to be neighbor to him unto by the flesh committing lasciviousness in whom he showed mercy." A neighbor then, adultery, and yet think right to rout them and not an alien, is that man to be accounted, with whom our concern is that he remain not an alien; and if, on the score of his not being yet made partaker of our Faith and Sacrament, there be some truths that must be con- be not unjust, because they were done with cealed from him, yet is that no reason why intention of finding out the unjust: or if false things should be told him.

16. For there were even in the Apostles' times some who preached the truth not in truth, that is, not with truthful mind: of whom the Apostle saith that they preached Christ not chastely, but of envy and strife. And on this account even at that time some were tolerated while preaching truth not with a chaste mind: yet not any have been praised as preaching falsehood with a chaste mind. Lastly, he saith of those, "Whether in pretence or in truth Christ be preached: "3 but in no wise would he say, In order that Christ may after be preached, let Him be first though even when it is done by word, it is denied.

17. Wherefore, though there be indeed many ways in which latent heretics may be sought out, without vituperating the catholic faith or praising heretical impiety, yet if there were no other way at all of drawing out heretical impiety from its caverns, but that the catholic tongue should deviate from the straight path of truth; more tolerable were it is therefore no excusing the mind from the that that should be hid, than that this should deed, when any thing is said to be done not be precipitated; more tolerable that the foxes after the purpose of the mind, which yet were should lurk in their pits unseen, than for the not done, unless the mind decreed it to be sake of catching them the huntsmen should done. fall into the pit of blasphemy; more tolerable that the perfidy of Priscillianists should be covered with the veil of truth, than that the faith of catholics, lest it should of lying Priscillianists be praised, should of believing catholics be denied. For if lies, not of whatsoever kind, but blasphemous lies, are therefore just because they are committed with intent to detect hidden heretics; it will be

shall we understand that by no means must out by a mouth committing fornication in blasphemy? For either it will be lawful to defend both the one and the other with equal reason, that these things be therefore said to sound doctrine willeth not even for the sake of finding out heretics that we should have to do with unchaste women, albeit only in body, not in mind, assuredy not even for the sake of finding out heretics willeth it that by us, albeit only in voice not in mind, either unclean heresy were preached, or the chaste Catholic Church blasphemed. Because even the very sovereignty of the mind, to which every inferior motion of the man ought to be obedient, will not lack deserved opprobrium, when a thing is done that ought not to be done, whether by member or by word. Aldone by member: because the tongue is a member, by which the word is made; nor is any deed of ours by any member brought to the birth unless it is first conceived in the heart: or rather being by our inwardly thinking upon and consenting unto it already brought to the birth, it is brought forth abroad in our doing of it, by a member. It

18. It does indeed make very much difference, for what cause, with what end, with what intention a thing be done: but those things which are clearly sins, are upon no plea of a good cause, with no seeming good end, no alleged good intention, to be done. Those works, namely, of men, which are not in themselves sins, are now good, now evil, according as their causes are good or evil; possible at that rate, if they be committed as, to give food to a poor man is a good work, with the same intention, that there should be if it be done because of pity, with right faith; chaste adulteries. For put the case that of a as to lie with a wife, when it is done for the

sake of generation, if it he done with faith to hope even of rewards if once we shall conbeget subjects for regeneration. These and cede in all evil works of men, that not want the like works according to their causes are is done, but waerefore done, must be the good or evil, because the self-same, if they question; and this, to the end that whatever have evil causes, are turned into sins; as, it are found to have been done for good for boasting sake a poor man is fed; or for causes, not even they should be judged to be lasery ourness a man lies with his wife; or evil? But if justice deservedly punisher, a children are begotten, not that they may be thief, albeit he shall say and shew that >nurtured for God, but for the devil. When, therefore wit idrew superfluities from a rehowever, the works in themselves are evil, that he might afford necessaries to a persuch as thefts, formations, blasp temies, or man; if deservedly she punisheth a forge, other such; who is there that will say, that albeit he prove that he therefore corrupts. upon good causes they may be done, so as another's will, that he might be heir, we cit ier to be no suis, or, what is more absurd, should thence make large alms, not be a just sins? Who is there that would say, should make none; it deserved you are part and the may have to give to the poor, let us eth an adulterer, yea, though he shall demost a deserved the say it was a shall demost a deserved the same of the same commit thefts upon the rich: or, Let us sell strate that of mercy he did commit adulterfalse witness, especially if innocent men are tout through her with whom he did it is not hart thereby, but rather guilty men are might deliver a man from death; lastly, i. rescued from the judges was would condemn draw nearer to the matter in question, if dethem? For two good things are done by servedly she prosents sum who hata we selling of tais lie, that money may be taken that intent mixed in adulterous embrace was waterewith a poor man may be fed, and a some woman, privy to the turpitude of the judge deceived that a man be not punished. Priscillanists, that he might enter into the Even in the matter of walk, if we can, way concedments; I pray tree, when the Approx not suppress the true, and torge false ways, suth, "Neutier vield ve your members in that inheritances or legacies may not come struments of unregations, ass unto sin, to unwortay persons, was do no good with and therefore neit er ands, nor members of them; but rather to those by whom the hun-generation, nor other members, can it be gry are fed, the naked clothed, strangers right to yield into thankings deeds a to acceptanted, captives redeemed. Churcoes tent that we may be able to find out Prise builded? For why should not those evil anists; what hath our tongue, what our who: things be done for the sake of these good mouth, what the organ of the voice, offended things, if, for the sake of these good things, us, that we should yield these as instrument those are not evil at all? Nay, further, it to sin, and to so great a sin, in which, that lewd and rich women are likely to enrich we may apprehend and rescue Priscilla sta moreover their lovers and paramours, way from blaspleming in ignorance, we, without should not even these parts and arts be un-excuse of ignorance, are to blaspheme our dertaken by a man of mercaful neart, to use God? them for so good a cause as that he may have whence to bestow upon the needy; and not whatever is to be accounted equal with the hear the Apostle saying, "Let him that stole timef who steals with will of mercy?" Wsteal no more, but rather let him labor, work- would say that? But of these two it does a ing with his hands that which is good, that he follow that any is good, because one is were may have to give to him that needeth?"? If He is worse wio steals through coveraindeed not only theft itself, but also false than he was steals through pity; but if a witness and adultery and every evil work will treft be sin, from all treft we must abstan be not evil but good, it it be done for the sake for who can key that people may sen, ever of being the means of doing good. Who can though one sin be damnable, another venial? say these things, except one who endeavors but now we are asking, it a man small do trato subvert human affairs and all manners and or that, who will not sin or we'll sin? not, we most foul crime, what most impious sacrilege, tacits themselves are more lightly punis'es may it not be said that it is possible for it to by law than crimes of lust: they are, had be done rightly and justly; and not only ever, both sins, albeit the one lighter, the with impunity, but even gloriously, that in other heavier; so that a theft which is comperpetrating thereof not only no punish- mitted of concupacence is held to be by it ments should be feared, but there should be than an act of last which is committed is

19. Some man will say, "So then any tre For of what most believes deed, what will sui more heavily or lightly. For even

kind these become lighter than other sins of men's committing of lewdness be guarded the same kind, water appear to be committed against, and incest by lewdness; and if any with a good intention; when yet the same implety shall seem even worse than incest, even compared with sins of another kind lighter in incest shall be propounced meet to be done by respect of the kind itself, are found to be us, if in such wise it can be wrought that that heavier. It is a heavier sin to commit theft impacty he not committed by others, and in of avarice, than of mercy; and likewise it is a each several kind of sins, both thefts for beavier sin to perpetrate lewdness of luxury, thefts, and lewdness for lewdness, and meest than of mercy; and yet is it a heavier sin to for meest, shall be accounted meet to be commit adultery of mercy, than to commit done; our own sins for other men's, not only theft of avarice. Nor is it our concern now, less for greater, but even if it come to the what is lighter or what heavier, but what very highest and worst, fewer for more, if are sins or are not. For no man can say the stress of affairs so turns, that otherwise that it was a duty for a sin to be done, where other men would not abstain from sin unless it is clearly a sin; but we say that it is a by our sinning, somewhat less indeed, but duty, if the sin were done so or so, to forgive still sinning; so that in every case where an

or not to forgive. were rushing upon his guests. For he said, that sinneth, it shall die."

14 I have two daughters which have not 21. If then to sin, that others may not only unto these men do ye no wrong, for that is to be considered in that which Lot did, they have come under covering of my roof," whether it be an example which we ought to What shall we say here? Do we not so ab- imitate, or rather one which we ought to hor the wickedness which the Sodomites were avoid. For it seems meet to be more looked man, that, whatever were done so this were from the most flagitious impiety of the not done, he should deem right to be done? Sodomites was impending over his guests. doer, which by merit of righteonesiess was to such a degree may even that just man's obtaining deliverance from Sodom, to say mind have been disturbed, that he was willthat, since it is a less evil for women to suffer log to do that which, not man's fear with its lewdness than for men, it even pertained to misty temptst, but God's Law in its transput the righteousness of that just man, that to screnity, if it be consulted by us, will cry his daughters he chose this rather to be aloud, must not be done, and will command done, than to his guests; not only willing rather that we be so cautious not to ain ourthis in his mind, but also offering it in word, selves, that we sin not through fear of any and, if they should assent, ready to fulfill it sins whatever of other men. For that just in deed. But then, it we shall open this way man, by fearing other men's sins, which canto sins, that we are to commit less sins, in not defile except such as consent thereto, order that others may not cominit greater; was so perturbed that he did not attend to by a broad boundary, nay rather, with no his own sin, in that be was willing to subject boundary at all, but with a tearing up and his daughters to the lusts of impious men-removing of all bounds, in infinite space, will These things, when we read in holy Scriptall sins enter in and reign. For, when it ures, we must not, for that we believe them

Namely, in their own course, by our committing thefts shall other not to forgive, enemy who shall have power of this sert's rill zo. But, what must be confessed, to human say, "Unless thou he wicked, I will be more minds certain compensative sins do cause wicked, or inless thou do this wicked ess, such embarrassment, that they are even I will do more such," we must seem to admit thought meet to be praised, and rather to be wickedness in ourselves, if we wish to refrain called right deeds. For who can doubt it to (others) from wickedness. To be wise in be a great sin, if a father prostitute his own this sort, what is it but to lose one's wits, or daugaters to the fornications of the impious? rather, to be downight mad? Mine own And yet hath there arisen a case in which a iniquity, not another's, whether perpetrated just man thought it his duty to do this, when upon me or upon others, is that from which the Sudomites with pefarious onset of lust I must beware of damnation. For "the soul

known man; I will bring them out to you, commit a worse sin, either against us or and do ye to them as is good in your eyes; against any, without doubt we ought not; it attempting to do to the guests of the just into and noted, that, when so horrible an evil Very much also moveth us the person of the which he wished to ward off and was not able, small be defined, that a man is to sin less, done, therefore believe them meet to be that another may not sin more; taen, of done; lest we violate precepts while we indiswhat was meet to have been seen, that they as much as he could be resisted, lest himse been done.

self into a corner, as to say, "Since to receive | pelleth. a wrong is better than to do one, and those

or minately follow precedents. Or, truly, guests were not about to do but to suffer a because David swore to put Nabal to death, wrong, that just man chose that his daughters and, upon more considerate elemency, did it should suffer wrong rather than his guests. not, shall we therefore say that he is to be acting upon his rights as his daughters loss, imitated, so that we may swear to do a thing and he knew that it would be no sin in toes, which afterwards we may see to be not meet if the thing were done, because they woo. to be done? But as fear perturbed the one, but bear them which did tae s n, not consecuso that he was willing to prostitute his daugn- ing unto them, and so without sin of the ters, so did anger the other, that he swore own. In fine, they did not offer themselves rashly. In short, if it were allowed us to '(albeit better females than males) to be carinquire of them both, by asking them to tell hally known instead of those guests, lest the us way they did these things, the one might should be rendered guilty, not by the salteranswer, "Fearfulness and trembling came ing of others' last, but by consenting of the upon me, and darkness covered me; "I the own will: nor yet did their father permit it other too might say, "Mine eye was troubled be done unto himself, when they essayed to through wrata." so that we should not do it, because he would not betray his gaesh marvel either that the one in the Carkness of to them, (albeit there had been less of esafear, or the other with troubled eye, saw not if it were done to one man than to two:) 1. might not do what was not meet to have also should be defied by any assent of his own, though even if the frenzy of others' last 22. And to holy David indeed it might had prevailed by strength of body, it was more justly be said, that he ought not to have not have defiled him so long as he consente. been angry; no, not with one however un- not. Now as the daughters sinned not grateful and rendering evil for good; yet if, neither did he sin in their persons, because as man, anger did steal over him, he ought he was not making them to sin, if they show! not to have let it so prevail, toat he should be deforced against their will, but only to bear swear to do a thing which either by giving way them that did the sin. Just as if he some to his rage he should do, or by breaking his offer his slaves to be beaten by ruthins, it is oath leave undone. But to the other, set as his guests might not suffer the wrong of better was amid the lib.dinous frenzy of the ing." Of which matter I shall not dispute Sodomites, who would dare to say, "Although because it would take long to argue, whether thy guests in thine own house, whither to even a master may justly use his right or enter in thou by most violent humanity hast power over his slave, so as to cause an uncompelled them, be laid hold upon by lewd offending slave to be smitten, that his enmen, and being deforced be carnally known oftending friend may not be beaten in 1.5 as women, fear thou not a whit, care for it not house by violent bad men. But certainly, is a whit, have no dread, no horror, no trem- concerning David, it is no wise right to set bling?" What man, even a companion of that he ought to have sworn to do a t. .: those wretches, would dare to say tais to the which afterwards he would perceive that we pious host? But assuredly it would be most ought not to do. Whence it is clear trust we rightly said, "Do what thou canst, that the ought not to take all that we read to him thing be not done which thou deservedly been done by holy or just men, and transfer fearest; but let not this fear of thine drive the same to morals, but hence too we must thee to do a thing which if thy daughters be learn how widely that saying of the Aposte willing that it be done unto them, they will extends, and even to what persons it reaches through thee do wickedness with the Sodom- "Breturen, if a man be overtaken in a faust, ites, if unwilling, will through thee from the ye which are spiritual restore such an one in Sodomites suffer violence. Commit not thou the spirit of meekness, considering thyself a great crime of thine own, while thou dread- also, lest thou be tempted." The being est a greater crime of other men; for be the overtaken in a fault happens, either while one difference as great as thou wilt between thme does not see at the time what is right to be own and that of others, this will be thine done, or while, seeing it, one is overcome; own, that other men's." Unless perchance in that is, that a sin is done, either for that the defending this man one should so crowd him- truth is hidden, or for that infirmity com-

23. But in all our doings, even good men are very greatly embarrassed in the matter

^{*}Pa to c *Pa to c *Mine eye is consumed because of grief." E. V.

⁴ Gal, vs. 1.

esteemed to be sins, if they have such causes to be taken according to their proper meanfor the which they be done, and in the which it may seem to be rather sin, if they be left undone. And chiefly as concerning lies hath it come to this pass in the opinion of men, that those lies are not accounted sins, nay rather are believed to be rightly done, when one tells a lie for the benefit of him for whom it is expedient to be deceived, or lest a person should hurt others, who seems likely to hurt unless he be got rid of by lies. In defense of these kinds of lies, very many examples from holy Scripture are accounted to lend their support. It is not, however, the same thing to hide the truth as it is to utter a lie. For although every one who lies wishes to hide what is true, yet not every one who wishes to hide what is true, tells a lie. For in general we hide truths not by telling a lie, but by holding our peace. For the Lord hed not when He said, "I have many things to say unto you, but ye cannot bear them now." He held His peace from true things, not spake false things; for the hearing of which abound which does not exist, a thing said to truths He judged them to be less fit. But if he sweet which is sour; "lucus quod non He had not indicated this same to them, that luceat, Parca quod non parcant." Of which is, that they were not able to bear the things. which He was unwilling to speak, He would indeed hide nevertheless somewhat of truth, but that this may be rightly done we should peradventure not know, or not have so great an example to confirm us. Whence, they who assert that it is sometimes meet to lie, do not conveniently mention that Abraham did this concerning Sarah, whom he said to be his sister. For he did not say, She is not my wife, but he said, "She is my sister;" because she was in truth so near akin, that she might without a lie be called a sister. Which also afterwards he confirmed, after she had been given back by him who had taken her, answering him and saying, "And indeed she is my sister, by father, not by mother;" that is, by the father's kindred, not the mother's. Somewhat therefore of truth he left untold, not told aught of falsehood, when he left wife untold, and told of sister. This also did his son Isaac: for him too we know to have gotten a wife near of kin. It is not then a lie, when by silence a true thing is kept back, but when by speech a false thing is put forward.

24. Touching Jacob, however, that which he did at his mother's bidding, so as to seem to deceive his father, if with diligence and in faith it be attended to, is no lie, but a mystery. The which if we shall call lies, all parables also, and figures designed for the

of compensative sins; so that these are not signifying of any things soever, which are not ing, but in them is one thing to be understood from another, shall be said to be lies: which be far from us altogether. For he who thinks this, may also in regard of tropical expressions of which there are so many, bring in upon all of them this calumny; so that even metaphor, as it is called, that is, the usurped transferring of any word from its proper object to an object not proper, may at this rate be called a lie. For when he speaks of waving corn-fields, of vines putting forth gems,4 of the bloom of youth, of snowy hairs; without doubt the waves, the gems, the bloom, the snow, for that we find them not in those objects to which we have from other transferred these words, shall by these persons be accounted lies. And Christ a Rock, and the stony heart of the Jews; also, Christ a Lion, and the devil a lion, and innumerable such like, shall be said to be lies.5 Nay, this tropical expression reaches even to what is called antiphrasis, as when a thing is said to kind is that in holy Scripture, "If he will not bless Thee to Thy face;" which the devil saith to the Lord concerning holy Job, and the meaning is "curse." By which word also the feigned crime of Naboth is named by his calumniators; for it is said that he "blessed? the king," that is, cursed. All these modes of speaking shall be accounted lies, if figurative speech or action shall be set down as lying. But if it be no lie, when things which signify one thing by another are referred to the understanding of a truth, assuredly not only that which Jacob did or said to his father that he might be blessed, but that too which Joseph spoke as if in mockery of his brothers,* and David's feigning of madness, must be judged to be no lies, but prophetical speeches and actions, to be referred to the understanding of those things which are true; which are covered as it were with a garb of figure on purpose to exercise the sense of the pious inquirer, and that they may not become cheap by lying bare and on the surface. Though even the things which we have learned from other places, where they are spoken openly and manifestly, these, when they are brought out from their hidden retreats, do, by our (in some sort) discovering of them, become re-

^{*} John zvi. 1s. * Gen. zz. 1, 1s. 1 Gen. zzvi. 7, and zzrv.

^{4 &}quot;Genemare."
5 : Cor. x. 4; Esch. xxxvi. s6; Rav. v. 3; : Pet. v. 3.
6 Job ii 5, benefixerit. as LXX. cibaydere. E. V. "curse."
7 : Kings xxi. so, 13. LXX. cibayquee, E. V. "didat blas-# 2 Sam, 228, 13.

newed, and by renewal sweet. Nor is it that were fore-announced, so by ensuing have they they are begridged to the learners, in that become clear, they are in these ways obscured; but are premore pleasure be found self therewith, He who bare not His own, but other matters, not pertaining to doctrine of others's ans. The truthful signification, there-religion, but concerning religion itself, it is when his father said to him, "Who art thou, in order that one may in the midst of Ho my son?" he answered, "I am Esau, thy enemies be in secret a Christian. This improvement of the pious and nefarious dogma do thou likewise, two twins, will seem a he; but if to that for the signifying of which those deeds and words which they in their argumentations do gat er are written. He is here to be understood, in from the Scriptures testimonies to make it His body, which is His Church, Who, speaking appear that lies are not only to be pardoned of this tining, saith, "When ye shall see and tolerated, but even honored." Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves cast out. And they shall come from the east and from the west and from the north thou shalt teach those to be no lies which are and from the south, and shall sit down in the accounted to be such, if they be understood kingdom of God; and, behold, there are last in that manner in which they ought to be nowhich shall be first, and there are first which shall be last.*** For so in a certain sort the younger brother did bear off the primacy of the elder brother, and transfer it to himself, which pertain to doctrine of religion, it is in no Since then things so true, and so truthfully, wise meet to tell a lie. For thus are they true be signified, what is there here that ought to from the very foundation overthrown, will be be accounted to have been done or said ly- that is overtarown wherein they lurk; that in ingly? For when the things which are signi- that very matter they be judged least fit for fied are not in truth things which are not, but us to follow, most fit to be shunned, in that which are, whether past or present or future, they, for the hiding of their heresy, do prowithout doubt it is a true signification, and no fess themselves hars. This it is in them that he. But it takes too long in the matter of must from the very first be assaulted, this this prophetical signification by stripping off which is, as it were, their fitting bulwark must the shell to search out all, I wherein truth hath with blows of Truth be battered and east the palm, because as by being signified they down. Nor must we afford them another

25 Nor have I undertaken that in the sented in a more winning manner, that being present discourse, as it more pertains to thee, as it were withdrawn, they may be desired wio hast laid open the hiding-places of the more ardently, and being desired may with Priscillianists, so far as relates to their face Yet true tungs, and perverse dogmas; that they may not seem not false, are spoken; because true toings, to have been in such sort investigated as if not false, are signified, whether by word or they were meet to be taught, not to be argued by deed; the things that are signified against. Make it therefore more thy nork namely, those are the things spoken. They that they be beaten down and laid lon, as are accounted lies only because people do not thou hast made it, that they should be beunderstand that the true things which are sig- trayed and laid open; lest while we wish to nified are the things said, but believe that get at the discovery of men practising listfalse things are the things said. To make hood, we allow the falsehoods themselves, as this planter by examples, attend to this very if insuperable, to stand their ground; when thing that Jacob did. With skins of the kids, we ought rather even in the nearts of latest no doubt, he did cover his limbs; if we seek hereties to destroy talsenoods, than by sourthe immediate cause, we shall account him to ing falsehoods to find out the deceivers who have hed; for he did this, that he might be practise falsehood. Moreover, among those thought to be the man he was not; but if this dogmas of theirs which are to be subverted, deed be referred to that for the sign lying of is this which they dogmatize, namely, that a waich it was really done, by skins of the kids order to hide religion religious people og 4 are signified sins; by him who covered him- to he, to that degree that not only concer: I fore, can in no wise be rightly called a lie, meet to be, that it may not become exposed And as in deed, so also in word. Namely, to aliens; to wit, that one may deay Christ, I beseech thee, overtarow; to bolster up therefore it pertains, in refuting that detestable sect, to show that those testimonies of Scripture are so to be received, that either derstood; or, that those are not to be imitated which be manifestly lies; or in any wise at last, that concerning those matters at leist lurking-place, which they had not, wherein they may take refuge, to wit, that being pertaips betrayed of them whom they have es-

Gen un . 26 ra. 3 Engliste unita esmaet

^{*} Luke and all you

saved to seduce but could not, they should himself did, to the intent that by retaining say, "We only wanted to try them, because and acting upon certain observances of the prudent Catholics have taught that to find law after the Jewish custom he might show out heretics it is right to do this." But it is that he was no enemy to the Law and to the necessary with somewhat more earnest be- Prophets, far he it from us to believe that he speaking of thy favor to say why this seems did so as a har. As indeed concerning this to me a tripartite method of disputing against matter his sentence is sufficiently well known, those who want to apply the divine Scriptures whereby it was settled that neither Jews who as advocates of their lies; to wit, by showing then believed in Carist were to be probabiled that some which are there accounted to be from the traditions of their fathers, nor Genlies, are not what they are accounted, if tiles when they became Christians to be comrightly understood; next, that if there be pelled thereunto: in order that those sacred there any manifest lies, they are not meet to rites? which were well known to have been of be imitated; thirdly, contrary to all opinions God enjoined, should not be shunned as sacof all persons who think it pertains to the rileges; nor yet accounted so necessary, now duty of a good man sometimes to he, that it that the New Testament was revealed, as must in every way be held that in doctrine of though without them whose should be conreligion there must in no wise a he be told. verted unto God, could not be saved. For these are the three things to follow up there were some who thought so and preached, which I snortly before recommended, and in albeit after Christ's Gospel received; and to

some sort enjoined thee.

Scriptures which are thought to be lies are tiles to Judaize. For it was a compelling, to not want they are thought, if they be rightly preach them to be so necessary as if, even understood, let it not seem to thee to tell after the Gospel received, without them were little against them, that it is not from Apos- no salvation in Christ. This the error of certone but from Prophetical books that they tain did suppose, this Peter's fear did feign, find as it were precedents of lying. For all this Paul's liberty did beat down. What those which they mention by name, in which therefore he saith, "I am made all things to each lied, are read in those books in which all, that I might gain all," that did he, by not only words but many deeds of a figura- suffering with others, not by lying. For each tive meaning are recorded, because it was also becomes as though he were that person whom in a figurative sense that they were done, he would fain succor, when he succoreth with But in figures that which is spoken as a seem- the same pity wherewith he would wish himing he, being well understood, is found to be self to be succored, if nimself were set in the a truth. The Apostles, however, in their same misery. Therefore he becomes as Episties spoke in another sort, and in another though he were that person, not for that he sort are written the Acts of the Apostles, to deceives him, but for that he thinks himself wit, because now the New Testament was re- as him. Whence is that of the Apostle, vealed, which was veiled in those prophetic which I have before rehearsed, "Bretaten, if figures. In short, in all those Apostolic a man be overtaken in a fault, ye which are I-pistles, and in that large book in waren spiritual restore such an one in the spirit of their acts are narrated with cononical truth, meekness, considering thyself lest thou also we do not find any person tying, such that be tempted." For if, because he said, from him a precedent can be set forth by these "Fo the Jews became I as a Jew, and to men for license of lying. For that simulathem wine, were under the law as under the tion of Peter and Barnahas with which they law," he is therefore to be accounted to were compelling the Gentiles to Judaize, was have in a lying manner taken up the sacradeservedly reprehended and set right, both ments of the old law, he ought in the same that it might not do harm at the time, and manner to have taken up, in a lying way, the that it might not weigh with posterity as a idolatry of the Gentiles, because he hat i said thing to be imitated. For when the Apostle that to them which were without law he be-Paul saw that they walked not uprigately ac- came as without law; which thing in any wise cording to the truth of the Gospel, he said to he did not. For he did not any where sacri-Peter in the presence of them ail, "If thou, fice to idols or adore those figments and not being a Jew, livest as the Gentiles; and not rather freely as a martyr of Corist show that as do the Jews, how compellest thou the they were to be detested and eschewed. Gentiles to Judaize?" But in that which From no apostolic acts or speciales, there-

these had teignedly consented both Peter and 26. To show then that some things in the Barnabas, and so were compelling the Gen-

an Sacramenta.

if it be nightly understood.

apart,

hars too greatly delight, that they may with doing that which He signified. impunity he: as if every thing that is feigned

fore, do these men allege things meet for is a lie, whereas in a truthful way, for the imitation as examples of lying. From pro- sake of signifying one thing by another, so phetical deeds or words, then, the reason why many things use to be feigned. If then there they seem to themselves to have what they had been no other thing that Jesus signined, may allege, is only for that they take figures prenunciative to be lies, because they are sometimes like unto lies. But when they are then if it be rightly understood and referred referred to those things for the signifying of to that which He willed to signify, it is a which they were so done or said, they are mystery. Else will all things be lies which found to be significations full of truth, and on account of a certain similitude of than therefore in no wise to be lies. A ke, to be signified, although they never were done, namely, is a false signification with will of are related to have been done. Of which deceiving. But that is no talse signification, sort is that concerning the two sons of one where, although one thing is signified by an- man, the elder who tarried with his father, other, yet the thing signified is a true thing, and the younger who went into a far country, which is narrated so much at length.6 In 27. There are some things of this sort even which sort of fiction, men have put ever of our Saviour in the Gospel, because the human deeds or words to irrational animals Lord of the Prophets deigned to be Himself and things without sense, that by this sort of also a Prophet. Such are those where, con- feigned narrations but true significations, ther cerning the woman which had an issue of might in more winning manner intimate the blood, He said, "Who touched Me?" and things which they wis ied. Nor is it only in of Lazarus. "Where have ye laid him?" authors of secular letters, as in Horace, that He asked, namely, as if not knowing that mouse speaks to mouse, and weasel to 1 it, which in any wise He knew. And He did on that through a fictitious narration a true sigthis account feigh that He knew not, that He infication may be referred to the matter a might signify somewhat else by that His band; whence the like fables of A sop being seeming ignorance; and since this significa- referred to the same end, there is no man se tion was truthful, it was assuredly not a he, untrught as to think they ought to be c.d'ed For those were signified, whether by her lies; but in Holy Writ also, as in the book of which had the issue, or by him which had Judges, the trees seek them a king, and speak been four days dead, whom even He Wio to the olive, to the fig and to the vine and to knew all things did in a certain sort know not, the bramble. Which, in any wise, is all For both she bore the type of the people of feigned, with intent that one may get to the the Gentiles, whereof the prophecy had gone thing which is intended, by a feigned narrabefore, "A people whom I have not known tion indeed, yet not a lying one, but with a hath served Me:"3 and Lazarus, removed truthful signification. This I have said on from the living, did as it were in that place account of that which is written concerning lie in significative similitude where He lay, Whose voice that is, "I am cust out of the sight of thine eyes." And with that intent, Priscillianists, wishing to have license of lying. as though it were not known by Christ, both should contend that beside others even Cirist who she was, and where he was laid, by His did he. But whose would understand ut at words of interrogating a figure was enacted. He by feigning that did prefigure, let him and by truthful signification all lying left attend to that which He by acting did effect For when afterwards He did go further, above 28. Hence is also that which thou hast all heavens, yet deserted He not His disciples. mentioned that they speak of, that the Lord In order to signify this which in the future Jesus, after He was risen, walked in the way He did as God, at the present He feigned to with two disciples; and upon their drawing do that as Man. And therefore was a veritanear to the village whither they were going, ble signification caused in that feighing to go He made as though He would have gone before, because in this departure the venty farther: where the Evangelist, saying, "But of that signification did follow after. Let He Himself feigned that He would go him therefore contend that Christ did lie by further,"5 hath put that very word in which feigning, who denieth that He fulfilled by

29. Because, therefore, lying heretics find not in the books of the New Testament any

⁶ Lube av. 11-32. 2 Sorm. ii. 6, Epst 1 7. 3 Judg. a 6-23.

precedents of lying which are meet to be but concerning all works of men in which imitated, they esteem themselves to be most there arise as it were compensative sink, must copious in their disputation wherein they we consider what sentence we ought to pass; opine that it is right to lie, when from the old lest we open a way not only to small sins prophetical books, because it doth not appear whatsoever, but even to all wakednesses, and therein, save to the few who understand, to there remain no outrageous, flagitious, sacriwhat must be referred the significative sayings legious deed, in which there may not agree and doings which as such be true, they seem a cause upon which it may rightly seem a to themselves to find out and allege many that thing meet to be done, and so universal probe lies. But desiring to have, wherewith they bity of life be by that opinion subverted, to prophesy, if in doing or saying they feigned a sin, but for that it is contrary to justice? which is obscure.

imitate Tamar telling a lie, and not think they against truth? Therefore there can be no may imitate Judah committing fornication?" just lie. Again, what man doth not see for there they have read both, and nongat clearly that every thing which is just is of the of these nath that Scripture either blamed or truth? And John crieth out, "No lie is of praised, but has merely narrated both, and to the truth." No lie therefore is just. We ereour judgment dismissed both: but it is mar- fore, when from holy Scriptures are proposed veltous if it have permitted aught of these to to us examples of lying, either they are not be imitated with impunity. For, that l'amar lies, but are thought to be so while they are not through lust of playing the harlot, but not understood; or, if lies they be, they are through wish of conceiving seed, did tell the not meet to be imitated, because they cannot he, we know. But fornication also, howhest be just. Judah's was not such, yet some man's may be such whereby to procure that a man may God did good to the Hebrew midwives, and be delivered, just as her he was in order that to Rahab the harlot of Jericho, this was not a man might be conceived; is it right then because they lied, but because they were to commit fornication on this account, if on merciful to God's people. That therefore that account it is thought that it was right to which was rewarded in them was, not their he? Not therefore concerning lying only, deceit, but their benevolence; benignity of

may defend themselves, precedents of deceit 31. But he who says that some lies are just, seemingly meet to be imitated, they deceive must be judged to say no other than that themselves, and "their iniquity lieth unto some sins are just, and therefore some things itself." Those persons, however, of whom it are just waich are unjust: than which what is not there to be believed that they wished can be more absurd? For whence is a thing august with will of deceiving, however it may Be it said then that some sins are great, some be toat from the very things also which they small, because it is true; and let us not listen did or said somewest prophetical may be to the Stoics who maintain all to be equal: shapen out, being by His omnipotence afore but to say that some sins are unjust, some depos ted therein as a seed and pre-disposed, just, what else is it than to say that there be Who knoweth how to turn to good account some unjust, some just iniquities? When even the ill-deeds of men, yet as far as re- the Apostle John saith, "Every man who gards the persons themselves, without doubt doeth sin, doeth also iniquity, and sin is they lied. But they ought not to be esteemed iniquity." It is impossible therefore that a meet for imitation simply for that they are sin should be just, unless when we put the found in those books which are deservedly name of sin upon another thing in which one called holy and divine: for those books con- doth not sin, but either doeth or suffereth tain the record of both the ill deeds and the aught for sin. Namely, both sacrifices for good deeds of men; the one to be eschewed, sins are named "sins," and the punishments the other to be followed after; and some are of sins are sometimes called sins. These so out, to it upon them is also sentence passed; doubtless can be understood to be just sins, some, with no judgment there expressed, are when just sacrifices are spoken of, or just left permitted for us to judge of; because it punishments. But those things waich are was meet that we should not only be nourished done against God's law cannot be just. It is by that watch is plain, but exercised by that said unto God, "Thy law is truth:" and consequently, what is against truth cannot be 30. But way do these persons think they may just. Now who can doubt that every le is

32. But, as for that which is written, that mind, not iniquity of lying,? For, as it would

¹ Ph of ellet xxx 1 1 20 "Mentitur cornon suspin taxxis" not be marvellous and absurd if God on activating advance corno likely and E. V. "And such as threather at xxx 1 4 Po xxx 142 51 libra 122 of Etod 1 17-20; John H. and Y. as. I Mentitude to a first the control of the analysis of the control of the control of the analysis of the control of the analysis of the control of the control of the analysis of the control of th

sins which are done of carnal concupiscence, of mercy remitted," why are not those through before;" and another to say, "I ought to sin, It is, I because I cannot else show mercy. say, one thing to say, " Because we have alit is said, "Let us do good, because we have eternal in the heavens. And to our asking done evil;" but here, "Let us do evil that it is answered, "No lie is of the truth." The good may come."s And, consequently, there we have to drain off the sink of sin, here to beware of a doctrine which teacheth to sin.

33. It remains then that we understand as concerning those women, whether in Egypt or in Jericho, that for their humanity and mercy they received a reward, in any wise temporal, which indeed itself, while they wist not of it, should by prophetical signification prefigure somewhat eternal. But whether it be ever right, even for the saving of a man's life, to tell a lie, as it is a question in resolving which even the most learned do weary themselves, it did vastly surpass the capacity of those poor women, set in the midst of those nations, and accustomed to those manners. Therefore their ignorance in this as well as in those other things of which they were alike unknowing, but which are to be known by the children not of this world but of that which is to come, the patience of God did bear withal: Who yet, for their human kindness which they had shown to His servants, rendered unto them rewards of an heavenly. And Rahab, indeed, delivered out them on earth could be: they would die, to of Jericho, made transition into the people

count of good works after done by them should of God, where, being proficient, she might he willing to forgive some evil works at an- attain to eternal and immortal prizes which other time before committed, so it is not to are not to be sought by any lie. Yet at that be marvelled at that God beholding at one time when she did for the Israelite spies that time, in one cause, both these, that is, the good, and, for her condition of life, laudable thing done of mercy and the thing done of work, she was not as yet such that it should deceit, did both reward the good, and for the sake of this good forgive that evil. For if be yea, Nay nay." But as for those midwives, albeit Hebrewesses, if they savored not of mercy, are for the sake of after works only after the flesh, what or how great is the good they got of their temporal reward in merit of mercy remitted which of mercy itself that they made them houses, unless by makare committed? For more grievous is a sin ing proficiency they attained unto that house which with purpose of hurting, than that which of which is sung unto God, "Blessed are they with purpose of helping, is wrought. And that dwell in thine house; for ever and ever consequently if that is blotted out by a work they will praise thee?" It must be confessed, of mercy thereafter following, why is this, however, that it approacheth much unto which is less heinous, not blotted out by the righteousness, and though not yet in reality, mercy itself of the man, both going before yet even now in respect of hopefulness and that he may sin, and going along with him disposition that mind is to be praised, which while he sins? So indeed it may seem: but never lies except with intention and will to in truth it is one thing to say, "I ought not to do good to some man, but to hurt no man. have sinned, but I will do works of mercy But as for us, when we ask whether it be the whereby I may blot out the sin which I did part of a good man sometimes to lie, we ask not concerning a person pertaining to Egypt, or to Jericho, or to Babylon, or still to Jerusalem itself, the earthly, which is in bondage ready sinned, let us do good," and another to with her children; but concerning a citizen of say, "Let us sin, that we may do good." There that city which is above and free, our mother, sons of that city, are sons of the Truth. That city's sons are they of whom it is written, "In their mouth was found no lie:"? son of that city is he of whom is also written, "A son receiving the word shall be far from destruction: but receiving, he hath received that for himself, and nothing false proceedeth out of his mouth." These sons of Jerusalem on high, and of the holy city eternal, if ever, as they be men, a lie of what kind soever doth

pardon, not therefrom seek moreover glory, 34. But some man will say, Would then those midwives and Rahab have done better if they had shown no mercy, by refusing to lie? Nay verily, those Hebrew women, if they were such as that sort of persons of whom we ask whether they ought ever to tell a lie, would both eachew to say aught false, and would most frankly refuse that foul service of killing the babes. But, thou wilt say, themselves would die. Yea, but see what follows. They would die with an heavenly habitation for their incomparably more ample earthly sort, albeit signifying somewhat of an reward than those houses which they made

worm itself into them, they ask humbly for

¹ Matt. v 37, 43 Pa. lzzziv. 4. b 1 John u. 21, 7 Rev. ziv. 5, 8 Prov. zziz. 27, Lat. (not in Hebruw). 5 Gal, iv. 25, 26.

[·] Dimittantur.

be in eternal felicity, after enduring of deat i telling of a lie, for which bodies he was will ng for most innecent truth. What of her in that the bodies of his daughters by imquity Jeraco? Could she do this? Would she of others lust should be deforced. Let then the burning greats? Or could see say to their point that to consult for such saying of them questionings, I know where they are; but I except by sinning is not in his power, thencefor (and, I will not betray them? See could forth let him esteem himself not to have weat Indeed say this, were she already a true he may do, when he shall perceive that only Israelitess in whom was no guile: which thing to be left him which he may not rig tly do, she was about to be, when tarough the mercy. Therefore, touching Rahab in Jerie so, be-of God passing over into the city of God cause she entertained strangers, men of God, But they, he string this (thou wilt say), would because in entertaining of them she put herblay her, would seare the house. But did self in peril, because she believed on their it tollow that they would also find them, whom God, because she diligently hid them where she had dil.gently concested? For in the she could, because she gave them most faithforesignt of this, that most cautious woman ful counsel of returning by another way, let had placed them where they would have been her be praised as meet to be imitated even able to remain undiscovered it sae, telling a by the citizens of Jerusalem on high. But The should not be believed. So boto she, if in that sie hed, although somewhat therein after all sae had been slain by her country- as prophetical be intelligently expounded, yet men for the work of men's, would have ended not as meet to be imitated is it wisely prothis life, which must needs come to an end, pounded: albeit that God hath those good by a death precious in the sight of the Lord, things memorably honored, this evil thing and towards them her benefit had not been in mercifully overlooked. warr. But, thou wilt say, "What if the men who sought them, in their thorough-going were too long to treat thoroughly of all that search, had come to the place waere she had in that "Pound" of D ctimus are set down as concealed them?" In this fastion it may be precedents of lying, meet to be imitated, it said. What if a most vile and base woman, seemeth to me that this is the rule to which not only telling, but swearing a ke, had not only these, but whatever such there be, got them to believe her? Of course even so must be reduced. Namely, either what is pass, through fear of which she hed. And such; whether it be where a truth is left unwhere do we put the will and power of God? told, and yet no falsehood told; or where a betraying men of God, and them, being His, either sayings or doings abounds in the pro-safe from all narm? For by Whom also after phetical writings. Or, those which are conthe woman's lie they were guarded, by Him victed to be lies, must be proved to be not could they, even if she had not lied, have in meet to be imitated; and if any (as other sins) any wise been guarded. Unless perchance should stealthily creep in upon us, we are not we have forgotten that this did come to pass to attribute rightcourness to them, but to ask in Sodom, where males burning towards males pardon for them. So indeed it seems to me, with hideous lust could not so much as find and to this sentence the things above disputed the door of the house in which were the men do compel me. they sought; when that just man, in a case 36. But for that we are men and among altogether most similar, would not tell a lie men do live, and I confess that I am not yet for his guests, whom he knew not to be in the number of them whom compensative sins Angels, and feared lest they should suffer a embarrass not, it oft befalleth me in human violence worse than death. And doubtless, affairs to be overcome by human feeling, nor he might have given the seekers the like an- am I able to resist when it is said to me, swer as that woman gave in Jericho. For it "Lo, here is a sick man in peril of his life wit's was in precisely the like manner that they a grievous disease, whose strength will no sought by interrogating. But that just per- more be able to bear it, if the death of his son was not willing that for the bodies of his only and most dear son be announced to guests his soul should be spotted by his own him; he asks of thee whether his son liveth,

not, if she did not by telling a lie deceive the a man do even for the temporal safety of the none; this end, by speaking truth betray men what he can; but when it comes to that

35. Since these things are so, because it would the things have been like to come to believed to be a lie must be shown not to be or baply was He not able to keep both her, true signification willeth one thing to be unfleither telling a lie to her own townsmen, nor derstood of another, which kind of figurative

and thou knowest that he is departed this

^{*} Mass and edd " it we passed " but lien ed propose " an men esset," (cold able not !") Po CAYL IS.

it lick not its effect. Nor doth it move me, things?"

37. Add to this, (and here is cause to cry be persuaded. out more piteously,) that, if once we grant it 38. But infirmity pleadeth its part, and to have been right for the saving of that sick with favor of the crowds proclaims itself to man's life to tell aim the lie, that his son was have a cause invincible. alive, then, by little and little and by minute dicts, and says, "What way is there and g

life; what wilt then reply, when, whatever slight accesses to such a heap of wicked letanu shalt say beside one of tuese three; does it, in its almost imperceptible energial estaer, He is dead, or, He liveth; or, I know ments, at last come, that no place can eve not; he believes no other than that he is be anywhere found on which this hugen's deal; which thing he perceives thee to be chief, by smallest additions rising into boundaried to tell, and unwilling to tell a he?" It less strength, might be resisted. Wherefore, comes to the same thing, if thou altogether most providently is it written, " He that de hold thy peace. But of those three, two are spiseth small things shall fall by little and faise, He liveth, and, I know not, and they little." Nay more: for these persons a country be said by the but by telling a lie, are so enamored of this life, that they nesitate Whereas if thou shalt say that one toing not to prefer it to truta, that a min may inworch is true, that is, that he is dead, and die, say rather, that a man who must some the man be so perturbed that death follow, time die may die somewhat later, would have people will cry out that thou hast killed him, us not only to he, but even to swear fise; And who can bear men casting up to him to wit, that, lest the vain health of man should what a miscinef it is to shin a lie that might somewhat more quickly pass away, we so the save life, and to caoose tretti waich mueders take the name of the Lord our God in vaa man? I am moved by these objections ex- And there are among them learned men w ceedingly, but it were marvellous whether even fix rules, and set bounds when it is also wisely. For, when I shall set before the duty, when not a duty, to commit perguy! eyes of my heart (such as they be) the intel- O, where are ye, fountains of tears? Assectual' beauty of Him out of Whose mouth what shall we do? whither go? where inde-sa nothing false proceedeth, albeit where truth from the tre of truth, if we not only in a in her radiance dots more and more by ghten to s un hes, but dare moreover to teac, perupon me, there my weak and throbbing sense puries? For look they well to it, who upis beaten back, yet I am with love of that sur- and defend lying, what kind, or what kinds, passing comeliness so set on fire, that I de- of lying they shall desight to justify: at least spise all human regards which would thence in the worship of God let them grant to recall me. But it is much that this affection there must be no lying; at least let there persevere to that degree, that in temptation keep themselves from perparters and biasphemies; at least there, where God's name, while contemplating that laminous Good in where God as witness, where God's oath in which is no darkness of a lie, that, when we interposed, where God's religion is the matter refuse to be, and men through hearing of a of discourse or colloquy, let none be, noor truth do die, truth is called a murderer. For, praise, none teach and enjoin, none just has if a lewd woman crave of thee the gratifica- her of the other kinds of lies let him chocation of her last, and, when thou consentest him out that which he accounteth to be to not, she perturbed with the herceness of her mildest and most innocent kind of lying, re love should die, will chastity also be a mur- wao will have it to be right to lie. This I derer? Or, truly, because we read, "We are know, that even he who teaches that it is a sweet savor of Christ in every place, both meet to tell hes, wishes to be thought to teat in them which are saved and in them which a truth. For it it be take which he teaches, perisa;" to the one, indeed, a savor of life into life, to others a savor of death unto life, to others a savor of death unto death; shall we pronounce even the savor of is deceived that learns? But it, in order that Carist to be a murderer? But, for that we, he may be able to find some disciple, he spbeing men, are in questions and contradic-holds that he teaches a truth when he teaches tions of this sort for the most part overcome that it is meet to lie, how will that lie lie or or wearied out by our feeding as men, for that the truth, when the Apostle John reclaimeth, very reason hath the Apostle also presently "No lie is of the truth?" It is therefore not subjoined, "And who is sufficient for these true, that it is sometimes right to he; and that which is not true to no man is at all to

Where it contradegrees, the evil so grows upon us, and by men, who without loabt by being dece vel

or themselves, to succor men in peril, if our tout because the blaspheming is only in pre-affection as men may not incline us to be?" tence and a Le, therefore He is not bias-It it will hear me patiently, this crowd of paemed. For at this rate it might be said mortality, croud of infirmity, I will say some- that perjury is not committed, because it is what in answer on the benalf of truth. Surely by a he that it is committed for who can be at the least plous, true, hely classify is not by truth a perpirer? So also by truth can no otherwise than of the truth; and whose acts man be a blasphemer. against it, acts against truth. Why then, if milder kind of tasse swearing, when a person otherwise it be not possible to succor men in does not know that thing to be talse and beperil, do I not also commit whoredom, which heves it to be true, which he swears. like as is therefore contrary to truth, for that it is also Saul blasphemed more excusably, becontrary to enastity, and yet, to succor men cause ne did it ignorantly." But the reason in peril, do speak a he which most openly is may it is worse to blaspheme than to perjure contrary to truta itself? Wherein hath chas- one's self, is, that in false swearing God is tity so higaly deserved at our hands, and taken to witness a false thing, but in blastests offended us? When all chastity is of pheming false things are spoken of God the truth, and not the body's but the mind's Himselt. Now by so much is a man more in-eastity is truth, yea, in the mind dwelleth excusable, whether perjurer or blasphemer, even the body's chastity. Lastly, as I shortly by how much the more, while asserting the before said, and say again, whoever for the things wherein they perjure or blaspheme, they know or believe them to be false. Whospeaks against me, what speaks he, if he ever therefore says that for an imperilled speaks not truth? Now if he is therefore to man's temporal safety or hie a he may be be heard because he speaks truth, now wishes told, doth too much himself swerve from the he to make me, by speaking truth, a har? path of eternal safety and life, if he says that How does lying take unto itself truth as its on that behalf one may even swear by God, patroness? Or, is it for her own adversary or even blaspheme God. may commit adultery; that we may oftend with a lie. From tors most invidious cry, by God none learns of prety; that we may do which we are compelled, not for a min's not true; if not true, it is not meet to be being, to tell a he, writher small I betake me learned; if not meet to be learned, never for refuge but unto thee, O truth? And by

things a relaxition by way of indulgence is lewdness, do we refuse to do things contrary allowed to infirmity, although in her utmost to chastity, and yet, if by a lie they may be sincerity the things be nowise pleasing to deceived, consent to do things contrary to truth. Let him say this, whoever dreads not truth? when without doubt no man would the consequences which are to be dreaded, if faithfully think chastity amiable, but because once there shall be in any way any lies per- it is enjoined of truth? So toen, to get at a mitted. In nowise, however, must they be man to baptize him, let the keepers te depermitted to climb up to such a height as to reach to permittes and blasphemies, nor must truth bid in order that a man may be bapany plea whatever be held out, for which it tized, that we should tell a lie, if chastity should be right that perjury should be com- laddeth not, in order that a man be haptized, mitted, or, what is more execuable, that God that we should commit whosedom? Now

are turned aside from a deadly harm to others, should be blasphemed. For it does not follow Doubtless it is a

that she conquers, that by herself she may be 40. But sometimes a peril to eternal salvaunquered? Who can bear this absurdity? tion itself is put forth against us; which peril, In no wise therefore may we say, that they they cry out, we by telling a lie, if otherwise who assert that it is sometimes right to lie, in it cannot be, must ward off. As, for instance, asserting that are truthful; lest, what is most if a person who is to be haptized be in the absurd and foolish to believe, truth should power or implous and infidel men, and cannot teach us to be hars. For what sort of thing be got at that he may be washed with the laver is it, that no man learns of chastity that we of regeneration, but by deceiving his keepers any man harm, none learns of kindness; and wealth or honors in this world which are fleetthat we may tell lies, we are to learn of truth ! ing by, not for the life itself of this present But then if this thing truth teaches not, it is time, but for the eternal salvation of a human therefore is it meet to tell a lie.

39. But, some man will say, "Strong meat is for them that are perfect." For in many

why doth chastity not hid this, but because But let him who thinks this, choose or this truth teacheth not? If then, save what whereby he may help his fellow man being r truth teacaeth, we ought not to do, when truth peril, to what safety he will, what kinds societ teacneth not even for the sake of haptizing a of hes; provided yet even of such men w man to do want is contrary to chastity, how obtain our demand, that upon no cause must small she teach us to do for the sake of hap- we be carried on to faise-swearing and to tizing a man what is contrary to herself, the (blaspheming. These wickednesses at least truta? But like as eyes not strong enough to let us judge either greater than deeds of lendlook upon the sun yet do gladly look upon ness, or certainly not smaller. For indeed a the objects which are by the sun enlightened, is worth thinking of, that very often men, so, souls which have already strength to de- where they suspect them of adultery, charlight in the beauty of chastity are yet not lenge their wives to an oath; which surely straightway able to consider in her very self they would not do, unless they believed that that truth whence chastity both her light, in- even they who were not afraid to perpetrate somuch that when it cometh to the doing of adultery, might be afraid of perjury. Besomewhat that is adverse to train, they cause in fact also some lewd women who were should so start back in horror as they do start not afraid by unlawful embraces to decease back in horror if aught be proposed to be their husbands, have been afraid to call God done that is adverse to chastity. But that deceitfully to witness unto those same nos son, who, receiving the word shall be far from bands whom they had deceived. What cause perdition, and nothing false cometh forth of then can there be, that a chaste and religious his month, accounts it as much debarred from person should be unwilling by adultery to him it, to the succoring of his fellow man he help a man to baptism, yet be willing to ache urged to pass through a he, as if it were him by perjury, which even adulterers are through the deed of lewdness. And the wont to dread? And then, if it be shocking Fatner heareth and granteth his prayer that to do this by perjuring one's self, how much he may avail without a lie to succor whom the rather by blasphenning? Far be it then from Fatter Himself, Whose judgments are un- a Constian to deny and blaspheme Christ, searchable, willeth to be succored. Such a that he may make another man a Christian. son therefore so keeps watch against a lie, as and by losing himself seek to find one, whom, he doth against sin. For indeed sometimes if he teach him such thougs, he may cause to the name of he is put for the name of sin: he lost when found. The book then which is whence is that saying, "All men are hars." a called "the Pound," thou must in this met. od For it is so said, as if it were said, "All men refute and destroy; namely, that head of it are sinners." And toat: " But if the truth of in which they dogmatize that for the purpose God bath abounded through my he."3 And of concealing religion a he may be told, u.s. therefore, when he has as a min he sins as a thou shalt understand must be the first to be man, and will be held by that sentence in amputated; in such manner, that their testiwhich it is said, "All men are liars;" and, momes by which they labor to advance the "If we say that we have no sin, we deceive Holy Books as patrons of their lies, thou ourselves, and the truth is not in us." But must demonstrate partly not to be lies, partly, when nothing false cometh forth of his mouth, even those which are such, to be not meet to according to that grace will it so be, of which be imitated; and if infirmity usurps to herse! "He that is born of God, singeth thus much, that somewhat shall be venily not." 5 For were this nativity by itself alone permitted unto her which truth approve not, in us, no man would sin; and when it shall yet that thou unshakenly hold and defend, be alone, no man will sin. But now, we as that in divine religion it is at no time whatyet drug on that which we were born corrupti- ever right to tell a lie. And, as for conble: although, according to that which we are cealed nereties, that, as we are not to find out new-born, if we walk aright, from day to day we concealed adulterers by committing of adulterers enewed inwardly. But waen this corruptible shall have put on incorruption, life will ders, nor practisers of black arts by practisswallow it up wholly, and not a sting of death ing of black arts, so neither must we seek to will remain. Now this sting of death is sin. find out hars by telling hes or blaspnemers 41. Either then we are to eschew hes by by blaspheming: according to the reasonings right doing, or to confess them by repenting: which we have in this volume so copious r but not, while they unhappily abound in our set forth, that unto the goal of the same, living, to make them more by teaching also, which we fixed to be in this place, we have with difficulty come at last.

^{*} Person in Lat.

After the Second of the second

¹ Maleja ve

ST. AUGUSTIN:

OF

THE WORK OF MONKS.

[DE OPERE MONACHORUM.]

TRANSLATED BY

REV. H. BROWNE, M.A.,

OF CORPUS CHRISTI COLLEGE, CAMBRIDGE; LATE PRINCIPAL OF THE DIOCESAN COLLEGE, CHICHESTER.



OF THE WORK OF MONKS.

[DE OPERE MONACHORUM.]

From the Retractations, ii. 21.

To write the Book on the Wark of Monks, the need which compelled me was this. When at Carthage there had begun to be monasteries, some maintained themselves by their own hands, obeying the Apostle; but others wished so to live on the oblations of the faithtul, that doing no work whence they might either have or supply the necessaries of life, they thought and boasted that they did rather fulfill the precept of the Gospel, where the Lord south, Behald the feeels of heaven, and the little of the field, (Matt. vi. 26). Whence also among laics of inferior purpose, but yet fervent in zeal, there had begun to arise tumultuous contests, whereby the Church was troubled, some defending the one, others the other part. Add to this, that some of them who were for not working, wore their hair long. Whence contentions between those who reprehended and those who justified the practice, were, according to their party affections, increased. On these accounts the venerable old Aurelius, Bishop of the Church of the same city, desired me to write somewhat of this matter; and I did so. This Book begins, "Jussioni tule, sanete frater Aureli."

This work is placed in the Retractations next after that "On the Good of Marriage," which belongs to the year 401.

was meet that I should comply withal, with thee. May He therefore Himself he present so much the more devotion, by how much the with me also, that I may obey in such sort more it became clear unto me Who, out of that from His gift, in the very usefulness of thee, did speak that bidding. For our Lord froitful labor, I may understand that I am Jesus Curist, duelling in thine inner part, indeed obeying Him. and inspiring into thee a solicitude of fatherly 2. First then, it is to be seen, what is said and brotherly charity, whether our sons and by persons of that profession, who will not brothers the monks, who neglect to obey work; then, if we shall find that they think blessed Paul the Apostle, when he saith, "If not aright, what is meet to be said for their any will not work, neither let him eat," are correction? "It is not," say they, "of this to have that incense permitted unto them; corporal work in which either husbandmen or He, assuming unto His work thy will and handleraftsmen labor, that the Apostie gave

1. Thy bidding, holy brother Aurelius, it that I should hereof write somewhat unto

tongue, hath commanded me out of thee, precept, when he said, 'If any will not work, neither let him eat.' For he could not be contrary to the Gospel, where the Lord Him-

self saith, "Therefore I say unto you, be not should be taken from him at last, and his solicitous for your life, what ye shall eat, self cast into outer darkness? So, say t ex neither for your body, what ye shall put on, do we also. We read with the brethren, w Is not the life more than meat, and the body come to us fatigued from the turmoit of the than raiment? Consider the fowls of world, that with us, in the word of God, heaven, that they sow not, nor reap, nor in prayers, psalms, hymns, and spir gather into barns; and your heavenly father songs, they may find rest. We speak to them feedeth them. Are not ye rather of more console, exhort, building up in them w 5 worth than they? But who of you by taking ever unto their life, according to their dearer. thought can add to his stature one cubit? we perceive to be lacking. Such works if we wrought not, with perd should we receive o ous? Consider the lilies of the field, how they grow; they labor not, neither spin; but this is it the Apostie said, "If any one we I say unto you, that not even Solomon in all not work, neither let him eat." Thus " his glory was arrayed like one of these. But these men deem themselves to comply a to If the grass of the field, which to-day is, and the apostolic and evangelic sentence, when to-morrow is cast into the oven, God so cloth- both the Gosper they be seve to have give eth; how much more you, (O ye) of little precept concerning the not carring for the faith! Be not therefore solicitous, saying. What shall we eat, or what shall we drink, or and the Apostle concerning spiritual work and wherewithal shall we be clad? for all these food to have said, "If any will not work, things do the Gentiles seek. And your neither let him eat." heavenly Father knoweth that ye need all these. But seek ye first the kingdom of God, other should say, that the Lord indee! and His righteousness, and all these shall be speaking in parables and in similitudes one added unto you. Be not therefore solicitous cerning spiritual food and clothing, did warfor the morrow: for the morrow will be that not on these accounts should His ser solicitous for itself. Sufficient unto the day vants be solicitous; (as He saith, "When is the evil thereof." Lo, say they, where the they shall drag you to judgment-sents, take Lord biddeth us be without care concerning no thought what ye shall speak. For it will be our food and clothing: how then could the Apostle think contrary to the Lord, that he should instruct us that we ought to be in such your Father that speaketh in you." For the sort solicitous, what we shall eat, or what we discourse of spiritual wisdom is that for with shall drink, or wherewithal we shall be He would not that they should take thought, clothed, that he should even burden us with promising that it should be given unto bem. the arts, cares, labors of handicraftsmen nothing solicitous thereoft) but the Aprice Wherefore in that he saith, "If any will not now, in manner Apostolical, more openly dework, neither let him eat;" works spiritual, coursing and more properly, than figuratively say they, are what we must understand: of speaking, as is the case with much, indeed not which he saith in another place, "To each nigh all, in his Apostolic Epistles, said tone according as the Lord hath given: I have properly of corporal work and food, "It am one according as the Lord hath given: I have properly of corporal work and food, "It amplanted, Apollos hath watered; but God gave will not work, neither let him eat:" by those the increase." And a little after, "Each would their sentence be rendered doubth. one shall receive his reward according to his unless, considering the other words of the own tabor. We are God's fellow-workers; Lord, they should find somewhat whereby they God's husbandry, God's husbandry, God's husbandry are yet according to his unless, considering the other words of the own tabor. cording to the grace which is given unto me, corporal food and raiment that He spake with as a wise masterbuilder I have laid the He said, " He not solo itous what ye shall ext foundation." As therefore the Apostle or what ye shall drink, or wherewithal ye shall worketh in planting, watering, building, and be clothed." As, if they should of serve were foundation-laying, in that way whoso will not the saith, "For all these things do the Genwork, let him not eat. For what profiteth in tiles seek;" for there He shows that it was of eating spiritually to be fed with the word of very corporal and temporal things that He God, if he do not thence work others' edifica- spake. So then, were this the only thing that tion? As that slothful servant, what did it the Apostie has said on this subject, "It is profit to receive a talent and to hide it, and will not work, neither let him eat:" these

3. Nor do they attend to this, that if an not work for the Lord's gain? Was it that it words might be drawn over to another meaning: but since in many other places of his fare at any time at his own charges? most openly teaches, they superfluously essay not? Who feedeth a flock, and of the muk to ruse a mist before themselves and others, of the flock partaketh not?" Therefore, what that wort tout charity adviseth they may not was due to him, he would not receive, that only refuse to do, but even to understand it by his example they might be checked, who, themselves, or let it be understood by others; although not so ordained in the Church, did not learning that which is written, "He would deem the like to be due to themselves, For not understand that he might do good." a

the blessed Apostle Paul willed the servants of God to work corporal works which should have as their end a great spiritual reward, for tais purpose that they should need food and clothing of no man, but with their own hands should procure these for themselves: then, to show that those evangelical precepts from which have not this power which he had, to winch some cherish not only their sloth but even arrogance, are not contrary to the Apostoheal precept and example. Let us see then whence the Apostle came to this, that he should say, "If any will not work, neither let him eat," and what he thereupon joineth on, that from the very context of this lesson may appear his declared sentence. "We command you, brethren, in the name of our Lord Jesus Carist, that ye withdraw yourselves from every brother that walketh unquietly, and not according to the tradition which they have received 'of us. For yourselves know how we ought to imitate us; for we were not unquiet among you, neither ate we bread of any m in for nought, but in labor and travail night and day working that we might not hurden any of you: not for that we nave not power, but that we might give ourselves as a pattern to you in which ye should imitate us. For also when we were with you, we gave you' this charge, that if any will not work, let him not eat. For we have heard that certain among you walk unquietly, working not at all, but being busy-bodies. Now them that are such we charge and beseech in our Lord Iesus Christ, that with silence they work, and cat their own bread." 4 What can be said to these things, since, that none might thereafter have license to interpret this according lawful for that he is an Apostle. For with to his wish, not according to charity, i.e. by that he began, "Am I not free? am I not an liss own example hath taught what by precept." Apostle?" and proves himself to be an Aposhe nath enjoined? To him, namely, as to an tie, saying, "Have I not seen Christ Jesus Apostle, a preacher of the Gospel, a soldier of our Lord?" Are not ye my work in the Lord?" Christ, a planter of the vineyard, a saepnerd. Which being proved, he shows that to be lawof the flock, had the Lord appointed that he ful to him which was so to the other Apostles; should live by the Gospel; and yet himself that is, that he should not work with his exacted not the pay which was his due, that hands, but live by the Gospel, as the Lord he might make himself a pattern to them appointed, which in what follows he has most which desired what was not their due; as her saith to the Corintmans, "Who goeth a war-

Epistles, what is his mind on this point, he planteth a vineyard, and of its fruit eateth what is it that he saith, "Neither are we 4. First then we ought to demonstrate that bread of any man for naught, but in labor and travail night and day working that we might not burden any of you; not for that we have not power, but that we might give ourselves as a pattern to you wherein ye should follow us?" Let them, therefore, hear to whom he hath given this precept, that is, they wit, that while only spiritually working they should eat bread by corporal labor not earned.' and as he says, "We charge and beseech in Christ that with silence they work and cat their own bread," let them not dispute against the most manifest words of the Apostle, because this also pertaineth to that "silence" with which they ought to work and eat their own bread.

5. I would, however, proceed to a more searching? and diligent consideration and handling of these words, had I not other places of his Epistles much more manifest, by comparing which, both these are made more clearly manifest, and if these were not in existence, those others would suffice. To the Corinthians, namely, writing of this same thing, he saith thus, "Am I not free? am I not an Apostle?* Have I not seen Christ Jesus our Lord? Are not ye my work in the Lord? If to others I am not an Apostle, to you assuredly I am. For the seal of mine Apostleship are ye in the Lord. My detense to them which interrogate me is this. Have we not power to eat and to drink? Have we not power to lead about a woman who is a sister," as also the other Apostles, and the brethren of the Lord, and Cephas?" See how first he shows what is lawful to him, and therefore

FPs. xxxx 15. 41 " nodest outer grownth har agree?"

4" Communication 1 & opening the 1 house in force

Si Cut in 19. A Contestant TEmm. leating # 5 Correlant and Lactingan. But test recept "Am I not an Apostic? and I of Clerk"

preted "woman" not "wife."

of their substance they might minister to kingdom of God. their necessities, let him hear the Gospel, and

openly demonstrated; for to this end did also that he, as himself witnesseth, did at his own ta thtul women waich had earthly substance charges go a wortare. In the Gospel, name i go with them, and minister unto them of their it is written, "Thereafter also Himself was substance, that they might lack none of those making a journey through cities and village things which pertain to the necessaries of this preaching and evangelizing of the king in life. Which thing blessed Paul demonstrates of God; and the twelve with Him, and certo be lawful indeed unto himself, as also the tain women which had been he ded of enother Apostles did it, but that he had not spirits and infirmities: Mary who is called clusen to use this power he afterwards men- Magdalene, out of whom seven devils me tions. This thing some not understanding, gone forth, and Joanna wife of Chuza Heres, have interpreted not "a woman waich is a steward, and Susanna, and many others, we sister," when he said, "Have we not power manistered unto Him of their substance" to lead about a sister a woman;" but, "a This example of the Lord the Aposties dissister a wife." They were misled by the amiumtate, to receive the meat which was die biguity of the Greek word, because both unto them; of which the same Lord nest biguity of the Greek word, because both unto them; of watch the same Lord most write and "woman" is expressed in Greek openly speaketh: "As ye go," saith He, by the same word. Though indeed the Apostle has so put this that they ought not to have made this mistake; for that the neither leads the sake, raise the death deanse lepers, cast out devils. Freely has says "a woman" merely, but "a sister woman;" nor "to take" (as in marriage), we received, freely give. Possess not a woman; "to take " (as in marriage), we now now money in your purses, net but "to take about" (as on a journey), scrip on your journey, neither two corts Howbeit other interpreters have not been neither shoes, neither staff: for the workman misled by this ambiguity, and they have interests worthy of his meat." 1 Lo, where the 1/4. eted "woman" not "wife." appointeth the very thing which the Aposta doth mention. For to this end He told them been done by the Apostles, tout with them not to carry all those things, namely, that women of holy conversation should go about where need should be, they might receive wheresoever they presented the Gospel, that them of them unto whom they preached t

7. But lest any should fancy that this was learn how in this they did after the example granted only to the twelve, see also who of the Lord Himself. Our Lord, namely, ac- Luke relateth: "After these things," sat cording to the wont of His pity, sympathiz- he, "the Lord chose also other seventy and ing with the weak, albeit Angels might minis- two, and sent them by two and two before ter unto Him, had bota a bag in which should. His face into every city and place whither He be put the money which was bestowed doubt-less by good and believing persons, as neces-tary for their living, (which bag He gave in laborers few; ask ye therefore the Lord of charge to Judas, that even thieves, if we could the harvest, that He would send forth laborers not keep clear of suca, we might learn to into His harvest. Go your ways: behold, I tolerate in the Church. He, namely, as is send you as lambs in the midst of wolves written of him, "stole " what was put therein:") Carry neither purse nor scrip nor shoes, in' and He willed that women should follow Him salute no man by the way. Into whatsoever for the preparing and ministering what was house ye shall enter, first say, leve be t. necessary, snowing what was due to evangelists this house. And if the son of peace be there, and ministers of God as soldiers, from the your peace shall rest upon him: if not, it people of God as the provincials; so that if shall return to you. And in the same house any should not choose to use that which is remain, eating and drinking such things as due unto him, as Paul the Apostle did not are with them: for the workman is worthy of choose, he might bestow the more upon the his hire." Here it appears that these things Church, by not exacting the pay which was were not commanded, but permitted, that due to him, but by earning his daily living of whose should choose to use, might use that his own labors. For it had been said to the which was lawful unto him by the Lord's apinn-keeper to whom that wounded man was pointment; but if any should not choose to brought, "Whatever thou layest out more, at use it, he would not do contrary to a thing my coming again I will repay thee." The commanded, but would be yielding up his Apostle Paul, then, did "lay out more," in own right, by demeaning himself more mere

^{1 &}quot; Emforthat" | 1 the s is but for it !

⁴ Luke vin, top. [See K V

fully and laboriously in the Gospel in the working; but that all alike had this power, of which he would not accept even the hire which these availed not themselves in "laying which was his die. Otherwise the Apostle out more" upon the Church; so as in those del contrary to a command of the Lord: for, places where they preached the Gospel they ster he had shown it to be lawful unto him, judged to be meet for the weak. And for this

I not used this power,"

discourse, and the whole of the passage itself his own charges? Who feedeth a flock, and of the Epistle let us diligently consider, of the milk of the flock participant? Speak "Have we not," south he, "leave" to eat and I these things as a man? South not the Law o drank? have we not leave to lead about a the same? For in the law of Moses it is roman, a sister?" What leave meant 6e, written, Thou shalt not muzzle the ox that but what the Lord gave unto them whom He treadeth out the corn. Doth God care for Those things which are (given) of them, For our sakes truly is it written, because he eat ye; for the workman is worthy of any that plougheth ought to plough in hope, and here," and proposing Hansell as an example he that three ieth in hope of partaking of the of the same power, to Whom most faithful fruits." By these words the Apostle Paul women did of their means munister such sufficiently indicates, that it was no usurping necessaries? But the Apostle Paul nath done unto themselves of aught beyond their due on more, from his fellow-Aposties alleging a the part of his fellow-Aposties, that they proof of this license permitted of the Lord, wrought not holdly, whence they might have for not as hiding fould hath he subjoined, the things which to this life are necessary, "As do also the other Apostles, and the but as the Lord ordinard, should, living by brethren of the Lord, and Cephast," but that the Gospel, eat bread grathitously given of hence he might show that this which he taem unto whom they were presenting a would not accept was a taing which, that it gratuitous grace. Their charges, namely, was lawful for him to accept was proved by they did like soldiers receive, and of the fruit the wont of the rest also his ferow soldiers, jof the unevard by them planted, they did, as to for Lonly and Barnabas, have we not power need was, freely gather; and of the milk of the forhear working. Lo, he hata taken the flock which they fed, they drank; and of the threshing-floor on which they threshed, that they may understand of what working they took their meat. he speaks. For to want end sorth he, "Or I g. But he speaks more openly in the rest only and Barnabas, have we not power to which he subjoins, and altogether removes forbear working?" but for that all evangelists all causes of doubting. "It we unto you," and mursters of God's word had power such he, "have sown spiritual things, is it a great matter it we shall reap your carnal hands, but to live by the Gospel, working things?" What are the spiritual things only spantial works in preacting of the king- which he sowed, but the word and mystery dom of heaven and editying of the peace of of the sacrament of the kingdom of heaven? the Course? For no min can say that it is And what the carnal things which he saith he of that very spritted working that the Apostle had a right to reap, but these temporal things said, "Or I only and Barnabas, have we not, which are indulged to the life and indigency power to forbear working?" For this power of the flesh? These however being due to to forbear working all those had: let ham say him he declares that he had not sought nor then, who essiys to deprave and pervert accepted, lest he should cause any impedinot understand what is plain to all, that they visible hands? For if from spiritual work he did indeed receive power not to work, but sought food and clothing, that is, to receive and Barnabas only had not power to forbear over you, are not we rather? Nevertheless,

be .. its straig itway subjoined, "But yet have reason, that he might not seem to have found fault with his fellow-Apostles, he goes on to 8. But let us return to the order of our say: "Who goeth a warrare at any time at

precepts Apostolacal; let him say, if he dares, ment to the Gospel of Christ, What work that all evangelests received of the Lord power remaineth for us to understand him to have to forbear prese and the Gospel. But if this wrought, whereby he should get his living, is most absurd and mad to say, why will they but bodily work, with his own bodily and works boddy, whereby to get a living, because these of them whom he was edity ng in the "the workman is wort by of his hire," as the Gospel, he could not, as he does, go on to Gospel speaks. It is not therefore that Paul say, "If others be partakers of this power

had over them, received of the Lord, the live; but I have used none of these things; partakers, who did not at the first announce their Church preaching the self-same. Therefore, when he had said, "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?" he subhad demonstrated what power they had: "Nevertheless we have not used," saith he, pel of Christ." Let therefore these persons say in what way from spiritual work the Apostle had carnal food, when himself openly says that he had not used this power. But if from spiritual work he had not carnal food, it remains that from bodily work he had it, and thereof saith, "Neither did we eat any

ways, over and over again, enforceth what he hath the right to do, yet doeth not. "Do ye not know," saith he, "that they which work in the temple, eat of the things which are in the temple? they which serve the altar, have their share with the altar? So hath the Lord much less understand mine, or profess to understand: unless perchance they do thereaccording to their own sentence, be it ever so clear and manifest, they answer that it is ob-

we have not used this power, but tolerate all scure and uncertain, because wrong and perthings that we may not cause any hindrance verse they dare not call it. Cries the man of to the Gospel of Christ." What power doth God, "The Lord hath ordained for them he say he had not used, but that which he which preach the Gospel, of this Gospel to power to reap their carnal things, in order to and flesh and blood essayeth to make crooked the sustenance of this life which is lived in what is straight; what open, to shut; what the flesh? Of which power were others also serene, to cloud over. "It was," saith it, "spiritual work that he was doing, and the Gospel to them, but came thereafter to thereof did he live." If it be so, of the Gospel did he live: why then doth he say, "The Lord bath ordained for them which preach the Gospel, of the Gospel to live; but I have used none of these things?" Or if this very joined, "If others be partakers of this power word, "to live," which is here used, they will over you, are not we rather?" And when he needs also interpret in respect of spiritual life. word, "to live," which is here used, they will then had the Apostle no hope towards God, in that he did not live by the Gospel, because "this power; but we put up with all things, lest we should cause any impediment to the Gosthings." Wherefore, that he should have certain hope of life eternal, the Apostle did of the Gospel in any wise spiritually live What therefore he saith, "But I have used none of these things," doth without doubt make to be understood of this life which is in the flesh, that which he hath said of the Lord's ordaining to them which preach the man's bread for nought; but wrought with Gospel, that of the Gospel they should live; labor and travail night and day, that we might that is, this life which hath need of food and not be chargeable to any of you: not because clothing, they by the Gospel shall sustain; as we have not power, but to make ourselves an example unto you to follow us.* All things," saith he, "we suffer, lest we cause any hindrance to the Gospel of Christ." and "The workman is worthy of his meat;" and, "The workman is worthy of his hire." This meat, then, and 10. And he comes back again, and in all this hire of the sustenance of this life, due to evangelists, this of them to whom he evangelized the Apostle accepted not, saying a true thing, "I have used none of these things."

11. And he goes on, and adjoins, lest perchance any should imagine that he only thereordained for them which preach the Gospel, fore received not, because they had not given: to live of the Gospel. But I have used none of these things." What more open than they may be so done unto me: good is it for this? what more clear? I fear lest haply, me rather to die than that any make void my while I discourse wishing to expound this, glory." What glory, unless that which he that become obscure which in itself is bright wished to have with God, while in Christ sufand clear. For they who understand not fering with the weak? As he is presently these words, or feign not to understand, do about to say most openly; "For if I shall have preached the Gospel, there is not to me any glory: for necessity is laid upon me;" that fore quickly understand ours, because it is is, of sustaining this life. "For woe will be to allowed them to deride them being underme," he saith, "if I preach not the Gospel:" stood; but concerning the Apostle's words that is, to my own will shall I forbear to preach this same is not allowed. For this reason, the Gospel, because I shall be tormented with where they cannot interpret them otherwise hunger, and shall not have whereof to live.

by any necessity of supporting this present as though he had become uncircumersed, and God, of glory everlasting. "But if unwill- another place he saith, "Thy circumcision is by necessity of passing through this present saith, "Is any called being circumcised? let life, compelled to preach the Gospel, "a dis-Christ, because the truth, is that which I by persons not understanding and not enough preach, howsoever because of occasion, how- attenuing, he has been accounted to have in the Gospel"

firmity of men he did this, let us hear what patoy of a merciful heart, not simulation of a follows: "For though I be free from all men, changeable exterior; that is, that he might in yet have I made myself servant unto all, that that way succor carnal few or Pagan, in under the law, I became as under the law, that have wished to be succored: bearing, to wit, to them that are without law, as without deceiving in fiction of lying; as he straight-law, (being not without law to God, but under way goes on, and says, "I became to the weak as weak, that I might gain them weak as weak, that I might gain the weak." that are without law "3 Which thing he did, For it was from this point that he was speakas if to feigh himself a Jew, as some have was no he; so all those other things above thought, in that he observed at Jerusalem the things prescribed by the old law. For he did ness towards the weak to have been, but that

willingly, he means, if he do it uncompelled uncircumcised." That is, let him not so live, bite; and for this he hate reward, to wit, with covered that worch he had had bare; as in saith he, "a dispensation is entrusted become uncircumosion." It was in accordento me: " * that is, if being unwilling, I am lance then with this his sentence, in which he persation is entrusted unto me;" to wit, that in uncircumeision? let him not be circumby my dispensation as a steward, because cised;" that he did those things, in which, soever seeking mine own, howsoever by reigned. For he was a Jew, and was called necessity of carthiy emolument compelled so being circumcised; therefore he would not to do, other men do profit, but I have not become uncircumessed; that is, would not so that giorious and ever-isting reward with live as if he had not been circumcised. For "What then," suita he, "shall be my this he now had in his power to do. And reward?" He saits it as asking a question: "under" the law, indeed, he was not as they therefore the pronunciation must be sus- who servilely wrought it; but yet "in" the pended, until he give the answer. Which the law or God and of Christ. For that law was more easily to understand, let, as it were, as not one, and the law of God another, as acput the question to him, "What, then, will cursed Manicheans are wont to say. Otherbe thy reward, O Apostic, when that earthly were, if when he did those things he is to be reward due to good evangeasts, not for its accounted to have feigned, then he feigned sake evangelizing, but yet taking it as the nimself also a pigan, and sacrificed to idels, consequence and offered to them by the because he says that he became to those with-Lord's appointment, thou acceptest not out law, as without law. By whom, doubt-What snall be thy reward then?" See what less, he would have us to understand no other he replies: "That, preaching the Gospel, I than Gentiles whom we call Pagans. It is may make the Gospel of Christ without one thing therefore to be under the law, ancharge;" that is, that the Gospel may not be other in the law, another without law. to believers expensive, lest they account that "Under the law," the carnal Jews; "in the for this end is the Gospel to be preached to law," spiritual men, both Jews and Christians; tiem, that its preachers should seem as it (whence the former kept that custom of their were to sell it. And yet he comes back again famers, but did not impose unwonted burand again, that he may show what, by warrant ideas upon the believing Geobles; and thereof the Lord, he hath a right unto, yet doeth fore they also were circumcised;) but "withnot: "that I abuse not," saith he, "my power out law," are the Genthes waich have not yet believed, to whom yet the Apostle testifieth 12. But now, that as bearing with the in- himself to have become like, through sym-I might gain the more. To them that are which way himself, if he were that, would I might gain them that are under the law; their infirmity, in likeness of compassion, not not with craftiness of simulation, but with ing, in saying all those other things. As mercy of compassion with others; that is, not then, that he became to the weak as weak, this in accordance with his free and openly of suffering with them, insomuch tout, lest he declired sentence, in which he says, "Is any should appear to be a seller of the Gospel, called being circumcised? let him not become and by falling into an ill suspicion with ig-

^{* 1} Cor is 37 2: Cor is 21 1 r Cor : * Jorome in Ep. inter Augustiniana, 75, 8, 9-11

norant men, should hinder the course of supplies for his necessities, while yet from God's word, he would not accept what by them among whom he was, he accepted warrant of the Lord was his due? Waich if nothing of that kind. "Have I commat he were willing to accept, he would not in any a sin," saith he, "in humbling myself to" for that he would not, he did not in any wise to you the Gospel of God freely? Of a he. For he did not say, it was not due; but Churches I despoiled, taking wages of two he showed it to be due, and that being due to minister unto you; and when I was present he had not used it, and professed that he would not at all use it, in that very thing becoming weak; namely, in that he would not the brethren which came from Macedoni use als power; being, to wit, with so merciful affection endued, that he thought in what way he should wish to be dealt withal, it himself also were made so weak, that possibly, if this glory shall not be intringed in me in the he should see them by whom the Gospel was presented to bim, accepting their charges, he might t ank it a bringing of wares to market, and hold toem in suspesion accordingly.

13. Of this weakness of his, he saith in another place, "We made ourselves small we."s Of this occasion, therefore, which he among you, even as a nurse cherisheth her here saith that he cuts on, he would be children." For in that passage the context indicates this: "For neither at any time," saith he, "used we flattering words, as ye know, nor an occasion of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others when we ans, "I became to the weak as weak;" might have been burdensome to you as the to the Thessalonians, "I became small anset Apostles of Carist: but we made ourselves you, as a nurse coerisheth her couldren." smail among you, even as a nurse caerisheth Now then observe what follows: "So," saith her children." What therefore he saith to he, "being affectionately desirous of you the Corintmans, that he had power of his we are minded to impart unto you not alapostleship, as also the other Apostles, which the Gospel of God, but our own souls are power he testifieth that he had not used; this because ye are become most dear to us. also he with in that place to the Taessalo- ye remember, brethren, our labor and to mans, "When we might have been burden- night and day working, that we might not some to you as Christ's Apostles:" according burden any of you." For this he said at over to that the Lord saith, "The workman is "When we might be burdensome to you, to that the Lord south, "The workman is "When we might be burdensome to you, so worthy of his hire." For that of this he Christ's Apostles." Because, then, the week speaks, is indicated by that which he above were in peril, lest, agitated by false suspicions. set down, "Neither for occasion of cover-cousness, God is witness." By reason, for this cause, trembling for them as wit namely, of this which by right of the Lord's father's and a motuer's bowels of compassion appointment was due to good evangelists, did he this thing. So too in the Acts of the who not for its sake do evangelize but seck Apostles he speaks the same thing, who the kingdom of God, so that all these things sending from Miletus to Ephesus, he all should be added unto them, others were tak- cailed thence the presbyters of the Churing advantage thereof, of whom he also saith, to whom, among much else, "Silver," so "For they that are such serve not God, but he, "and gold, or apparel of no man have i their own belly." From whom the Apostle coveted; yourselves know, that to my neceswished so to cut off this occasion, that even sities and theirs who were with me these hard what was justly due to him, he would forego, have ministered. In all things have I show For this himself doth openly show in the you that so laboring it behoveth to help the second to the Corinthians, speaking of other weak, mindful also of the words of the 1, a Churches supplying his necessities. For he Jesus, for that He said, More blessed is had come, as it appears, to so great indi- rather to give than to receive."5 gence, taat from distant Churches were sent

wise he, because it was truly due to him; and ye might be exalted, because I have prear sel with you and wanted, to no man was I to densome. For that which was lacking to m supplied, and in all things I have kept gayse from being burdensome to you, and will kee myself. It is the truth of Christ in me, take regions of Achaia. Wherefore? because love you not? God knoweth. But went! do, I also mean to do, that I may cut off ixcasion from them which seek occasion, the wherein they glory they may be found as is that understood which he saith in the former place, "Neither for occasion of covetousness God is witness." And what he here said. "In humbling myself that ye might be eialted: " this in the first to the same Corinthi-

14. Here peradventure some man man

I'm Partial of those in 5-ye [See R V] . Rome and all la Contant year fee R V] 41 less in y . 5 Acts and a

not know; nevertaeless that he did bodily working, what do taey? Have they from work, and thereby lived in the flesa, and did Jerusalem round about even to Illyricum fill-not use the power which the Lord had given ed the lands with the Gospel? or whatever of mighty and so frequent blows manling the pertaining, he did also with his hands work; gainshipers, doth break in pieces their con-traciness, why ask they of me either what sort Corinthians, and wanted, was burdensome to driver or hunter or player, nor given to filthy plied.6 lucre: but innocently and honestly wrought taings which are fitted for the uses of men; like necessities of saints, who, although they such as are the works of carpenters, builders, obey his precepts, "that with silence they shoemakers, peasants, and such like. For work and eat their own bread," may yet from nonesty itself represends not what their pride many causes stand in need of somewhat by doto reprehend, who love to be called, but way of supplement to the like sustenance, love not to be, honest. The Apostle then therefore, after he had thus said, teaching would not disdain either to take in hand any and premonishing, "Now them which are work of peasants, or to be employed in the such we command and beseech in our Lord labor of craftsmen. For he who saith, "Be Jesus Christ, that with silence they work and ye without offense to Jews and to Greeks and eat their own bread;" yet, lest they which to the Caureh of God," before what men ue had whereof they might supply the needs of could possibly stand abashed, I know not, the servants of God, should hence take oc-If they shall say, the Jews; the Patriarchs casion to wax lazy, providing against this he fed cattle: if the Greeks, whom we call also hath straightway added, "But ye, brethren, Pagans; they have had philosophers, held in honor, who were shoemakers: if the Church of God; that just man, elect to the "Zenas the lawyer and Apollos do thou dilitestimony of a conjugal and ever-during vir- [gently send forward, that nothing may be Mary who bore Christ, was a carpenter. wanting to them; " that he might show from what quarter nothing ought to be wanting to Whatever therefore of these with innocence them, he straightway subjoined, "But let and without fraud men do work, is good, ours also learn to maintain good works" for For the Apostle himself takes precaution of necessary use, that they be not unfruitful." this, that no man through necessity of sus- In the case of Timothy also," whom he calls taining life should turn aside to cvil works. his own most true " son, because he knew him more; but rather let him labor good with his not to drink water, but to use a little wine for hands, that he may have to impart to him that needeth." This then is enough to know, that also in the very work of the body the could not labor, he being unwilling to stand Apostle did work that which is good,

15. But when he might use to work, that is, in what spaces of time, that he might not be hindered from preaching the Gospel, who

say, "If it was boddly work that the Apostle can make out? Though, truly, that he wrought, whereby to sustain this life, what wrought at hours of both day and night himtime for it, both to work and to preach the truly, who as though very full of business Gospel?" To whom I answer: Suppose I do and occupation inquire about the time of to the Aposties, that preaching the Gospel barbaman nations both remained yet to be he should live by the Gospel, those things gone unto, and to be filled of the peace of above said do wit jout all doubt bear witness. the Church, have they undertaken? We know For it is not either in one place or briefly them into a certain holy society most leisurely said, that it should be possible for any most gathered together. A marvellous thing did astute arguer with all his tergiversation to the Apostle, that in very deed amid his so traduce and pervert it to another meaning, great care of all the Churches, both planted Since then so great an authority, with so and to be planted, to his care and labor apof work he did, or when he did it? One thing no man of those among whom he was, but I know, that he neither thid steal, nor was a altogether that which was lacking to him the houselsteaker or highwayman, nor chariot- brethren which came from Macedonia sup-

16. For he himself also, with an eye to the "Let him that stole," saith he, "steal no weak of body, (as he shows, in advising him his stomach's sake and his often infirmities,) lest then haply, because in bodily work he in need of daily food at their hands, unto

Mait, in the Allegh in it. 22 Cor. x 32.

hath proved himself.' For he that striveth is it a great thing if we reap your cultor masteries, is not crowned except he strive things?" Also to the Corintmans in the lawfully." Hereupon, lest the other should second Epistle: "Moreover, bretaren, we are be put to struts, saying, "Dig I cannot, to you to wit of the grace of God bestowed to beg I am assamed," he adjoined, "The tae Courenes of Macedonia; how that contains a contain the contains and contains the contains and contains a contains taker of the fruits;" according to that which joy and their deep poverty abounded to the head said to the Corintnians, "Who goeth riches of their liberality; for to their power a warfare any time at his own charges? Who I hear record, yea, and beyond their power planteth a vineyard, and eateth not of the they were willing of themselves; with more fruit thereof? Who feedeth a flock, and partaketh not of the milk of the flock? Thus rellowship of the ministering to the size did he make to be without care a chaste evan- and not as we hoped, but first they gave the gelist, not to that end working as an evangelist own solves to the Lord, and unto us by the that he might sell the Gospel, but yet not will of God, insomuch, that we desired I to having strength to supply unto himself with that as he had begun, so he would also fins his own hands the necessities of this life; for in you the same grace also. But as in t at ne should understand wnatever being abound in every thing, in faith, and utterance necessary for himself he was taking of them and knowledge, and in all diligence, and whom as provincials he as a soldier was serv. your love to us, see that ye abound in this ing, and whom as a vineyard he was culturing, grace also. I speak not by commanding or as a flock was feeding, to be not matter of but by occasion of the forwardness of others mendicity, but of power.

cupations of the servants of God, or bodily Jesus Christ, that, though He was rich, at infirmities, which cannot be altogether want- for your sakes. He became poor, that we ing, not only doth the Apostle permit the tarough His poverty might be made rather needs of saints to be suppned by good be- And herein I give advice: for this is expense lievers, but also most wholesomely exhorteth. ent for you, who have begun before, not have begun before. himself had not used, which yet that the therefore perfect it in the doing; that as t faithful must serve unto, he enjoins, saying, is a readiness to will, so of performance us "Let him that is categorised in the word, out of that which each hath. For if there be communicate unto him that doth catechise first a ready mind, it is acceptable according him, in all good things. " setting apart, then, to that a man hath, not according to that or this power, which that the preachers of the hath not. Not, namely, that others may have word have over them to whom they preach, ease, and ye straits but by an equality, the

whom he ministered the Gospel, should seek he often testifieth; speaking, milroner, some business in which the stress of his mind would become entangled; (for it is one thing to labor in body, with the mind free, as does Jerusalem in an holy communion of life, are a handicraftsman, if he be not fraudulent and saying that any thing was their own, to war avaricious and greedy of his own private gain; fall things were in common. and their sebut another thing, to occupy the mind itself and heart one in the Lord: that these by to with cares of collecting money without the Churches of the Gentiles should have was hody's labor, as do either dealers, or bailiffs, they needed bestowed upon them, we converse or undertakers, for these with care of the and exhorteth. Thence is also that to mind conduct their business, not with their Romans: "Now therefore I will go unhands do work, and in that regard occupy Jerusalem, to minister unto the saints for their mind itself with solicitude of getting;) it hath pleased Maccidonia and Achara to lest then Timothy should fall upon such like make a certain contribution for the poor ways, because from weakness of body he tile saints which are at Jerusalem. For could not work with his hands, he thus hath pleased them; and their debtors test exhorts, admonishes, and comforts him. For if in their spiritual things the Getabor, and he had a good soldier of tiles have communicated, they ought also Jesus Christ. No man, going a warfare for carnal things to minister unto them " Tast God, entangleth himself with secular busi- is like that which he says to the Corinthianness; that he may please Him to woom he "If we have sown undo you spiritual to so husbandman that laboreth must be first par- great trial of affliction the abundance of the and to prove the exceeding dearness of ver 17. On account then of these either oc-love. For ye know the grace of our low ent for you, who have begun before, not and

tou, reproducer. to I n is 30. I hake ave 3. Deck to 5 there is ? " A Gall vi. 6.

⁴ Acts it. 46; iv. 38. 7 Rom. 20, 25-03.

the necessities of the saints, by him to be gift!"

touching the ministering to the saints, it is actuating his heart, ceased not to exhort the superfluous for me to write to you. For I faithful who had such substance, that nothing know the forwardness of your mind, for which should be lacking to the accessities of the I boast of you to them of Macedonia, that servants of God, who wished to hold a more

now at tiffs time your abundance may be a hath provoked very many. Yet have we sent supply for their want, that their abundance the brethren, lest our boasting of you should also may become a supply for your want; that be in vain in this behalf; that, as I said, ye there may be equality, as it is written. He may be ready: lest haply if they of Macedonia that had gathered much had nothing over; come with me, and find you unprepared, we and he that had gathered little had no lack. (that we say not, ye) should be ashamed in Bitt thanks be to God, which put the same this substance. Therefore I thought it necessariest care for you into the heart of Titus. sary to exhort the brethren, that they would for indeed he accepted the exacitation; but go before unto you, and make up beforehand being more forward, of his own accord he this your long promised benediction, that the went forth unto you. And we have sent with same might be ready, as benediction, and not him the brother, whose praise is in the Cos- as covetonsness. But this I say, He which pel throughout all the Churches; and not that soweth sparingly shall reap also sparingly; only, but he was also ordained of the Churches and he which soweth in benediction shall reap as a companion of our travail, with this grace also in benediction. Every man according as which is administered by us to the glory of he hath purposed in his heart, not grudgingly, the Lord, and our ready mind, avoiding this, or of necessity: for God loveth a cheerful that no man should blame us in this abun-giver. And God is able to make all grace dance which is administered by us. For we abound in you; that ye, always having all provide for honest things, not only in the sufficiency in all things, may abound to every signt of the Lord, but also in the sight of good work: as it is written, He hath dismen." In these words appeareth how much persed abroad; he hath given to the poor: his the Apostle willed it not only to be the care righteousness remaineth for ever. But He of the holy congregations to minister neces- that ministereth seed to the sower will both sames to the coly servants of God, giving minister bread for your food, and multiply cornsel in this, because this was probable your seed sown, and increase the growing more to the persons themselves who did this, frints of your righteousness; that ye may be than to them towards whom they did it, (for enriched in every thing to all bountifulness, to those another thing was probable, that is, which causeth through us thanksgiving to that they should make of this service of their God; for the administration of this service brethren towards them an noty use, and not not only supplieth the want of the saints, but with an eye to this serve God, nor take these makes them also to abound by thanksgiving things but to supply necessity, not to feed unto God of many, while by the proof of this laziness:) but likewise his own care the blessed ministration they glorify God for the obedience Apostle saith to be so great in this ministra-, of your contession unto the Gospel of Christ, tion which was now in transmitting through and for your liberal distribution unto them, Titus, that a companion of his journey was on and unto all men; and in the praying for you this account, he tells us, ordained by the of them which long after you for the excellent Churches, a man of God well reported of, grace of God in you. Thanks be unto God "whose praise," says he, "is in the Gospel for His unspeakable gift." In what richness throughout all the Churches." And to this of holy gladness must the Apostle have been end, he says, was the same ordained to be steeped, while he speaks of the mutual supply his companion, that he might avoid men's of the need of Christ's soldiers and His other reprehensions, lest, without witness of saints, subjects, on the one part of carnal things to associated with him in tors ministry, he shound those, on the other of spiritual things to these, be thought by weak and improus men to re-to exclaim as he does, and as it were in ceive for himself and turn aside into his own repletion of holy joys to burst out with, bosom, what he was receiving for supplying "Thanks he to God for His unspeakable

brought and distributed to the needy.

19. As therefore the Apostle, may rather
18. And a little after he saith, "For as the Spirit of God possessing and filling and Achaia was ready a year ago; and your zeal lofty degree of sanctity in the Church, in cutting off all ties of secular hope, and dedicating a mind at liberty to their godly service

^{*} Cor in the time to be the Aposte will be the Aposte will be the last

of warfare: likewise ought themselves also to obey his precepts, in sympathizing with the weak, and unshackled by love of private wealth, to labor with their hands for the common good, and submit to their superiors without a murmur; that there may be made up for them out of the oblations of good believers that which, while they labor and do some work whereby they may get their living, yet still by reason of bodily infirmities of some, and by reason of ecclesiastical occupations or erudition of the doctrine which bringeth salvation, they shall account to be lacking.

20. For what these men are about, who will not do bodily work, to what thing they give even if all were able, they ought to do it by up their time, I should like to know. "To turns; not only that the rest might not be prayers," say they, "and psalms, and reading, and the word of God." A holy life, unquestionably, and in sweetness of Christ be one speaker. To come now to the Aposworthy of praise; but then, if from these we are not to be called off, neither must we eat, nor our daily viands themselves be prepared, that they may be put before us and taken. Now if to find time for these things the servants of God at certain intervals of times by very infirmity are of necessity compelled, why do we not make account of some portions of times to be allotted also to the observance of Apostolical precepts? For one single prayer of one who obeyeth is sooner heard than ten thousand of a despiser. As for divine songs, however, they can easily, even while working with their hands, say them, and like as rowers with a boat-song, so with godly melody cheer up their very toil. Or are we ignorant how it is with all workmen, to what vanities, and for the most part even filthinesses, of theatrical fables they give their hearts and tongues. while their hands recede not from their work? What then hinders a servant of God while working with his hands to meditate in the law of the Lord, and sing unto the Name of the Lord Most High? provided, of course, that to learn what he may by memory rehearse, he have times set apart. For to this end also those good works of the faithful ought not to be lacking, for resource of making up what is necessary, that the hours which are so taken up in storing of the mind that those bodily works cannot be carried on, may not oppress with want. But they which say that they give up their time to reading, do they not there find that which the Apostle enjoineth? Then were there spent their time in nothing else what perversity is this, to refuse to be ruled by his reading while he wishes to give up his time thereto; and that he may spend more time in reading what is good, therefore to re-fuse to do what is read? For who knows not

that each doth the more quickly profit when he reads good things, the quicker he is in

doing what he reads?

21. Moreover, if discourse must be bestowed upon any, and this so take up the speaker that he have not time to work with his hands, are all in the monastery able to hold discourse unto brethren which come unto them from another kind of life, whether it be to expound the divine lessons, or concerning any questions which may be put, to reason in an wholesome manner? Then since not all have the ability, why upon this pretext do all want to have nothing else to do? Although taken up from necessary works, but also because it sufficeth that to many hearers there tle; how could he find time to work with his hands, unless for the bestowing of the word of God he had certain set times? And indeed God hath not willed this either to be hidden from us. For both of what craft he was a workman, and at what times he was taken up with dispensing the Gospel, holy Scripture has not left untold. Namely, when the day of his departure caused him to be in haste, being at Troas, even on the first day of the week when the brethren were assembled to break bread, such was his earnestness, and so necessary the disputation, that his discourse was prolonged even until midnight,3 as though it had slipped from their minds that on that day it was not a fast: but when he was making longer stay in any place and disputing daily, who can doubt that he had certain hours set apart for this office? For at Athens, because he had there found most studious inquirers of things, it is thus written of him: "He disputed therefore with the Jews in the synagogue, and with the Gentile inhabitants in the market every day to those who were there." Not, namely, in the synagogue every day, for there it was his custom to discourse on the sabbath; but " in the market," saith he, "every day;" by reason. doubtless, of the studiousness of the Athenians. For so it follows: "Certain however of the Epicurean and Stoic philosophers conferred with him." And a little after, it says. "Now the Athenians and strangers whic...

² Acts xx. y.

4 S. Augustin therefore assumes that the Christians of the Apostolic age did not break their fast before receiving the Euch sist. See St. Chrys. on Stat. How. ix. 4 z. Tr. p. 150, and nice to Trie lookant sai role orflowered sai dry dyags sare in "hipper upby role supervygarorras. For marries orflowers Aug has at Gentidus incoles: for which some ress. have Gentics in ricults.

6 Acts xvii. 17, 18, 91.

Let us suppose him all those days that he was ceived and so to decease, that it shall even Athens not to have worked: on this ac- be thought a proof of righteousness obtaining count, indeed, was his need supplied from more mightily in servants of God, if laxiness Macedonia, as he says in the second to the have gotten power to reign among a set of Corinthians: though in fact he could work ignorant men. He, namely, who shows a both at other hours and of nights, because he true infirmity of body, must be humanely so strong in both mind and body. But dealt with it; he who pretends a false one, when he had gone from Athens, let us see and cannot be convicted, must be left unto and says the Scripture: "He disputed," God: yet neither of them fixeth a permittons and it, "in the synagogue every sabhath;" rule; because a good servant of God both this at Corintin. In Trong, however, where serves his manifestly infirm brother; and, rough necessity of his departure being close when the other deceives, if he believes at hand, his discourse was protracted until him because he does not think him a bad mainight, it was the first day of the week, man, he does not imitate him that he may be which is called the Lord's Day: whence we bad; and if he believe him not; he thinks him understand that he was not with Jews but decettful, and does, nevertheless, not imitate a ta Christians; when also the narrator him- him. But when a man says, "This is true self saith they were gathered together to break righteousness, that by doing no bodily work bread. And indeed this same is the best we imitate the birds of the air, because he management, that all things be distributed who shall do any such work, goes against the to their times and be done in order, lest be- Gospel:" whoso being infirm in mind hears coming raveiled in perplexing entanglements, and believes this, that person, not for that he

22. There also is said at what work the crreth, must be mourned over.

Apostle wrought. "After these things," it 23. Hence arises another question; for peradventure one may say, "What then? did them which preach the Gospel, of the Gospel either to use or not to use this power." to live; but I have used none of these 24. This question I should briefly solve, if things: "? and the rest of this kind, let them I should say, because I should also justly say, e ther expound otherwise, or if by most clear that we must believe the Apostle. For he suning light of truth they be put to it, let himself knew why in the Churches of the them understand and obey; or if to obey they Gentiles it was not meet that a venal Gospel be either unwilling or unable, at least let were carried about; not finding fault with us them own them which be willing, to be better, fellow-apostles, but distinguishing his own and them which be also able, to be happier ministry; because they, without doubt by admen than they. For it is one thing to plead monition of the Hory Guost, had so dis-

but either to tell or to hear some new thing," falsely pretended: but another so to be dethey torow our human mind into confusion. so bestows all his time, but for that he so

to Corinth; and having found a certain Jew, the other Apostles, and the brethren of the by name Aquala, of Pontas by birth, lately Lord, and Cephas, sin, in that they did not come from Italy, and Prise la lus wife, be- work? Or did they occasion an hindrance to cause that Claudius had ordered all Jews to the Gospel, because blessed Paul saita that depart from Rome, he came unto them, and he had not used this power on purpose that because he was of the same craft he abode he might not cause any hindrance to the with them, doing work: for they were tent- Gospel of Christ? For it taey somed because makers." This if they shall essay to inter- they wrought not, then had they not received pret allegorically, they show what proficients power not to work, but to live instead by the they be in ecclesiastical learning, on which Gospel. But if they had received this power, they glory that they bestow all their time, by ordinance of the Lord, that they which And, at the least, touching those sayings preach the Gospel's could live by the Gospel; above recited, "Or I only and Barnabas, and by His saying, "The workman is worthy have we not power to forbear working?" of his meat;" which power Paul, laying out and, "We have not used this power;" and, somewhat more, would not use; then truly "When we mg it be hurdensome to you, as they sinned not. If they sinned not, they Apostles of Carist,"5 and, "Night and day caused no hindrance. For it is not to be working that we might not burden any of thought no sin to ainder the Gospel,? If this you, "and, "The Lord hath ordained for be so, "to us also," say tiey, "it is free

infirmity of body, either truly alleged, or inhuted among them the provinces of evan-- gelizing, that Paul and Barnabas should go

Cor man

ta Ibene z t.

A despe as also a devegane

unto the Gentiles, and they unto the Circumthem who had not the like power, those many things already said do make manifest. But these brethren of ours rashly arrogate unto themselves, so far as I can judge, that they have this kind of power. For if they be evangelists, I confess, they have it: if ministers of the altar, dispensers of sacraments, of course it is no arrogating to themselves, but

a plain vindicating of a right,

25. If at the least they once had in this world wherewithal they might easily without handiwork sustain this life, which property, when they were converted unto God, they disparted to the needy, then must we both believe their infirmity, and bear with it. For usually such persons, having been, not better brought up, as many think, but what is the truth, more languidly brought up, are not able to bear the labor of bodily works. Such peradventure were many in Jerusalem. For it is also written, that they sold their houses and lands, and laid the prices of them at the Apostles' feet, that distribution might be made to every one as he had need." Because they were found, being near, and were useful to the Gentiles, who, being afar off, were thence called from the worship of idols, as it is said, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," 4 therefore hath the Apostle called the Christians of the Gentiles their debtors: "their debtors," saith he, "they are:" and hath added the reason why, " For if in their spiritual things the Gentiles have communicated, they ought also in carnal things to minister unto them."5 But now there come into this profession of the service of God, both persons from the condition of slaves, or also freedmen, or persons on this account freed by by pestiferous contagion into the same nottheir masters or about to be freed, likewise from the life of peasants, and from the exercise and plebeian labor of handicraftsmen, persons whose bringing up doubtless has been all the better for them, the harder it has been: whom not to admit, is a heavy sin. For many of that sort have turned out truly great men and meet to be imitated. For on this account also "hath God chosen the weak things of the world to confound the things which are mighty, and the foolish things of the world hath He chosen to confound them who are wise; and ignoble things of the world, and things which are not, as though they were, that the things that are may be brought to nought: that no flesh may glory before God." 6 This pious and holy thought, accordingly,

causeth that even such be admitted as bring cision." But that he gave this precept to no proof of a change of life for the better. For it doth not appear whether they come of purpose for the service of God, or whether running away empty from a poor and laborious life they want to be fed and clothed; yea, moreover, to be honored by them of whom they were wont to be despised and trampled on. Such persons therefore because they cannot excuse themselves from working by pleading infirmity of body, seeing they are convicted by the custom of their past life, do therefore shelter themselves under the screen of an ill scholarship, that from the Gospel badly understood they should essay to pervert precepts apostolical: truly "fowls of the air," but in lifting themselves on high through pride; and "grass of the field," but in being carnally minded.

26. That, namely, befalleth them which in undisciplined younger widows, the same Apostle saith must be avoided: "And withal they learn to be idle; and not only idle, but also busy bodies and full of words, speakin; what they ought not." This very thing said he concerning evil women, which we also in evil men do mourn and bewail, who agains: him, the very man in whose Epistles we read these things, do, being idle and full of words, speak what they ought not. And if there be any among them who did with that purpose come to the boly warfare," that they may please Him to whom they have proved themselves, these, when they be so vigorous in strengt. of body, and soundness of health, that they are able not only to be taught, but also, agreeably unto the Apostle, to work, do, by receiving of these men's idle and corrupt discourses. which they are unable, by reason of their unskilled rawness, to judge of, become changed someness: not only not imitating the obedience of saints which quietly work, and or other monasteries? which in most wholesome discipline do live after the apostolic rule; but also insulting better men than themselves, preaching up laziness as the keeper of the Gospel, accusing mercy as the prevaricato: therefrom. For a much more merciful work is it to the souls of the weak, to consult for the fair fame of the servants of God, than it is to the bodies of men, to break bread to the hungry. Wherefore I would to God that these, which want to let their hands lie idle. would altogether let their tongues lie idle too. For they would not make so many willing to imitate them, if the examples they set were not merely lazy ones, but mute withal.

^{*} Acts ziil. 2 ; Gal., ii. 9. 3 Acts zi. 45 ; zv. 34. 3 Acts ii. 30. 4 Ia. ii. 3. 5 Rom. xv. 27. 6 x Cor. i. 27-29.

⁷ t Tim. v. 13. v Camian, de Inst. 2. 22. * a Tim. ii. 4. [See R.V.]

Apostle of Christ, recite a Gospel of Christ, rather enjoy liberty and receive from the For so marvellous are the works of the slug-fields what is enough, than take their food gards, hindered that they want to have that by men laid before them and made ready, neither reap: "' but there is added, "nor to catch. But, io, let all men allow this to gather in apothecas." Now "apothece" the servants of God, that when they will they may be called either "barns," or word for should go forth into their fields, and thence word, "repositories." Then why do these depart fearless and refreshed: as it was orwhat they receive of the labors of others, that unless as wanted to carry any toing away with thereof may be every day somewast forths him from thence; tor if he laid hands on coming? Why, in short, do they grand and nothing but what he had caten, they would let they find some whom they may persuade to also when the disciples of the Lord placked this work also, namely, to bring unto them the ears of corn, the Jews calumnated them day by day yiands ready made; at least their on the score of the sabbath a rather than of water they either feten them from springs, or theft. But how is one to manage about those from cisterns and wells draw and set it by: times of year, at which food that can be taken tims the towls do not. But if so please them, on the spot is not found in the fields? Whoso let it be the study of good believers and most shall attempt to take home with him any thing devoted subjects of the Eternal King, to waten by cooking he may prepare for lumsed, carry their service to His most valiant soldiers he shall, according to these persons' undereven to that length, that they shall not be standing of it, be accosted from the Gospel forced even to fill a vessel of water for them- with, "Put it down; for this the birds do not," selves, if now-a-days people have surpassed 29. But let us grant this also, that the even them which at that time were at Jerusa- whole year round there may in the fields be lem, in a new grade of righteousness, step- found either of tree or of herbs or of any ping out beyond them. To them, namely, manner of roots, that which may be taken as by reason of famine being imminent, and food uncooked; or, at any rate, let so great foretold by the Prophets which were at that exercise of body be used, that the things time,' good believers sent out of Greece sup- which require cooking, may be taken even ples of corn; of which I suppose they made raw without hurt, and people may even in them bread, or at least procured to be made; winter weather, no matter how rough, go forth water thing the birds do not. But if now-a- to their fodder; and so it shall be the case days these persons, as I began to say, have that nothing be taken away to be prepared, surpassed these in some grade of righteous- nothing laid up for the morrow. Vet will not ness, and do altogether in things pertaining those men be able to keep these rules, wio to the maintenance of this life, as do the for many days separating themselves from birds; let them show us men doing such ser- sight of men, and allowing none access to vice unto birds as they wish to be done unto them, do shut themselves up, living in great them, except indeed birds caught and caged earnestness of prayers. For these do use to

27. As it is, however, they, against the they come not back; and yet these would

very thing by Gospel, which the Apostle en- 28. Here then shall these persons in their o ned and did on purpose that the Gospel turn be in another more sublime degree of itself should not be hindered. And yet, if righteousness outdone, by them who shall so from the very words of the Gospel we should order themselves, that every day they shall compel them to live agreeably with their way betake them into the fields as unto pasture, of understanding it, they will be the first to and at what time they shall find it, pick up endeavor to persuade us how they are not to their meal, and having allayed their hunger, be understood so as they do understand them, return. But plainly, on account of the For certainly, they say that they therefore keepers of the fields, how good were it, if the ought not to work, for that the birds of the Lord should deign to bestow wings also, that air neither sow nor reap, of which the Lord the servants of God being tound in other hath given us a similitude that we should take men's fields should not be taken up as thieves, no thought about such necessaries. Then but as startings be seared on. As things are, why do they not attend to that which follows? however, such an one will do all he can to be For it is not only said, that "they sow not, like a bird, which the towler shall not be able persons want to have idle hands and full re- dered to the people Israel by the law, that (positories? Why do they lay by and keep none should lay hands on a thief in his fields, For the birds do not this, Or, if him go away free and unpunished. Whence

because they are not trusted, lest if they fly shut up with themselves store of aliments,

had, yet still a store which may suffice for have given order to the Churches of Gaata,

30. Wherefore, that I may briefly embrace poral working.

that they should put nothing by for the mor- rich is converted to this mode of life, and is row, they most rightly answer, "Wily then hindered by no infirmity of body, are we so by the money which was collected? Why understand what an healing it is to the suc.

such indeed as are most easily and cheaply concerning the collection for the saints, as I those days during which they purpose that no even so do ye. Upon the first day of the man shall see them; which thing the birds week let every one of you lay by him in state, do not. Now touching these men's exercis as God hath prospered him, that the gat eing of themselves in so marveilous continency, ings be not taen first made when I come seeing that they have leisure for the doing of And when I come, whomsoever ye shall apthese things, and not in proud clation but in prove by your letters, them will I send to merciful sanctity do propose themselves for bring your liberality unto Jerusalem. And men's imitation, I not only do not blame it, if it be meet that I go also, they shall go with but know not how to praise it as much as it me?" These and much else they me And yet what are we to say of copiously and most truly bring forward such men, according to these persons' under- whom we answer: Ye see then, albeit the standing of the evangelical words? Or haply Lord said, "Take no thought for the more the holier they be, the more unlike are they row," yet ye are not by these words can to the fowls? because unless they lay by for strained to reserve nothing for the morrow themselves food for many days, to slut them- then why do ye say that by the same words selves up as they do they will not have ye are constrained to do nothing? Why are Howbeit, to them as well as us is the birds of the air not a pattern unto you let it said, "Take therefore no thought for the reserving nothing, and ye will have them to be a pattern for working nothing?

32. Some man will say: "What then does the whole matter, let these persons, who from it profit a servant of God, that, having left the perverse understanding of the Gospel labor former doings which he had in the world to to pervert apostolical precepts, either take no is converted unto the spiritual lite and warthought for the morrow, even as the birds of fare, if it still behave him to do business as the air; or let them obey the Apostle, as dear of a common workman?" As if truly it children: yea rather, let them do hot i, he could be easily unfolded in words, how cause both accord. For things contrary to greatly profiteth want the Lord, in answer to his Lord, Paul the servant of Jesus Christ that rich man who was seeking counsel of larwould never advise." This toen we say ing hold on eternal life, told him to do if he openly to these persons; If the birds of the would fain be perfect; sell that he had, disair ye in such wise understand in the Gospel, tribute all to the indigence of the poor, and that ye will not by working with your hands follow Him?? Or who with so unimpeded procure food and clothing; then neither must course hath followed the Lord, as he waye put any thing by for the morrow, like as saith, "Not in vain have I run, nor in va the birds of the air do put not ing by. But labored?" who yet both enforced tiese if to put somewhat by for the morrow, is works, and did them. This unto us, be at possibly not against the Gospel where it is by so great authority taught and informed, said, "Behold the birds of the air, for they ought to suffice for a pattern of relinquishing neither sowner reap nor gather into stores;" our old resources, and of working with our then is it possibly not against the Gospel nor hands. But we too, aided 1 y the Lord H.mse'l. against similitude of the birds of the air, to are able perchance in some sort to appre end maintain this life of the flesh by labor of cor- what it doth still profit the servants of God ?> have left their former businesses, while they 31. For if they be urged from the Gospel do yet thus work. For if a person from be had the Lord Himself a bag in which to put without taste of the savor of Christ, as no to so long time beforehand, on occasion of im- ing of the old pride, when, having pared of pending famine, were supplies of corn sent to the superfluities by which erewhile the mind the holy fathers? Why did Apostles in such was deadly inflamed, he refuses not, for the wise provide things necessary for the indi- procuring of that little which is still naturally gence of saints lest there should be lack necessary for this present life, even a comthereafter, that most blessed Paul should thus mon workman's lowly toil? If however to write to the Corinthians in his Ep stle: "Now be from a poor estate converted unto PB manner of life, let him not account himse!

^{*} Rem. l. r. 3 Acts at at po

¹ Matt vi on.

NA COT BYE THE 2 Matt. Soc. 11.

to be doing that which he was doing afore- asteries, or in what place, any man may have time, if foregoing the love of even increasing bestowed his former naving upon his indigent ars ever so small matter of private substance, brethren. For all Caristians make one comand now no more seeking ms own but the monwealth. And for that cause whoso shall things waich be Jesu Christ's, ' he bath trans- have, no matter in what place, expended upon ated himself into the charity of a life in Christians the things they needed, in what common, to live in fellowship of them who place soever he also receiveth what himself have one soul and one neart to Godward, so hath need of, from Christ's goods are doth that no man saith that any thing is his own, receive it. Because in what place soever but they have all things common. For if in himself has given to such, who but Christ rethis earthly commonwealth its chief men in ceived it? But, as for them who before they the old times did, as their own men of letters entered this holy society got their living by are wont in their most glowing phrase to tell labor of the body, of waren sort are the more of them, to that degree prefer the common part of them which come into monasteries, weal of the whole people of their city and because of mankind also the more part are country to their own private affairs, that one such; if they will not work, neither let them of them,' for subduing of Africa honored with eat. For not to that end are the rich, in this a triumph, would have had nothing to give to Christian warfare, brought low unto piety, his daughter on her marriage, unless by decree that the poor may be lifted up unto pride. of the senate she had been dowered from the As indeed it is by no means seemly that in public treasury, of what mind ought he to be that mode of life where senators become men towards his communwealth, who is a citizen of toil, there common workmen should beof that eternal City, the neavenly Jerusaiem, come men of leisure; and whereunto there but that even what with labor of his own hands come, relinquishing their dainties, men who he earns, he should have in common with his had been masters of houses and lands, there brother, and if the same lack any thing, sup-common peasants should be dainty. ply it from the common store; saying with all things?"4

they do so great a proof of their purpose, and the Lord saith to be impossible. And hereby and brotherly charity owes them in return a use him, he knows not how, to other men's with their hands, that they may take away all subjoin, saying "Therefore I say unto you, excuse from lazy brethren who come from a Be not solicitous for your life what ye shall more humble condition in life, and therefore eat, nor for your body what ye shall put on:" one more used to toil; therein they act far not that they should not procure these things,

34. But then the Lord saith, him waose precept and example he hath fol- solicitous for your life what ye shall eat, nor lowed, "As having nothing, and possessing for the body, what ye shall put on." Rightly: things?"4

because He had said above, "Ye cannot

33 Waerefore even they which having reserve God and mammon." For he wao Impuished or distributed their former, waether preaches the Gospel with an eye to this, that ample of in any sort opulcut, means, have he may have whereof he may eat and whereof chosen with pious and wholesome humility to be clothed, accounts that he at the same time be numbered among the poor of Carist; if both serves God, because he preaches the thus be so strong in body and free from ec- Gospel; and mammon, because he preaches clessastical occupations, (ail est, bringing as with an eye to these necessaries: which thing conferring from their former havings, either he who doth for the sake of these things very much, or not a little, upon the indigence preach the Gospel is convicted that he serves of the same society, the common fund itself not God but mammon; however God may sastenance of their life,) yet if they too work advancement. For to this sentence doth He more mercifully than when they divided all as much as is enough for necessity, by what their goods to the needy. If indeed they be means they honestly may; but that they unwilling to do this, who can venture to com- should not look to these things, and for the pel them? Yet then there ought to be found sake of these do whatever in preaching of for them works in the monastery, which if the Gospel they are bidden to do. The inmore free from hodily exercise, require to be tention, namely, for which a thing is done, looked unto with vigilant administration, that He calls the eye: of which a little above He not even they may eat their bread for nought, was speaking with purpose to come down to because it is now become the common prop- this, and saying, "The light of thy body is erty. Nor is it to be regarded in what mon- thine eye: if thine eye be single, thy whole body shall be full of light; but if thine eye

Philip or as Sergio ast, Pall iv 4.

⁴ a bor to pa

for the body what ye shall put on."

south to this end, that no man may think that and the blies, which do no work of this kind

be evil, thy whole body shall be full of dark- God careth not for the needs of His servants ness;" that is, such will be thy deeds as when His most wise Providence reacher shall be thine intention for which thou doest unto these in creating and governing these them. For indeed that He might come to For it must not be deemed that it is not He this, He had before given precept concerning that feeds and clothes them also which note alms, saying, "Lay not up for yourselves with their hands. But lest they turn as treasures on earth where rust and moth doth the Christian service of warfare unto ter corrupt, and where thieves break through purpose of getting these things, the Lord and steal. But lay up for yourselves treasure this premonisheth His servants that in the in heaven, where neither moth nor rust doth ministry which is due to His Sacrament, we corrupt, and where thieves do not break should take thought, not for these, but is through nor steal. For where thy treasure His kingdom and righteousness, and a shall be, there will thy heart be also." these things shall be added unto us, whether Thereupon He subjoined, "The light of thy working by our hands, or whether by infirmity body is thine eye:" that they, to wit, which of body hindered from working, or whet er do alms, do them not with that intention that bound by such occupation of our very warthey should either wish to please men, or face that we are able to do nothing else. 1 or seek to have repayment on earth of the alms neither does it follow that because the Linthey do. Whence the Apostle, giving charge hath said, "Call upon Me in the day of tree to Tunothy for warning of rich men, "Let ulation and I will deliver thee, and thou said them," says he " readily give, communicate, glorify Me," therefore the Apostle oright treasure up for themselves a good foundation not to have fled, and to be let down by the for the time to come, that they may lay hold wall in a basket that he might escape the on the true life." Since then the Lord hath, hands of a pursuer, but should rather have to the future life directed the eye of them waited to be taken, that, like the three co-which do alms, and to an heavenly reward, in dren from the midst of the fires, the Lord order that the deeds themselves may be full might deliver him. Or for this reason oug t of light when the eye shall be simple, (for of not the Lord either to have said toos, 'I that last retribution is meant that which He they shall persecute you in one city, flee is says in another place, "He that receiveth to another," a namely, because He hath said you receive the Me, and he that receive the Me "If ye shall ask of the Father any tuning a receive the Him that sent Me. He that re- My name, He will give it you " As the ceiveth a prophet in the name of a prophet whoever to Christ's disciples when fleen, shall receive a prophet's reward; and he that from persecution should cast up this sort it receiveth a righteous man in the name of a question, why they did not rather stand, at I righteons man shall receive a righteons man's by calling upon God obtain through. Hs reward. And whosoever shall give to drink marvellous works in such wise deliverance. unto one of these little ones a cup of cold as Damel from the hons, as. Peter from " water only in the name of a disciple, verily chains, they would answer that they ought I say unto you, his reward shall not be lost," i) not to tempt (loil, but He would then and lest haply after he had reproved the eye of then only do the like for them, if it should them which bestow things needful upon the please Him, when they had nothing that they indigent both prophets and just men and could do; but when He put flight in the disciples of the Lord, the eye of the persons power, although they were thereby delivered. to whom these things were done should be- yet were they not delivered but by Him. so come deprayed, so that for the sake of re- likewise to servants of God having time and ceiving these things they should wish to serve strength after the example and precept of Christ as His soldiers: "No man," saith He, the Apostle to get their living by their our "can serve two masters" And a little after: hands, if any from the Gospel shall raise a "Ye cannot," saith He, "serve God and question concerning the birds of the air, mammon," And straightway He hath which sow not nor reap nor gather into stores. added, "Therefore I say unto you, he not and concerning lilies of the field that very solicitons for your life what ye shall eat, nor toil not neither do they spin; they will easily answer, "If we also, by reason of any entart 35. And that which follows concerning infirmity or occupation cannot work, He will birds of the air and lilies of the field. He so feed and clothe us, as He doth the birds

our God, because this very ability of ours, that these men's evi works ye should pursue we mave it by His gift, and in living by it, we with good works, that ye should cut oil from I've by His bounty Who bath bounteously them occasion of a foul trathcking, by which be stowed upon us that we should have this your estimation is burt, and a stumblingability. And therefore concerning these block put before the weak? Have mercy necessary things we are not solicitous; be- then and have compassion, and show to man-ause when we are able to do these things, kind that ye are not seeking in ease a ready He by Woom mankind are ted and clothed subsistence, but through the strait and nar-Joth feed and clothe us, but when we are row way of this purpose, are seeking the not able to do these things. He feeds and kingdom of God. Ye have the same cause othes us by Whom the birds are fed and which the Apostle had, to cut off occasion the lifes clothed, because we are more worth from them which seek occasion, that they than they. Wherefore in this our warfare, who by their stinks are sufficiented, by your neither for the morrow take we thought: good odor may be refreshed because not for the sake of these temporal 37. We are not binding things, whereauto pertaineth To-morrow, but and laying them upon your shoulders, while for the sake of those eternal things, where it we with a finger will not touch them. Seek is evermore To-day, have we proved our- out, and acknowledge the labor of our occuselves unto Him, that, entangled in no secu- pations, and in some of us the infirmities of far husiness, we may please Him."

fearing your good fame, that so goodly odor these things, for a witness upon my soul, of Christ, lest good souls should say, "We that so far as it concerns mine own conventway desiring to obscure it with his own in well-governed monasteries, do some work stenches, hath dispersed on every side so with my hands, and have the remaining hours many hypocrites under the garb of monks, free for reading and praying, or some work strolling about the provinces, no where sent, pertaining to Divine Letters, than have to no where fixed, no where standing, no where hear these most annoying perplexities of sitting. Some hawking about limbs of mar-other men's causes about secular matters, tyrs, if indeed of martyrs; others magnifying which we must either by adjudication bring their fringes and phylacteries; others with a to an end, or by intervention cut short, lying story, how they have heard say that Which troubles the same Apostle hath fasttheir parents or kinsmen are alive in this or ened us withal, (not by his own sentence, but that country, and therefore be they on their by His who spake through him,) while yet way to them; and all asking, all exacting, we do not read that he had to put up with them either the costs of their incrative want, or himself; indeed his was not the sort of work name of monks, your purpose is blasphemed, but, "Them which are contemptible in the a purpose so good, so holy, that in Christ's Church, these," saith he, " put ye in place.

but when we are able, we ought not to tempt you, and in your meditation a fire kindle,

37. We are not binding heavy burdens our bodies also, and in the Churches which 16. Since these things are so, suffer me we serve, that custom now grown up, that awnile, inily brother, (for the Lord giveth they do not suffer us to have time ourselves me through thee great boildness,) to address for those works to which we exhort you. For these same our sons and brethren whom I though we might say, "Who goeth a warfare snow with what love thou together with us any time at his own charges? Who planteth dest travail in birth withal, until the Apostolic a vineyard, and eateth not of the fruit therediscipline be formed in them. O servants of of? Who feedeth a flock, and partaketa not God, soldiers of Christ, is it thus ye dissem- of the milk of the flock? " yet I call our He the plottings of our most crafty foe, who Lord Jesus, in Whose name I fearlessly say will run after the odor of thine ointments," a ence, I would much rather every day at cerand so should escape his snares, and in every tain nours, as much as is appointed by rule the price of their pretended sauctity. And to admit of it, while running to and fro in in the meanwhile wheresoever they be found his Apostleship. Nor hath he said, "If then out in their evil deeds, or in whatever way ye have secular law-suits, bring them bethey become notorious, under the general forc us;" or, "Appoint us to judge them;" name we desire it, as through other lands so To your abashment I say it: is it so that through all Africa, to grow and flourish, there is not among you any wise man who Then are we not inflamed with godly jeal- can judge between his brother, but brother onsy? Does not your heart wax hot within goeth to law with brotner, and that before

Reg S Ben c I Cass full went 7

having their stated abode in the different speak, on Him have ye believed. places, not those who were running hither 38. These things, my brother Aurelius easy and His burden light, Who bath called to their present life they render aid. obediently ordered, ye do work and eat your to work? Or, because they say that they own bread. Of him, as I suppose, ye be-

infidels?" So then wise believers and saints, here no evil, and He who by him do

and litter on the business of the Gospel, most dear unto me, and in the boxes. were the persons whom he willed to be Christ to be venerated, so far as He hatale charged with examination of such affairs, stowed on me the ability Wao through tre-Whence it is no where written of him that he commanded me to do it, touching work of on any occasion gave up his time to such Monks, I have not delayed to write; miles, matters; from which we are not able to ex- this my chief care, lest good brethren ober cuse ourselves, even though we be contemp- ing apostolic precepts, should by Lizy and tible; because he willed even such to be put disobedient be called even prevaricators from in place, in case there were lack of wise men, the Gospel: that they which work not, may rather than have the affairs of Christians to at the least account them which do work to be brought into the public courts. Which he better than themselves without doi: labor, however, we not without consolation But who can bear that contumacious persons of the Lord take upon us, for hope of eternal resisting most wholesome admonitions of life, that we may bring forth fruit with pa- the Apostle, should, not as weaker bressies tience. For we are servants unto His be borne withal, but even be preached up as Church, and most of all to the weaker mem- holier men; insomuch that monaster bers, whatsoever members we in the same founded on sounder doctrine should be by body may chance to be. I pass by other this double entirement corrupted, the dainnumerable ecclesiastical cares, which per- solute license of vacation from labor, and the change no man credits but he who hath ex- false name of sanctury? Let it be known theo perienced the same. Therefore we do not to the rest, our brethren and sons, who are bind neavy burdens and place them on your accustomed to favor such men, and through shoulders, while we ourselves touch them not ignorance to defend this kind of presumpt oa, so much as with a finger; since indeed if with that they need themselves most cliedly to be safety to our office we might, (He seeth it, corrected, in order that those may be er-Who tries our hearts!) we would rather do rected, nor that they become "weary in we these things which we exhort you to do, than doing."? Truly, in that they do promptly the things which we ourselves are forced to and with alacrity minister unto the servants do. True it is, to all both us and you, while of God the things they need, not only we according to our degree and office we labor, blame them not, but we most cordially em-both the way is strait in labor and toil; and brace them; only let them not with perverse yet, while we rejoice in hope, His yoke is mercy more hurt these men's future lite, than

us unto rest, Who passed forth before us 39. For there is less sin, if people do not from the vale of tears, where not Himself praise the sinner in the desires of his soul, either was without pressure of griefs. If ye and speak good of him who practiseth imquibe our brethren, if our sons, if we be your tres. Now what is more an iniquity than to fellow-servants, or rather in Christ your ser-wish to be obeyed by inferiors, and to refuse vants, hear what we admonish, acknowledge to obey superiors? The Apostle, I mean, what we enjoin, take what we dispense. But not us; insomuch that they even let their har if we be Phatisees, binding heavy burdens grow long: a matter, of which he would have and laying them on your shoulders; yet do no disputing at all, saying, "If any chooseth ye the things we say, even though ye disap- to be contentious, we have no such custom, prove the things we do. But to us it is a neither the Church of God. Now this I very small thing that we be judged by you, 1 command;" " which gives us to understand or of any human assize.4 Of how near and that it is not eleverness of reasoning that we dears charity is our care on your behalf, are to look for, but authority of one gives let Him look into it Who hath given what we command to attend unto. For whereunto, I may offer to be looked into by His eyes. In pray thee, pertaineth this also, that people so fine; think what ye will of us: Paul the openly against the Apostle's precepts wear Apostle enjoins and beseeches you in the long hair? Is it that there must be in such Lord, that with silence, that is, quietly and sort vacation, that not even the barbers are

^{+ +} Cen w & 6.

^{7.7} Three in 7. 1 Ps. 1.1 [12.24] 9.1 (14.24) is f. (14.24) 1.1 (1

imitate the Gospel birds, do they fear to be, as it were, plucked, lest they be not able to (if words can express it), how painfully fly? I shrink from saying more against this fault, out of respect for certain long-haired defense of their long locks! "A man," say brethren, in whom, except this, we find much, and well-nigh every thing, to venerate. But long hair: but then they who have made the more we love them in Christ, the more themselves ennuchs for the kingdom of God solicitously do we admonish them. Nor are are no longer men." O dotage unparalleled ! we afraid indeed, lest their humility reject our admonition; seeing that we also desire to be admonished by such as they, wherever we chance to stumble or to go aside. This then we admonish so holy men, not to be moved by foolish quibblings of vain persons, and imitate in this perversity them whom in all else they are far from resembling. For those persons, hawking about a venal hypocrisy, fear lest shorn sanctity be held cheaper than long-haired; because forsooth he who sees them shall call to mind those ancients whom Paul himself, who assuredly professing highwe read of, Samuel and the rest who did not cut off their hair. And they do not consider what is the difference between that prophetic veil, and this unveiling which is in the Gospel, of which the Apostle saith, "When thou shalt as a child, I understood as a child, I thought go over unto Christ, the veil shall be taken as a child; when I became a man, I put away away." That, namely, which was signified in the veil interposed between the face of Moses and the beholding of the people Israel, Saviour Himself they know not what they that same was also signified in those times by think who say these things. For of Whom the long hair of the Saints. For the same but Him is it said, "Until we come all to Apostle saith, that long hair is also instead of unity of faith and to knowledge of the Son of a veil: by whose authority these men are God, to the Perfect Man, to the measure of hard pressed. Seeing he saith openly, "If a the age of the fullness of Christ; that we be man wear long hair, it is a disgrace to him."
"The very disgrace," say they, "we take upon us, for desert of our sins:" holding out men, in cunning craftiness for machination of a screen of simulated humility, to the end error," 23 With which sleight these persons that under cover of it they may carry on deceive ignorant people, with which cunning their trade of self-importance. Just as if the craftiness and machinations of the enemy Apostle were teaching pride when he says, "Every man praying or prophesying with veiled head shameth his head;" and, "A man ought not to veil his head, forsomuch as he is the image and glory of God."7 Consequently he who says, "Ought not," knows not perchance how to teach humility! However, if this same disgrace in time of the Gospel, which was a thing of a holy meaning in time of Prophecy, be by these people courted as matter of humility, then let them be shorn, and veil their head with haircloth. Only then there will be none of that attracting of people's eyes in which they trade, because Samson was veiled not with haircloth, but with his long hair.

*Numb. vi. 5 *Cum insusieris, Gr. hoins d' är ërteresign, sc. à Tapahà Chrys. Theod. or vis Origen. *Exod. xxxiv. 33. 5 l'ensiem typhum. 7 c Cor. zi. 4. *Sacramentum. 9 Species illa vensile.

10 Pestilentia, 10 t Cor. xiii. 11. [See R.V.] 14 Gal. sii. 27, a8. [See R.V.]

40. And then that further device of theirs, ridiculous is it, which they have invented for Well may the person who says this arm himself against Holy Scripture's most manifest proclamations, with counsel of outrageous impiety, and persevere in a tortuous path, and essay to bring in a pestiferous doctrine that not "Blessed is the man who hath not walked in the counsel of the ungodly, and in the way of sinners hath not stood, and in the chair of noisome wickedness " hath not sat." For if he would meditate in God's law day and night, there he should find the Apostle est chastity saith, "I would that all men were even as I:" and yet shows himself a man, not only in so being, but also in so speaking. For he saith, "When I was a child, I spake childish things." But why should I mention the Apostle, when concerning our Lord and both they themselves are whirled round, and in their whirling essay to make the minds of the weak which cohere unto them so (in a manner) to spin round with them, that they also may not know where they are. For they have heard or read that which is written, "Whosoever of you have been baptized in Christ, have put on Christ: where is no Jew nor Greek; no bond nor free; no male nor female." 4 And they do not understand that it is in reference to concupiscence of carnal sex 5 that this is said, because in the inner man, wherein we are renewed in newness of our mind, no sex of this kind exists. Then let them not deny themselves to be men, just because in respect of their masculine sex they work not. For wedded Christians also who

the score of that which they have in common from lower things; until the whole man to with the rest who are not Christians and with gether with even this now mortal and irathe very cattle. For that is one thing that is body in the last resurrection be clothed either to infirmity conceded or to mortal incorruption and immortality, and death to propagation paid as a debt, but another that swallowed up in victory.5 which for the laying hold of incorrupt and eternal life is by faithful profession signified, things, let them give over at least to tea That then which concerning not veiling of wrong things. Howbeit they be others warm off the old man with his deeds, put ye on the men, there arise between the weaker and the new, which is renewed to the acknowledging stronger brethren most bitter and peniess newing takes place in the mind? But and if thus also, in whom we admire and love a fore they are bidden to be veiled. The part, this admonition, or rather this solemn erthe concupiscential part, over which the mind 3 grieve and mourn. This let them know, t ducted. What, therefore, in a single in say any thing worse. All these things, theresex of the body exhibited in a figure. Of which sacred import the Apostle speaks when deigned to put this burden upon me but it he says, that the man ought not to be veiled, aught seem to thee meet to be withdrawn or more gloriously advance to higher things, the shall know the same.

do this work, are of course not Christians on more diligently the concupiecence is curbed

41. Wherefore, they which will not do rgthe head is enjoined to men, in the body in this speech we reprove but as for these indeed it is set forth in a figure, but that it who by this one fault, of letting their is enacted in the mind, wherein is the image contrary to apostolic precept grow long, often and glory of God, the words themselves do and trouble the Church, because when seek indicate: "A man indeed," it saith, "ought being unwilling to think of them any thing not to veil his head, forsomuch as he is the amiss are forced to twist the manifest words image and glory of God." For where this of the Apostle into a wrong meaning, others image is, he doth himself declare, where he choose to defend the sound understanding it sorth, "The not one to another; but strapping the Scriptures rather than fawn upon anof God, according to the image of Him who contentions which things perchange if they created him "1. Who can doubt that this re knew, these would correct without besitable any doubt, let him hear a more open sen-else. Those then we not reprove, but ask tence. For, giving the same admonition, he and solemnly be seech by the Godhead and thus saith in another place: "As is the truth the Manhood of Christ and by the charity of in Jesus, that ye put off concerning the Holy Ghost, that they no more put the former conversation the old man, him which stumbling-block before the weak for whom is corrupt according to the lust of deception; Christ died, and aggravate the grief and torbut be we renewed in the spirit of your mind, ment of our heart ween we bethink us now and put on the new man, him which after God much more readily evil men can imitate this is created." What then? Have women not evil thing for deceiving of mankind, when this renewal of mind in which is the image of they see this in them whom on the score of God? Wno would say this? But in the sex other so great good we with deserved offices of their body they do not signify this; there- of Christian love do honor. If however, after namely, which they signify in the very fact of treaty of ours, they shall think fit to persevere their being women, is that which may be called in the same, we shall do nothing else but only bears role, itself also subjected to its God, its enough. If they be servants of God, they when life is most rightly and orderly condividual human being is the mind and the fore, in the which peradventure I have been concupiscence, (that ruling, this ruled; that more loquacious than the occupations both of lord, this subject,) the same in two human thee and of me could wish, if thou approve beings, man and woman, is in regard of the the same, make thou to be known to est brethren and sons, on whose behalf thou has: the women ought. For the mind doth the amended, by reply of your Blessedness I

^{1 (}a) 11, 9, 19.

Fph. tv =21-24 [See R.V.] 4 Sacrateme,

^{\$ 1} Cor. EV St.

ST. AUGUSTIN:

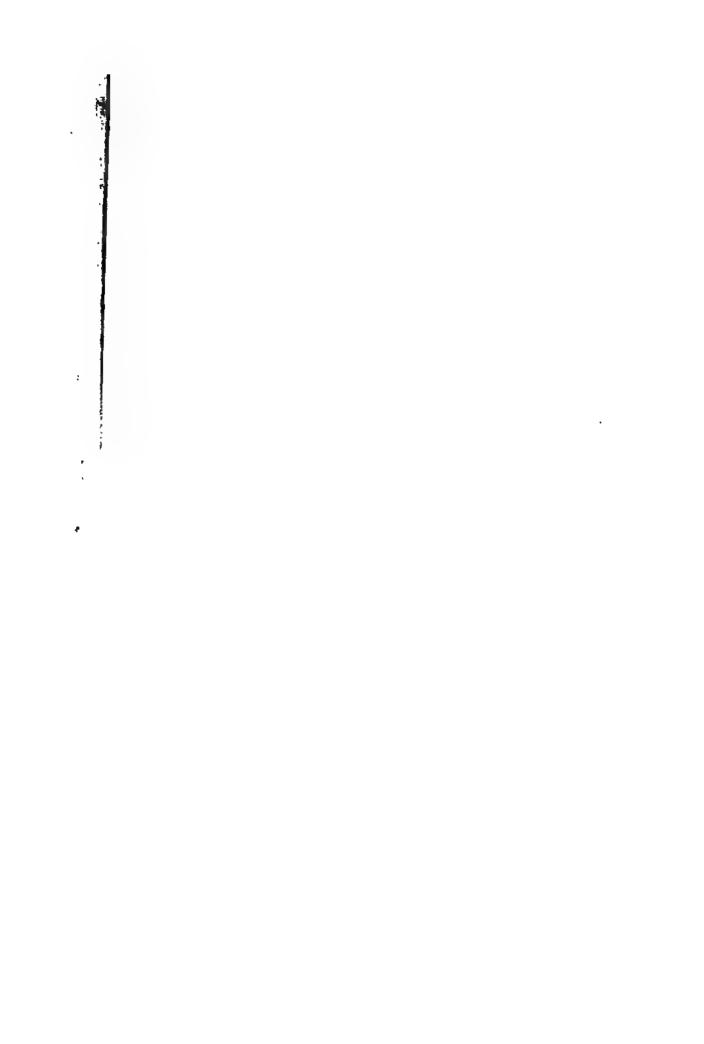
ON PATIENCE.

[DE PATIENTIA.]

TRANSLATED BY THE

REV. H. BROWNE, M.A.,

OF CORPUS CHRISTI COLLEGE, CAMBRIDGE, LATE PRINCIPAL OF THE DIOCESAN COLLEGE, CHICHESTER.



ON PATIENCE

[DE PATIENTIA.]

Erasmus infers from the style and language of this piece, that it is not S. Augustin's, putting it in the same category with the treatises On Continence, On substance of Charity, On Faith of things invisible. The Benedictine editors acknowledge that it has peculiarities of style which are calculated to move suspicion; (especially the studied assonances and rhyming endings, e. g. "cautior fuit iste in doloribus quam ille in nemoribus . . . consensit ille oblectamentis, non cessit ille tormentis," chap. 12.); yet they feel themselves bound to retain it among the genuine works by Augustin's own testimony, who mentions both this piece and that On Continence in his Epistle to Darius, 231. chap. 7. [Vol. I. 584.] That it is not named in the Retractations is accounted for by the circumstance that it appears to have been delivered as a sermon, see chap. 1. and 3, and Augustin did not live to fulfill his intention of composing a further book of retractations on review of his popular discourses and letters. Ep. 224. chap. 2. In point of matter and doctrine this treatise has nothing contrary to or not in harmony with S. Augustin's known doctrine and sentiments.

Patience, is so great a gift of God, that even without any darkening of spirit,3 wroth within Him who bestoweth the same upon us, out any perturbation, pitiful without any pain, that, whereby He waiteth for evil men that repenteth Him without any wrongness in Him they may amend, is set forth by the name to be set right; so is He patient without aught of Patience, [or long-suffering.] So, although of passion. Now therefore as concerning in God there can be no suffering, and human patience, which we are able to con-"patience" hath its name a patiendo, ceive and beholden to have, of what sort it is, from suffering, yet a patient God we not only I will, as God granteth and the brevity of the faithfully believe, but also wholesomely con-present discourse alloweth, essay to set forth. fess. But the patience of God, of what kind and how great it is, His, Whom we say to be laudable and worthy of the name of virtue, is impassible," yet not impatient, nay even most understood to be that by which we tolerate patient, in words to unfold this who can be evil things with an even mind, that we may able? Ineffable is therefore that patience, as is His jealousy, as His wrath, and whatever through which we may arrive at better. there is like to these. For if we conceive of these as they be in us, in Him are there none. Suffer ills, effect not a deliverance from ills, We, namely, can feel none of these without but only the suffering of heavier ills, molestation: but be it far from us to surmise Whereas the patient who choose rather by

z. That virtue of the mind which is called any molestation. But like as He is jealous

2. The patience of man, which is right and not with a mind uneven desert good things, that the impassible nature of God is liable to not committing to bear, than by not bearing to commit, evil, both make lighter what through patience they suffer, and also escape the evils which be temporal and brief they yield not: because "the sufferings of this present time are not worthy to be compared," as the Apostle says, "with the future glory that shall be revealed in us." And again he says, "This our temporal and light tribulation doth in inconceivable manner work for

us an eternal weight of glory." *

3. Look we then, beloved, what hardships in labors and sorrows men endure, for things which they viciously love, and by how much they think to be made by them more happy, by so much more unhappily covet. How much for false riches, how much for vain honors, how much for affections of games and shows, is of exceeding peril and trouble most patiently borne! We see men hankering after money, glory, lasciviousness, how, that they may arrive at their desires, and rain, icy cold, waves, and most stormy temwars, the strokes of huge blows, and dreadful wounds, not of inevitable necessity but of But these madnesses are culpable will. thought, in a manner, permitted. Thus avasome wicked deed be committed or outrage conscience, not the foe of innocence. which is prohibited by human laws, are accounted to pertain to innocence: nay moreover, the man who without wrong to any shall, whether for obtaining or keeping of honors, whether in contending in the match, or in hunting, or in exhibiting with applause some theatrical spectacle, have borne great labors and pains, it is not enough that through popular vanity he is checked by no reproofs, but he is moreover extolled with praises: "Because," as it is written, "the sinner is praised in the desires of his soul."3 For the force of desires makes endurance of labors and pains: and no man save for that which he enjoyeth, freely takes on him to bear that hardship and bitterness, are accounted to be permitted, and allowed by laws.

4. Nay more; for is it not so that even for open wickednesses, not to punish but to per-

grievous troubles? Do not authors of secular letters tell of a certain right noble parricide worse ills in which through impatience they of his country, that hunger, thirst, cold, all would be sunk. But those good things which these he was able to endure, and his body are great and eternal they lose not, while to was patient of lack of food and warmth and sleep to a degree surpassing belief? Why speak of highway robbers, all of whom while they lie in wait for travellers endure whole nights without sleep, and that they may catch, as they pass by, men who have no thought of harm, will, no matter how foul the weather, plant in one spot their mind and body, which are full of thoughts of harm? Nay it is said that some of them are wont to torture one another by turns, to that degree that this practice and training against pains is not a whit short of pains. For, not so much perchance are they excruciated by the Judge, that through smart of pain the truth may be got at, as they are by their own comrades, that through patience of pain truth may not be betrayed. And yet in all these the patience is rather to be wondered at than praised: nay neither wondered at nor praised, seeing it is having gotten not lose them, they endure sun, no patience; but we must wonder at the hardness, deny the patience: for there is nothing pests, the roughnesses and uncertainties of in this rightly to be praised, nothing usefully to be imitated; and thou wilt rightly judge the mind to be all the more worthy of greater punishment, the more it yields up to vices the instruments of virtues. Patience is comrice, ambition, luxury, and the delights of all panion of wisdom, not handmaid of concusorts of games and shows, unless for them piscence: patience is the friend of a good

5. When therefore thou shalt see any man suffer aught patiently, do not straightway praise it as patience; for this is only shown whether for getting or increasing of money, by the cause of suffering. When it is a good cause, then is it true patience: when that is not polluted by lust, then is this distinguished from falsity. But when that is placed in crime, then is this much misplaced in name. For not just as all who know are partakers of knowledge, just so are all who suffer partakers of patience: but they which rightly use the suffering, these in verity of patience are praised, these with the prize of natience are crowned.

6. But yet, seeing that for lusts' sake, or even wickednesses, seeing, in a word, that for which annoyeth. But these lusts, as I said, this temporal life and weal men do wonderfor the fulfilling of which they which are on fully bear the brunt of many horrible sufferfire with them most patiently endure much lings, they much admonish us how great things ought to be borne for the sake of a good life, that it may also hereafter be eternal life, and without any bound of time, without waste or loss of any advantage, in true felicity secure. petrate them, men put up with many most The Lord saith, "In your patience ye shall

^{*} Rom, viii, cft. 2 a Cor. iv. 17. 3 Pa. z. z.

possess your souls:"' He saith not, your farms, your praises, your luxuries; but, "your souls." If then the soul endures so great sufferings that it may possess that whereby it may not be lost? And then, to mention a thing not culpable, if it bear so great sufferings for saving of the flesh under the hands of chirurgeons cutting or burning the same, how great ought it to bear for saving of itself under the fury of any soever enemies? Seeing that leeches, that the body may not die, do by pains consult for the body's good; but enemies by threatening the body with pains and death, would urge us on to the slaying of soul and but even refrained another who was vexed and moved for him; and more put forth his kingly power by prohibiting than by exercising vengeance. Nor at that time was his

body in hell.
7. Though indeed the welfare even of the body is then more providently consulted for, if its temporal life and welfare be disregarded for righteousness' sake, and its pain or death most patiently for righteousness' sake endured. Since it is of the body's redemption which is to be in the end, that the Apostle speaks, where he says, "Even we ourselves groan within ourselves, waiting the adoption of sons, the redemption of our body," Then he subjoins, "For in hope are we saved. But hope which is seen is not hope: for what a man seeth, why doth he also hope for? But if what we see not we hope for, we do by patience wait for it." When therefore any ills do torture us indeed, yet not extort from us ill works, not only is the soul possessed through patience; but even when through patience the body itself for a time is afflicted or lost, it is unto eternal stability and salvation resumed, and bath through grief and death an inviolable health and happy immortality laid up for itself. Whence the Lord Jesus exhorting his Martyrs to patience, hath promised of the very body a future perfect entireness, without loss, I say not of any limb, but of a single hair. "Verily I say unto you," saith He, "a hair of your head shall not perish." That so, because, as the Apostle says, "no man ever hated his own flesh,"4 a faithful man may more by patience than by impatience take vigilant care for the state of his flesh, and find amends for its present losses, how great soever they may be, in the inestimable gain of future incorruption.

8. But although patience be a virtue of the mind, yet partly the mind exercises it in the mind itself, partly in the body. In itself it exercises patience, when, the body remaining unhart and untouched, the mind is goaded by any adversities or filthinesses of things or

words, to do or to say something that is not expedient or not becoming, and patiently bears all evils that it may not itself commit we bear, even while we be sound in body, that blessedness is deferred: of which is said what I cited a little before, "If what we see not we hope for, we do by patience wait for it." By this patience, holy David bore the revilings of a railer,5 and, when he might easily have avenged himself, not only did it not, but even refrained another who was vexed and moved for him; and more put forth his kingly power by prohibiting than by exercising vengeance. Nor at that time was his body afflicted with any disease or wound, but there was an acknowledging of a time of humility, and a bearing of the will of God, for the sake of which there was a drinking of the bitterness of contumely with most patient mind. This patience the Lord taught, when, the servants being moved at the mixing in of the tares and wishing to gather them up, He said that the householder answered, "Leave both to grow until the harvest." That. namely, must be patience put up with, which must not be in haste put away. Of this patience Himself afforded and showed an example, when, before the passion of His Body, He so bore with His disciple Judas, that ere He pointed him out as the traitor, He endured him as a thief;7 and before experience of bonds and cross and death, did, to those lips so full of guile, not deny the kiss of peace. All these, and whatever else there be, which it were tedious to rehearse, belong to that manner of patience, by which the mind doth, not its own sins but any evils soever from without, patiently endure in itself, while the body remains altogether unhurt. But the other manner of patience is that by which the same mind bears any troubles and grievances whatsoever in the sufferings of the body; not as do foolish or wicked men for the sake of getting vain things or perpetrating crimes; but as is defined by the Lord, "for righteousness' sake." . In both kinds, the holy Martyrs contended. For both with scornful reproofs of the ungodly were they filled, where, the body remaining intact, the mind hath its own (as it were) blows and wounds, and bears these unbroken: and in their bodies they were bound, imprisoned, vexed with hunger and thirst, tortured, gashed, torn asunder, burned, butchered; and with piety immovable submitted unto

³ Luke 22i, 10. 3 Luke 22i, 10.

^{*} Rom, viii, 23-25, 4 Eph. v. 29.

the flesh all that exquisite cruelty could de-jovercame in the midst of pains; the one one vise in its mind.

when it is not a visible enemy that by perse- some. There stood his friends too, os: cution and rage would arge us into trime, console him in his evils, but to suspect evil be by not consenting overcome; but the devid they believed mm not innocent, nor did the self hiddenly attack us, by his rage putting us with trutiless reproaches. But he, beinon to do or say something against God. As in his flesh his own puns, in his heart of efast strength of patience and arms of piety each and all, unconquered. For first, his body being left to. To this man let them! look who put unburt, he lost all that he had, in order that themselves to death when they are sought or the mind, before exeruciation of the flesh, to have lite put upon them; and by bereav also with sudden bereavement of all his sons, Job in his hours of sadness, than Adam in his bowers of gladness, the one was overcome . Donatute.

God their mind, while they were suffering in in the midst of pleasant things, the orsented to that which seemed delightsome, in 9. It is indeed a greater fight of patience, other quailed not in terments most affice which enemy may openly and in broad day sim. For while he suffered so great sorrow. lamself, (he wan doth likewise by means of tongue forhear to say that which his consecutive the children of infidelity, as by his vessels, and not to say; tout so amid ruthless tortino of the body, his mind also might be be to the children of light) doth by nimsuch had holy Job experience of him, by bota errors, reproved his wife for her folly, take temptations vexed, but in both through stead- his friends wisdom, preserved patience

to. To this man let them! look who put might through withdrawal of the things which themselves of the present, deny and relies men are wont to prize highly, be broken, and also that which is to come. Why, if person he might say something against God upon loss were driving them to deny Christ or to do us of the things for the sake of which he was thing contrary to righteousness, like tre thought to worship Him. He was smitten Martyrs, they ought rather to bear all patiently than to dare death impatiently, so that whom he had begotten one by one he it could be right to do this for the sake. should lose all at once, as though their running away from evily, nely lob would have numerousness had been not for the adorning killed himself, that being in so great evils, is of his felicity, but for the increasing of his his estate, in his sons, in his limbs, thro go, calamity. But where, having endured these the devil's crucity, he might escape them as things, he remained immovable in his God, But he did it not. Far be it from him, a way he cleaved to His will, Whom it was not pos-man, to commit upon himself what not ever suble to lose but by his own will; and in place that unwise woman suggested. And if see of the things he had lost he held. Him who had suggested it, she would with good reason took them away, in Whom he should find here also have had that answer which she are what should never be lost. For He that took when suggesting bluspnemy; "Thou issee them away was not that enemy who had will spoken as one of the foolish women. If see of hurting, but He who had given to that have received good at the hand of the Lori, enemy the power of nurting. The enemy shall we not bear evil?" Seeing even to next attacked also the body, and now not also would have lost patience, if either by those things which were in the man from blasphemy as she had suggested, or by kill no without, but the man himself, in whatever himself which not even she had dared to part he could, he smote. From the head to speak of, he should die, and be among them the feet were barring pains, were crawling of whom it is written. ** Woe unto them that worms, were running sores; still in the rotting have lost patience! ** and rather increase body the mind remained entire, and horrid as than escape pains, if after the death of a were the tortures of the consuming flesh, with body he should be hurried off to punishment inviolate plety and uncorrupted patience it either of blaspiaemers, or of murderers, or of endured them all. There stood the wife, them which are worse even than parriedes and instead of giving her husband any help. For if a particide be on that account more was suggesting blasphemy against God. For wicked than any home de, because he kind we are not to think that the devil, in leaving not merely a man but a near relative; and her when he took away the sons, went to among parricides too, the nearer the person work as one unskilled in mischief: rather, killed, the greater criminal he is judged to how necessary she was to the tempter, he had be: without doubt worse still is be who kills already learned in Eve. But now he had not himself, because there is none nearer to a man found a second Adam whom he might take than himself. What then do these miserable by means of a woman. More cautious was persons mean, who, though both here tier

have inflicted pain upon themselves, and poor receive it from that Rich One, to Whom hereafter not only for their impiety towards God but for the very cruelty which they have exercised upon themselves will deservedly "every good gift, and every perfect gift;" s exercised upon themselves will deservedly every good gift, and every perfect gift;" suffer pains of His inflicting, do yet seek to Whom crieth the needy and the poor, and moreover the glories of Martyrs? since, even in asking, seeking, knocking, saith, "My if for the true testimony of Christ they suf- God, deliver me from the hand of the sinner, fered persecution, and killed themselves, that and from the hand of the lawless and unjust: they might not suffer any thing from their because Thou art my patience, O Lord, my persecutors, it would be rightly said to them, "Woe unto them which have lost patience!" For how hath patience her just reward, if even an impatient suffering receives the crown? or how shall that man be judged innocent, to whom is said, "Thou shalt love thy neighbor as thyself," if he commit murder upon himself which he is forbidden to commit upon his neighbor?

11. Let then the Saints hear from holy Scripture the precepts of patience: " My son, when thou comest to the service of God, stand thou in righteousness and fear, and prepare thy soul for temptation: bring thine heart low, and bear up; that in the last end thy life may increase. All that shall come upon thee receive thou, and in pain bear up, and in thy humility have patience. For in the fire gold and silver is proved, but acceptable men in the furnace of humiliation."3 And in another place we read: " My son, faint not thou in the discipline of the Lord, neither be wearied when thou art chidden of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." What is here set down, "son whom He receiveth," the same in the above mentioned testimony is, "acceptable men." For this is just, that we who from our first felicity of Paradise for contumacious appetence of things to enjoy were dismissed, through humble patience of things that annoy may be received back: driven away for doing evil, brought back by suffering evil: there against righteousness doing ill, here for righteousness' sake patient of ills.

12. But concerning true patience, worthy of the name of this virtue, whence it is to be had, must now be inquired. For there are somes who attribute it to the strength of the human will, not which it hath by Divine assistance, but which it hath of free-will. Now this error is a proud one: for it is the error of them which abound, of whom it is said in the Psalm, "A scornful reproof to them which torture for iniquity, and before they be torabound, and a despising to the proud."7 It is not therefore that "patience of the poor" which "perisheth not forever." For these

hope from my youth up." But these which abound, and disdain to be in want before God, lest they receive of Him true patience, they which glory in their own false patience, seek to "confound the counsel of the poor, because the Lord is his hope," " Nor do they regard, seeing they are men, and attribute so much to their own, that is, to the human will, that they run into that which is written, "Cursed is every one who putteth his hope in man." Whence even if it chance them that they do bear up under any hardships or difficulties, either that they may not displease men, or that they may not suffer worse, or in self-pleasing and love of their own presumption, do with most proud will bear up under these same, it is meet that concerning patience this be said unto them, which concerning wisdom the blessed Apostle James saith, "This wisdom cometh not from above, but is earthly, animal, devilish." For why may there not be a false patience of the proud, as there is a false wisdom of the proud? But from Whom cometh true wisdom, from Him cometh also true patience. For to Him singeth that poor in spirit, "Unto God is my soul subjected, because from Him is my patience,"4

13. But they answer and speak, saying, "If the will of man without any aid of God by strength of free choice 15 bears so many grievous and horrible distresses, whether in mind or body, that it may enjoy the delight of this mortal life and of sins, why may it not be that in the same manner the self-same will of man by the same strength of free-choice, not thereunto looking to be aided of God, but unto itself by natural possibility sufficing, doth, in all of labor or sorrow that is put upon it, for righteousness and eternal life's sake most patiently sustain the same? Or is it so, say they, that the will of the unjust is sufficient, without aid of God, for them, yea even to exercise themselves in undergoing tured by others; sufficient the will of them which love the respiting of this life that, without aid of God, they should in the midst of

^{*} Receptibiles. 5 Pelagians.

⁷² Matt. ziz. 29. 4 Prov. iti. 11, 12. 7 Ps. iz. 28.

¹ Ecclus, ii. 1-3. 6 Ps. czziii. 4.

⁹ James (. 17. 20 Jer. zvii. 5. 25 *Liberi arbitrii*.

¹⁰ Pa. lazi. 4, 5, 13 James ili. 15.

most atrocious and protracted torments persevere in a lie, lest confessing their misdeeds they be ordered to be put to death; and not sufficient the will of the just, unless strength be put into them from above, that whatever be their pains, they should, either for beauty's sake of very righteousness or for love of eternal life, bear the same?"

14. They which say these things, do not understand that as well each one of the wicked is in that measure for endurance of any ills more hard, in what measure the lust of the world is mightier in him; as also that each one of the just is in that measure for endurance of any ills more brave, in what measure in him the love of God is mightier. But lust of the world hath its beginning from choice of the will, its progress from enjoyableness of pleasure, its confirmation from the chain of custom, whereas "the love of God is shed abroad in our hearts," not verily from ourselves, but "by the Holy Spirit which is given unto us." And therefore from Him cometh the patience of the just, by Whom is shed abroad their love (of Him). Which love (of charity) the Apostle praising and setting off, among its other good qualities, saith, that it "beareth all things." " Charity," saith he, saith, "endureth all things." The greater then is in saints the charity (or love) of God, the more do they endure all things for Him whom they love, and the greater in sinners the lust of the world, the more do they endure all things for that which they lust after. And consequently from that same source cometh true patience of the righteous, from which there is in them the love of God; and from that same source the false patience of the unrighteous, from which is in them the lust of the world. With regard to which the Apostle John saith; "Love not the world, neither the things that be in the world. If any man love the world, the love of the Father is not in him: because all that is in eyes, and pride of life;4 which is not of the Father, but is of the world. "5 This concupiis of the world, in what measure it shall in is of the world. any man be more vehement and ardent, in all troubles and sorrows for that which he that they bear all evils for that which they lusteth after. Therefore, as we said above, lust after, be of the world, how is it said to be this is not the patience which descendeth of their will?" As if, truly, they were not

that animal, this spiritual; that devilish, this Godlike.6 Because concupiscence, whereof it cometh that persons sinning suffer all things stubbornly, is of the world; but charity, whereof cometh that persons living anght suffer all things bravely, is of God. And therefore to that false patience it is possible that, without aid of God, the human will may suffice; harder, in proportion as it is more eager of lust, and bearing ills with the more endurance the worse itself becometh: while to this, which is true patience, the human will, unless aided and inflamed from above, doth not suffice, for the very reason that the Holy Spirit is the fire thereof; by Whom unless it be kindled to love that impassible Good, it is not able to bear the ill which it suffereth.

15. For, as the Divine utterances testify. "God is love, and he that dwelleth in love dwelleth in God, and God dwelleth in him."7 Whoso therefore contends that love of God may be had without aid of God, what else does he contend, but that God may be had without God? Now what Christian would say this, which no madman would venture to say? Therefore in the Apostle, true, pious, faithful patience, saith exultingly, and by the mouth of the Saints; "Who shall separate us from "is magnanimous." And a little after he the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us:" through ourselves, but, "through Him that loved us." 8 And then he goes on and adds; "For I am persuaded, that neither death. nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This, is that "love of God" which "is shed abroad in our hearts by the Holy the world, is lust of the flesh, and lust of the Spirit which is given unto us." But the coneyes, and pride of life; which is not of the cupiscence of the bad, by reason of which there is in them a false patience, "is not of scence, then, which is not of the Father, but the Father," as saith the Apostle John, but

16. Here some man shall say; 46 If the that measure becometh each more patient of concupiscence of the bad, whereby it comes from above, but the patience of the godly is themselves also of the world, when they love from above, coming down from the Father of the world, forsaking Him by Whom the world lights. And so that is earthly, this heavenly; was made. For "they serve the creature

ever." * Whether then by the word "world," he Apostle John signifies lovers of the world, he will, as it is of themselves, is therefore of he world: or whether under the name of the world he comprises heaven and earth, and all hat is therein, that is the creature univerially, it is plain that the will of the creature, not being that of the Creator, is of the world. For which cause to such the Lord saith, "Ye are from beneath, I am from above: ye are of this world, I am not of this world." And to the Apostle He saith, "If ye were of the world, the world would love his own." But lest they should arrogate more unto themtelves than their measure craved, and when He said that they were not of the world, should imagine this to be of nature, not of grace, therefore He saith, "But because ye already just, they had already first chosen are not of the world, but I have chosen you out of the world, therefore the world hateth choosing righteousness? "But the end of you." It follows, that they once were of the world: for, that they might not be of the world, they were chosen out of the world.

17. Now this election the Apostle demonstrating to be, not of merits going before in good works, but election of grace, saith thus: Lord. "And in this time a remnant by election of ness. grace is saved. But if by grace, then is it no more of works, otherwise grace is no more grace." This is election of grace; that is, election in which through the grace of God men are elected: this, I say, is election of grace which goes before all good merits of and they themselves by grace were saved men. For if it be to any good merits that it through faith, not of themselves, but by the is given, then is it no more gratuitously given, but is paid as a debt, and consequently is not truly called grace; where "reward," as the same Apostle saith, "is not imputed as grace, itself gives the merits, not to merits is given. the just," as is written, "shall live by faith." * But, moreover, grace not only assists the just, but also justifies the ungodly. And therefore even when it does aid the just and seems to be rendered to his merits, not even then does it cease to be grace, because that which it aids it did itself bestow. With a view therefore to this grace, which precedes all good merits of man, not only was Christ put to death by

nore than the Creator, Who is blessed for the ungodly, but "died for the ungodly.", And ere that He died, He elected the Apostles, not of course then just, but to be justified: to whom He saith, "I have chosen you out of the world." For to whom He said, "Ye are not of the world," and then, lest they should account themselves never to have been of the world, presently added, "But I have chosen you out of the world;" assuredly that they should not be of the world was by His own election of them conferred upon them. Wherefore, if it had been through their own righteousness, not through His grace, that they were elected, they would not have been chosen out of the world, because they would already not be of the world if already they were just. And again, if the reason why they were elected was, that they were the law is Christ, for righteousness is to every one that believeth.* Who is made unto us wisdom of God, and righteousness, and sanc-tification, and redemption: that, as it is written, He that glorieth, let him glory in the Lord," He then is Himself our righteous-

18. Whence also the just of old, before the Incarnation of the Word, in this faith of Christ, and in this true righteousness, (which thing Christ is unto us,) were justified; believing this to come which we believe come: gift of God, not of works, lest haply they should be lifted up. For their good works did not come before God's mercy, but fol-lowed it. For to them was it said, and by but as debt." Whereas if, that it may be true them written, long ere Christ was come in grace, that is, gratuitous, it find nothing in the flesh, "I will have mercy on whom I will man to which it is due of merit, (which thing have mercy, and I will show compassion on is well understood in that saying, "Thou wilt whom I will have compassion." From save them for nothing," 5) then assuredly which words of God the Apostle Paul, should so long after say; "It is not therefore of him Consequently it goes before even faith, from that willeth, nor of him that runneth, but of which it is that all good works begin. "For God that showeth mercy." It is also their own voice, long ere Christ was come in the flesh, "My God, His mercy shall prevent me." " How indeed could they be aliens from the faith of Christ, by whose charity even Christ was fore-announced unto us; without the faith of Whom, not any of mortals either hath been, or is, or ever shall be able to be, righteous? If then, being already just, the Apostles were elected by Christ, they would have first chosen Him, that just men might be chosen, because without Him they

¹ Rom. l. 25.
3 Rom. πi. 5. 6.
5 Pealm lvi. 7, Lat. and LXX. ψοθρ τοῦ μηθονός σῦ But Heb. and Ε. V. " shall they escape by iniquity?" Habak. ti. 4.

⁷ Rom. v. 6. ⁶ Rom. x. 4. ⁹ 2 Cor. i. 30, 32, ³⁰ Eph il. 8, 9. ²¹ Ex. xxxiii. 19; Rom. ix. 15, 26. ⁴⁸ Pe. lix. 20.

God, but that He loved us.""

19. Since the case is so, what is man, while he choose and love God, but unrighteous and ungodly? "What," I say, "is man," a creahim freely, and love him freely? Because he is himself not able to choose or love, unin a wonderful and ineffable manner? And ence of its sweetness. yet even we are able to conceive, that the him, that he may drive away his sickness.

gard to charity, without which in us there from thence, there is no source whence it cannot be true patience, because in good men may be in us. And consequently, a good it is the love of God which endureth all things, will, by which we love God, cannot be in as in bad men the lust of the world. But man, save in whom God also worketh to will. this love is in us by the Holy Spirit which was given us. Whence, of Whom cometh in us fully subjected to God,' a will set on fire by love, of Him cometh patience. But the lust sanctity of that ardor which is above, a will of the world, when it patiently bears the bur- which loves God and his neighbor for God's dens of any manner of calamity, boasts of the sake; whether through love, of which the strength of its own will, like as of the stupor Apostle Peter makes answer, "Lord, Thou of disease, not robustness of health. This knowest that I love Thee;" whether through boasting is insane: it is not the language of fear, of which says the Apostle Paul, "In patience, but of dotage. A will like this in fear and trembling work out your own salvathat degree seems more patient of bitter ills, tion;" whether through joy, of which he in which it is more greedy of temporal good says, "In hope rejoicing, in tribulation things, because more empty of eternal.

spirit either seducing or inciting, is sufficiently Patience art Thou," and, "From Him is my clear in the instance of the devil himself, who

could not be just. But it was not so: as is found to have become a devil, not through Himself saith to them, "Not ye have chosen some other devil, but of his own proper will. Me, but I have chosen you." Of which the An evil will therefore, whether it be hurried Apostle John speaks, "Not that we loved on by lust, whether called back by fear, whether expanded by gladness, whether contracted by sadness, and in all these perturbain this life he uses his own proper will, ere tions of mind enduring and making light of whatever are to others, or at another time, more grievous, this evil will may, without anture going astray from the Creator, unless his other spirit to goad it on, seduce itself, and Creator "be mindful of him," and choose in lapsing by defection from the higher to the lower, the more pleasant it shall account that thing to be which it seeks to get or fears to less being first chosen and loved he be healed, lose, or rejoices to have gotten, or grieves to because by choosing blindness he perceiveth have lost, the more tolerably for its sake bear not, and by loving laziness is soon wearied. What is less for it to suffer than that is to be But perchance some man may say: In what enjoyed. For whatever that thing be, it is of manner is it that God first chooses and loves the creature, of which one knows the pleasure. unjust men, that He may justify them, when Because in some sort, the creature loved apit is written, "Thou batest, Lord, all that proaches itself to the creature loving in fond work iniquity?"5 In what way, think we, but contact and connection, to the giving experi-

22. But the pleasure of the Creator, of good Physician both hates and loves the sick which is written, "And from the river of Thy man: hates him, because he is sick; loves pleasure wilt Thou give them to drink," is of far other kind, for it is not, like us, a crea-20. Let thus much have been said with re- ture. Unless then its love be given to us This good will therefore, that is, a will faithpatient;" " whether through sorrow, with 21. But if it be goaded on and inflamed which he says he had great grief for his with deceitful visions and unclean incentives brethren; " in whatever way it endure what by the devilish spirit, associated and conspir-! bitterness and hardships soever, it is the love ing therewith in malignant agreement, this of God which "endureth all things," and spirit makes the will of the man either frantic which is not shed abroad in our hearts but by with error, or burning with appetite of some the Holy Spirit given unto us." Whereof worldly delight; and hence, it seems to show piety makes no manner of doubt, but, as the a marvellous endurance of intolerable evils: charity of them which holily love, so the but yet it does not follow from this that an patience of them which piously endure, is the evil will without instigation of another and gift of God. For it cannot be that the divine unclean spirit, like as a good will without aid Scripture deceiveth or is deceived, which not of the Holy Spirit, cannot exist. For that only in the Old Books hath testimonies of there may be an evil will even without any this thing, when it is said unto God, "My

I I John lv. 10. 4 Diligere.

⁹ Ps. viii. 4. 5 Ps. v. 5.

Eligere.

Pa. xzrvi 9.
 Phil. ii. x2.
 Cor. xm. 7.

⁷ Phil. ii. 13. 10 Rom. 11i. 12. 13 Rom. v. 5.

i John zzi. 15. 11 Rom. ix. 2.

that we receive the spirit of fortitude; but and free, and mother of us all, (for these are also in the Apostolic writings we read, "Be- in some sort the hereditary possessions in cause unto you is given on behalf of Christ, which we are "heirs of God and joint-heirs not only to believe on Him, but to suffer for with Christ: ") but some other which may be Hirn." Therefore let not that make the received even by the sons of concubines to

which pertaineth to the unity of spirit and the my son Isaac:", and though God said to bond of peace whereby the Catholic Church Abraham, "In Isaac shall thy seed be is gathered and knit together, being involved called:" which the Apostle hath so interin any schism, doth, that he may not deny Christ, suffer tribulations, straits, hunger, nakedness, persecution, perils, prisons, bonds, torments, swords, or flames, or wild beasts, or the very cross, through fear of hell and everlasting fire; in nowise is all this to be blamed, nay rather this also is a patience meet to be praised. For we cannot say that it would have been better for him that by denying Christ he should suffer none of these things, which he did suffer by confessing Him: but we must account that it will per- even the sons of the concubines, when Abrahaps be more tolerable for him in the judgment, than if by denying Christ he should avoid all those things: so that what the Apostle saith, "If I shall give my body to be burned, but have not charity, it profiteth me nothing," should be understood to profit all his estate unto Isaac; and to the sons of nothing for obtaining the kingdom of heaven. but not for having more tolerable punishment; to undergo in the last judgment.

24. 5 But it may well be asked, whether this patience likewise be the gift of God, or to be attributed to strength of the human will, by which patience, one who is separated from the Church doth, not for the error which separated the spirit of bondage again to fear, but ye him but for the truth of the Sacrament or Word which hath remained with him, for fear whereby we cry, Abba, Father. of pains eternal suffer pains temporal. For we must take heed lest haply, if we affirm that patience to be the gift of God, they in in which we are alway to remain, let us be, whom it is should be thought to belong also through love which becometh the free-born, to the kingdom of God; but if we deny it to not through fear which becometh bondmen, be the gift of God, we should be compelled patient of suffering. Cry we, so long as we to allow that without aid and gift of God there are poor, until we be with that inheritance can be in the will of man somewhat of good. Because it is not to be denied that it is a good we have received, in that Christ to make us thing that a man believe he shall undergo pain rich made Himself poor; Who being exalted of eternal punishment if he shall deny Christ, junto the riches which are above, there was and for that faith endure and make light of sent One Who should breathe into our hearts

25. So then, as we are not to deny that this

patience;" and where another prophet saith, the sons of that Jerusalem which is above," mind to be as of its own merit uplifted, whom carnal Jews and schismatics or heretics wherewith he is told that he is of Another's are compared. For though it be written, "Cast out the bondmaid and her son, for the mercy gifted.

23. But if moreover any not having charity, son of the bondmaid shall not be heir with preted as to say, "That is, not they which be sons of the flesh, these be the sons of God; but the sons of the promise are counted for the seed; " * that we might understand the seed of Abraham in regard of Christ to pertain by reason of Christ to the sons of God, who are Christ's body and members, that is to say, the Church of God, one, true, very-begotten, catholic, holding the godly faith; not the faith which works through elation or fear, but "which worketh by love;" nevertheless, ham sent them away from his son Isaac, he did not omit to bestow upon them some gifts, that they might not be left in every way empty, but not that they should be held as heirs. For so we read: "And Abraham gave his concubines gave Abraham gifts, and sent them away from his son Isaac." If then we be sons of Jerusalem the free, let us understand that other be the gifts of them which are put out of the inheritance, other the gifts of them which be heirs. For these be the heirs, to whom is said, "Ye have not received have received the spirit of adoption of sons,

26. Cry we therefore with the spirit of charity, and until we come to the inheritance made rich. Seeing how great earnest thereof any manner of punishment of man's inflicting. holy longings, the Holy Spirit. Of these poor, as yet believing, not yet beholding; as yet hopis the gift of God, we are thus to understand ing, not yet enjoying; as yet sighing in desire, that there be some gifts of God possessed by not yet reigning in felicity; as yet hungering

^{*} Pa. Izzi. 5; and Izli. 5. * Is 3 Phil. i. 90. 4 2. 3 Sec on *Profit of Believing*, c. 2, p. 347. = Is. xi. 2. 4 : Cor. xiii. 3.

[#] Gal. iv. z6. 7 Gal. iv. 30; and Gen. zzi. 10. # Gen. zzi 12; and Rom. iz. 7, 8. 20 Gen. zzv. 5, 6, 20 Rom.

¹⁰ Rom, vill. 14.

and thirsting, not yet satisfied: of these poor, then, "the patience shall not perish for not because it lasts perpetually, but t ever:" not that there will be patience there it is not spent in vain. So also the p also, where aught to endure shall not be; but of the poor of Christ (who yet are to be "will not perish," meaning that it will not be rich as heirs of Christ) shall not per unfruitful. But its fruit it will have for ever, ever: not because there also we shall b therefore it "shall not perish for ever." For manded patiently to bear, but because ! he who labors in vain, when his hope fails for which we have here patiently borne, w which he labored, says with good cause, "I enjoy eternal bliss. He will put no have lost so much labor:" but he who comes everlasting felicity, Who giveth te to the promise of his labor says, congratulating himself, I have not lost my labor, and the other is of Him bestowed as

Labor then is said not to perish (or be upon charity, Whose gift that charity

⁴ Pa. in. 18.

ST. AUGUSTIN:

ON CARE

TO BE HAD FOR THE DEAD.

[DE CURA PRO MORTUIS.]

TRANSLATED BY

REV. H. BROWNE. M.A.,

OF CORPUS CHRISTI COLLEGE, CAMBRIDGE, LATE PRINCIPAL OF THE DIOCESAN COLLEGE, CHICHESTER.

	•		
:			

ON CARE TO BE HAD FOR THE DEAD.

[DE CURA PRO MORTUIS.]

From the Retractations, Book ii. Chap. 64.

The book, On care to be had for the dead, I wrote, having been asked by letter whether it profits any person after death that his body shall be buried at the memorial of any Saint. The book begins thus: Long time unto your Holiness, my venerable fellow-bishop Paulinus.

Paulinus, have I been thy Holiness's debtor for an answer; even since thou wrotest to me hence it may be further conjectured that it namely, had the said widow begged of thee for her son deceased in those parts, and thou hadst written her an answer, consoling her, and announcing to her concerning the body of the faithful young man Cynegius, that the thing which she with motherly and pious affection desired was done, to wit, by placing it in the basilica of most blessed Felix the Confessor. Upon which occasion it came to pass, that by the same bearers of thy letter thou didst write also to me, raising the like question, and craving that I would answer what I thought of this matter, at the same time not forbearing to say what are thine own sentiments. For thou sayest that to thy thinking these be no empty motions of religious and faithful minds, which take this care for their deceased friends. Thou addest, moreover, that it can-

r. Long time, my venerable fellow-bishop | not be void of effect 3 that the whole Church is by them of the household of our most re- doth profit a person after death, if by the ligious daughter Flora, asking of me whether faith of his friends for the interment of his it profit any man after death that his body is body such a spot be provided wherein may be buried at the memorial of some Saint. This, apparent the aid, likewise in this way sought, of the Saints.

> 2. But this being the case, how to this opinion that should not be contrary which the Apostle says, "For we shall all stand before the judgment-seat of Christ, that each may receive according to the things he hath done by the body,4 whether good or bad;"5 this, thou signifiest, thou dost not well see. For this apostolic sentence doth before death admonish to be done, that which may profit after death; not then, first, when there is to be now a receiving of that which a person shall have done before death. True, but this question is thus solved, namely, that there is a certain kind of life by which is acquired, while one lives in this body, that it should be possible for these things to be of some help to the departed; and, consequently, it is "according to the things done by the body," that they are aided by the things which shall, after they have left the body, be religiously done on their behalf. For there are whom these things aid nothing at all, namely, when

¹ The date may be conjectured from the order of the Retracta liess, where this book is mentioned next after the Euchtridien as Laurestium, which was not finished earlier than A. D. 421. The first two paragraphs of this treatise will be found quoted by Augustin in his Book On Eight Questions of Dulcitius Quest, ii. 2, 3. Ben ed. Paulinus, to whom it was addressed was Binhop of Note, and took great pains to honor the memory of St. Fel.x, who is mentioned in the beginning of it. Several poems of his on the subject are extant.

to the things which he hath done by the body, whether it be good or bad," the Lord rendering unto each according to his works. For, heap of dead bodies, could they not even be that this which is bestowed should be capable buried? not this, either, doth pious faith too of profiting him after the body, this was ac- greatly dread, holding that which is foretold quired in that life which he hath led in the that not even consuming beasts will be an body.

my brief reply. But what other considera- Nor in any wise would Truth say, "Fear not tions move me, to which I think meet to an- them which kill the body, but cannot kill the swer, do thou for a short space attend. In soul;" if it could at all hinder the life to the books of the Maccabees we read of sacri-fice offered for the dead. Howbeit, even if with the bodies of the slain. Unless haply it were no where at all read in the Old Script-ures, not small is the authority, which in this not to be feared before death, lest they kill usage is clear, of the whole Church, namely, the body, but ought to be feared after death, that in the prayers of the priest which are lest, having killed the body, they suffer it not offered to the Lord God at His altar, the to be buried. Is that then false which Christ commendation of the dead hath also its place. says, "Who kill the body, and afterwards But then, whether there be some profit accruhave no more that they can do," if they have ing unto the soul of the dead from the place so great things that they can do on dead of its body, requires a more careful inquiry, bodies? Far be the thought, that that should And first, whether it make any difference in be false which Truth hath said. For the causing or increasing of misery after this life thing said is, that they do somewhat when to the spirits of men if their bodies be not they kill, because in the body there is feeling buried, this must be looked into, not in the while it is in killing, but afterward they have light of opinion however commonly received, nothing more that they can do because there but rather of the holy writ of our religion. is no feeling in the body when killed. Many For we are not to credit that, as is read in bodies, then, of Christians the earth hath not Maro, the unburied are prohibited from navi- covered; but none of them hath any separated gating and crossing the infernal stream: be-| from heaven and earth, the whole of which cause forsooth

"To none is giv'n to pass the hideous banks And waters hoarse, ere in their meet abode The bones have sunk to rest." 3

Who can incline a Christian heart to these of thy saints unto the beasts of the earth: poetical and fabulous figments, when the they have shed their blood like water round Lord Jesus, to the intent that under the hands about Jerusalem, and there was no man to of their enemies, who should have their bodies bury them:"6 but more to heighten the in their power, Christians might lie down cruelty of them who did these things, not to the without a fear, asserts that not a hair of their -

they are done either for persons whose merits head shall perish, exhorting that they should are so evil, that neither by such things are not fear them which when they have killed they worthy to be aided; or for persons whose the body have nothing more that they can merits are so good, that of such things they do? Of which in the first book "On the have no need as aids. Of the kind of life, City of God," I have methinks enough spoken, therefore, which each hath led by the body, to break the teeth in their mouths who, in doth it come, that these things profit or profit imputing to Christian times the barbarous not, whatever are piously done on his behalf devastation, especially that which Rome has when he has left the body. For touching lately suffered, do cast up to us this also, that merit whereby these things profit, if none have been gotten in this life, it is in vain His own. To whom when it is answered sought after this life. So it comes to pass as that the souls of the faithful were, according well that not unmeaningly doth the Church, to the merits of their faith, by Him taken into or care of friends, bestow upon the departed protection, they insult over us with talking of whatever of religion it shall be able; as also their corpses left unburied. All this matter, that, nevertheless, each receiveth "according then, concerning burial I have in such words as these expounded.

bdy.

3. Possibly thy inquiry is satisfied by this which not a hair of the head shall perish. He filleth with presence of Himself. Who knoweth whence to resuscitate that which He created. It is said indeed in the Psalm, "The dead bodies of thy servants have they given for meat unto the fowls of the heaven, the flesh

⁴ Matt. и. s8. 5 Luke виl. 18 ; ий. 4-7; Matt. и. s8-3s. 6 Рв. (иил. в. 3.

³ Æneid vl. 327, 328. 2 Inaniter. * = Mac. xil. 43.

nielicity of them who suffered them. For, burial or even translation of their bodies give however, in sight of men these things may charge to their sons. Tobias also, to have by seem hard and dire, yet "precious in the burying of the dead obtained favor with God, light of the Lord is the death of His saints." is by witness of an Angel commended. The So, then, all these things, care of funeral, Lord Himself also, about to rise on the third bestowal in sepulture, pomp of obsequies, are day, both preaches, and commends to be more for comfort of the living, than for help preached, the good work of a religious woman, to the dead. If it at all profit the ungodly that she poured out a precious ointinent over to have costly sepulture, it shall harm the His limbs, and did it for His burial: and godly to have vile sepulture or none. Right they are with praise commemorated in the handsome obseques in signt of men did that Gospel, who having received His Body from rich man who was clad in purple receive of the cross did carefully and with reverend the crowd of his housefulk; but far more nonor see it wound and laid in the sepulchre. handsome did that poor man who was full of These authorities however do not put us upon sores obtain of the ministry of Angels; who thinking that there is in dead bodies any teelbore him not out into a marble tomb, but into sug; but rather, that the Providence of God Abraham's bosom bore him on higa," All (Who is moreover pleased with such offices of this they laugh at, against whom we have piety) doth charge itself with the bodies also undertaken to defend the City of God: but of the dead, this taey betoken, to the intent for all that their own padosophers, even, held our facta of resurrection might be stayed on care of separture in contempt; and often thereby. Where also is wnolesomely learned, whole armies, while dying for their earthly how great may be the reward for aims which country, cared not where they should after we do unto the living and feeling, if not even he, or to what beasts they should become that be lost before God, whatever of duty ment; and the poets had leave to say of this and of diligence is paid to the lifeless memmatter with applause

"though all unuered be be. His coviring is the overarching sky

How much less ought they to make a vaunt- prophetic Spirit: but this is not the place to ing about unburied bodies of Christians, to treat thorougaly of these things, seeing toat whom the flesh itself with all its members, sufficeth which we have said. But if the lack re-fashioned, not only from the earth, but even of those things which are necessary for susfrom the other elements, yea, from their most tentation of the living, as food and clothing, secret windings, whereinto these evanished nowever heavy affliction attend the lacking. corpses have retired, is assured to be in an do not break in good men the manly contage instant of time rendered back and made entire of bearing and enduring, nor eridicate piety as at the first, according to His promise?

departed are to be despised and flung aside, those things which are wont to be applied for and above all of just and faithful men, which care of funerals and bestowal of bodies of bodies as organs and vessels to all good works the departed, not make them wretched, now their spirit hath holdy used. For if a father's that in the hidden abodes of the pious they garment and ring, and whatever such like, is are at rest! And therefore, ween these the more dear to those whom they leave be- things have to dead bodies of Caristians in lund, the greater their affection is towards that devastation of the great City or of other their parents, in no wise are the hodies them- towns also been lacking, there is neither selves to be spurned, which truly we wear in fault of the living, who could not afford these more familiar and close conjunction than any things, nor pain of the dead who could not of our putting on. For these pertain not to feel the same. This is my opinion conornament or aid which is applied from with- cerning the ground and reason of sepulture. out, but to the very nature of man. Whence Which I have therefore from another book also the funerals of the just men of old were of mine transferred to this, because it was with dutiful piety cared for, and their obse-quies celebrated, and sepulture provided: same matter in another way. and themselves while living did touching 6. If this be true, doubtless also the pro-

hers of men. There are indeed also other things, which in speaking of the bestowal or removal of their bodies the boly Patriarchs willed to be understood as spoken by the from the mind, but by exercising make it 5. Yet it follows not that the bodies of the more fruitful; how much more doth lack of

viding for the interment of bodies a place at

^{*}Packerving.

1 Lucan so Req. upcaking of the date on the buille of Pharmian, I whose busines Capaz I what to luca counter.

4 Gen. 2010, 225 pp. 11, 2122 pp.

¹ Tobers of all or A Mart 1884 9 13. I John use 38, 39. 1 On the case of Good, but he chap use 13. Vel 4 10 14.

the Memorials of Saints, is a mark of a good if there were lack of these supplications, human affection towards the remains of one's which are made with right faith and piety for friends: since if there be religion in the bury- the dead, I account that it should not a what ing, there cannot but be religion in taking profit their spirits, howsoever in holy places thought where the burying shall be. But the lifeless bodies should be deposited. while it is destrable there should be such like 7. When therefore the faithful mother of solaces of survivors, for the showing forth of a faithful son departed desired to have to their pious mind towards their beloved, I do body deposited in the basilica of a Martithose whom they love, they should by prayer tion, and this profited, if aught profited, commend them to those same Saints, who And in that she recurs in her thoughts thave as patrons taken them into their charge this same sepulchre, and in her prayers more to aid them before the Lord. Which indeed and more commends her son, the sport. memory, and by putting in mind cause us to our mind of her who prays. For also the thoughts a place rendered veneral le by of the mind preceding, yet by the same be things should profit them after this life. But not follow that the inner man does not go to even if some necessity should through ab- and before the eyes of God in its most serve should there be no pretermitting of supplica- makes very much difference, where a persections for the spirits of the dead; which sup- deposits the body of his dead, while he s , pheations, that they should be made for all pheates for his spirit unto God, because to in Christian and catholic fellowship departed, the affection preceding chose a spot u. even without mentioning of their names, was holy, and after the body is there deposition under a general commemoration, the Church sted the reciding to mind of that holy special hath charged herself withal; to the intent renews and increases the affection which b

not see what nelps they be to the dead save forasmuch as she believed that his soul would in this way; that upon recollection of the be aided by the merits of the Martyr, the place in which are deposited the bodies of very believing of this was a sort of supplies they would be still able to do, even though the departed is aided, not by the place of is they were not able to inter them in such dead body, but by that which springs from But then the only reason why the memory of the place, the living affect on co name Memorials or Monuments is given to the mother. For at once the thought, who is those sepulchres of the dead waich become commended and to whom, doth touch, and specially distinguished, is that they recall to that with no unprofitable emotion, the religi think of, them who by death are withdrawn prayer to God,3 men do with the members of from the eyes of the living, that they may their bodies that which becometh suppliants, not by forgetfulness be also withdrawn from when they bend their knees, when they men's hearts. For both the term Memorial' stretch forth their hands, or even prostrate most plainly shows this, and Monument is so themselves on the ground, and whatever else named from monishing, that is, putting in they visibly do, albeit their invisible will and For which reason the Greeks also heart's intention be known unto God, and He call that preparer which we call a Memorial needs not these tokens that any man's mind or Monument; because in their tongue the should be opened unto Him; only berely memory itself, by which we remember, is one more excites himself to pray and grow called again. When therefore the mind re- more humbly and more fervently. And I collects where the body of a very dear friend know not how it is, that, while these motives hes buried, and thereupon there occurs to of the body cannot be made but by a metric the name of a Martyr, to that same Martyr outwardly in visible sort made, that inward doth it commend the soul in affection of invisible one which made them is increased heartfelt recollection and prayer. And when and thereby the heart's affection which prethis affection is exhibited to the departed by ceded that they might be made, groweth ho-faithful men who were most dear to them, cause they are made. But still if any be there is no doubt that it profits them who that way held, or even bound, that he is not while living in the body merited that such able to do these things with his limits, it des sence of all facility not allow bodies to be chamber, where it hath compunction, cast interred, or in such places interred, yet itself on the ground. So likewise, while that they wareh lack, for these offices, parents preceded; yet, though he may not be of or sons or whatever kindred or friends, may in that place which his religious mind de have the same afforded unto them by the one choose to lay in the ground hum whom by prous mother which is common to all. But loves, in no wise ought he to cease for

departed may be or not be, the spirit requires one prophet threatening another prophet who rest and must get it: for the spirit in its had transgressed His word, that his carease departing from thence took with it the con-should not be brought into the sepulchre of odds now one exists, whether in a good estate this wise: "Thus saith the Lord, Because or a bad: and it does not look for aiding of thou hast been disobedient to the mouth of the life from that flesh to which it did itself afford the life which it withdrew in its departing, and is to render back in its returning; returned and caten bread and drunk water in since not flesh to spirit, but spirit unto flesh the place in which He commanded thee nor procureth ment even of very resurrection, to cat bread, nor drink water, thy chease whether it be unto punishment or unto glory shall not be brought into the sepulchre of thy

that it is to come to life again.

which Eusebius wrote in Greek, and Ruthius by the Gospel, where we have learned that turned into the Latin tongue, of Martyr's after the slaying of the body there is no bodies in Gaul exposed to dogs, and how the cause to fear lest the lifeless members should leavings of those dogs and bones of the dead suffer any thing, it is not even to be called were, even to uttermost consumption, by fire burned up; and the ashes of the same scathuman affection towards his own flesh, it was tered on the river Rhone, lest any thing possible for him to be frightened or saddened, should be left for any sort whatever of memorial. Which thing must be believed to no sense when dead; and this was a punishhave been to no other end divinely permitted, ment, because the mind was pained by that but that Christians should learn in confessing thing about to happen to its body, howsoever Christ, while they despise this life, much more to despise sepulture. For this thing, which with savage rage was done to the bodies punish. His servant, who not of his own of Martyrs, if it could any whit hurt them, contumacy had spurned to fulfill His comto impair the blessed resting of their most mand, but by deceit of another's falsenood victorious spirits, would assuredly not have thought himself to be obeying when he been suffered to be done. In very deed obeyed not. For it is not to be thought that therefore it was declared, that the Lord in saying, "Fear not them which kill the body, and afterward have no more that they can to the torments of hell; seeing that over his do," did not mean that He would not per- very body the same lion which had killed it mit them to do any thing to the bodies of did keep watch, while moreover the beast on His followers when dead; but that what- which he rode was left unburt, and along with ever they might be permitted to do, nothing should be done that could lessen the Christand there heade his master's corpse. By tian felicity of the departed, nothing thereof which marvellous sign it appeareth, that the reach to their consciousness while yet living man of God was, say rather, checked temporafter death; nothing avail to the detriment, ally even unto death, than punished after no, not even of the bodies themselves, to death. Of which matter, the Apostle when diminish aught of their integrity when they on account of certain offenses he had menshould rise again.

know that after their death their hodies will that we may not be condemned with the lack any thing which in each man's nation or world." That Prophet, truly, the very man country the wonted order of sepulture demandeth, it makes them sorrowful as men; and that bury in his own tomb, and took order for his which after death reacheth not unto them,

necessary supplications in commending of they do before death fear for their bodies; so the same. For wheresoever the flesh of the that we find in the Books of Kings, God by fathers."4 Now if in considering what ac-8. We read in the Ecclesiastical History count is to be made of this pumsument, we go tioned the sicknesses and deaths of many, says, 9. And yet, by reason of that affection of the human heart, whereby "no man ever not be judged of the Lord, But when we note his own flesh," if men have reason to are judged we are chastened of the Lord, who had beginted him, did with much respect own burying beside his hones; in hope that there many real I some to exposed in the open set for air days when, according to the propagety of that man accessorily, and were then burned and cast into the Rhone

[·] blatt a. rd. Luke zu 4.

⁶ r K nga a 11, 21, 22 3 1 Cer x1 31 32. [See R V]

disinter the bones of many dead, and with not frightened by them, did with great for the same bones defile the sacraegious altars tude suffer, yet among the brethren was there which had been set up for the graven images, exceeding sorrow, because there was gare For he spared that tomb in which lay the them no means of paying the last honors i prophet who more than three numbed years the remains of the baints, neither secretly! before predicted those things, and for his withdraw any part thereof, (as the same sake neither was the sepulture of him who tory testifies, did the watchings of cruel set had seduced him violated. By that affection, linels permit. So, while those which has namely, which causes that no man ever hateth been slain, in the tearing asunder of their his own flesh, this man had taken forethought limbs, in the burning up of their bones, in for his carease, who had slain with a he his the dispersion of their ashes, could feel no own soul. By reason then of this, the natural misery; yet these who had nothing of these love which every man hath for his own flesh, that they could bury, did suffer torture of it was both to the one a punishment to learn exceeding grief in pitying them; because that he anould not be in the sepulchre of his what those did in no sort feel, these in some fathers, and to the other a care to take order sort did feel for them, and where was hence beforehand that his own bones should be forth for those no more suffering, yet these spared, if he should he beside him whose did in woful compassion suffer for them. sepulchre no man should violate.

vent in confession of Christ, should become grieve for that in the dead bodies of other witnesses of this truth also, in which they men, which, by that affection through which all do nothing, seeing that in flesh devoid of ing, that they take care to do by others now all life, neither was it possible for him to feel aught who had thence departed, nor for feeling? Him to lose aught thereof, Who created the

of God, Josiah king of Judah did in that land the bodies of the slain, albeit the Martyn,

ii. In regard to that woful compassion to. This affection the Martyrs of Christ which I have mentioned, are those praised contending for the truth did overcome; and and by king David blessed, who to the dry it is no marvel that they despised that where-bones of Saul and Jonathan afforded merci of they should, when death was overpast, of sepulture." But yet what mercy is that have no feeling, when they could not by those which is afforded to them that have feeling of tortures, which while alive they did feel, be nothing? Or haply is this to be challenged God was able, no doubt, (even back to that conceit of an infernal near as He permitted not the lion when it had which men unburied were not able to pass slain the Prophet, to touch his body further, over? Far be this from the faith of Carsand of a slayer made it to be a keeper): He tians: else hath it gone most ill with so great was able, I say, to have kept the slain bodies a multitude of Martyrs, for whom there we i of His own from the dogs to which they had be no burying of their bodies, and Trute d ! been flung; He was able in innumerable cheat them when It said, "Fear not them ways to have deterred the rage of the men which kill the body, and after that have po themselves, that to burn the carcases, to more that they can do," if these have been scatter the ashes, they should not dare: but able to do to them so great evils, by which it was fit that this experience also should not they were lundered to pass over to the place. be lacking to manifold variety of temptations, waich they longed for. But, because it's lest the fortitude of confession which would without all doubt is most false, and it next or not for the saving of the life of the body give any whit hurts the faithful to have their way to the savageness of persecution, should bodies denied sepulture, nor any whit the be tremblingly anxious for the honor of a giving of sepulture unto infidels advantageto semilchre: in a word, lest faith of resurrecthem; why then are those who buried Sad tion should dread the consuming of the body. and his son said to have done mercy, and for It was fit then, that even these things should this are blessed by that godly king, but bebe permitted, in order that, even after these cause it is a good affection with which the examples of so great horror, the Martyrs, fer- hearts of the pitiful are touched, when they had learned that they by whom their bodies no man ever hateth his own flesh, they would should be slain had after that no more that not have done after their own death to their they could do." Because, whatever they own bodies; and what they would have done should do to dead bodies, they would after by them when they shall have no more feehaving no feeling while themselves have ver

12. Stories are told of certain appearances But while these things were doing to or visions, which may seem to bring int

this discussion a question which should not knew not where their bodies lay unburied, admonished that the sepulture which was of them who assure us that such things have swerve from the path of truth? happened to themselves. But it is to be to account the dead to have sense of these things, because they appear in dreams to say unconscious of it. as they dream; or whether that by these admonitions the human race may be made to have regard to humanity of sepulture, which, allow that it be no help to the departed, yet is unburied man, which should speak such him that which he did not understand; nay,

words as Palinurus is said to have spoken to be slighted. It is said, namely, that dead him; and when he awakes, he should find the men have at times either in dreams or in body in that place where he heard say while some other way appeared to the living who dreaming, that it lay unburied, and was admonished and asked to bury it when found; and have pointed out to them the place, and and because he finds this to be true, should believe that the dead are buried on purpose lacking should be afforded them. These that their souls may pass to places from things if we shall answer to be false, we shall which he dreamed that the souls of men be thought impudently to contradict the writ- unburied are by an infernal law prohibited: ings of certain faithful men, and the senses does he not, in believing all this, exceedingly

13. Such, however, is human infirmity, answered, that it does not follow that we are that when in a dream a person shall see a dead man, he thinks it is the soul that he sees: but when he shall in like manner dream or indicate or ask this. For living men do of a living man, he has no doubt that it is also appear ofttimes to the living as they not a soul nor a body, but the likeness of a sleep, while they themselves know not that man that has appeared to him: just as if it they do appear; and they are told by them, were not possible in regard of dead men, in the what they dreamed, namely, that in their same sort unconscious of it, that it should dream the speakers saw them doing or say-ing something. Then if it may be that a pear to the sleepers. Of a surety, when we person in a dream should see me indicating were at Milan, we heard tell of a certain perto him something that has happened or even son of whom was demanded payment of foretelling something about to happen, while a debt, with production of his deceased I am perfectly unwitting of the thing and altogether regardless not only what he dreams, known to the son the father had paid, where-but whether he is awake while I am assleep, upon the man began to be very sorrowful, or he assleep while I am awake, or whether and to marvel that his father while dying did at one and the same time we are both awake not tell him what he owed when he also made or asleep, at what time he has the dream in his will. Then in this exceeding anxiousness which he sees me: what marvel if the dead of his, his said father appeared to him in a be unconscious and insensible of these things, dream, and made known to him where was and, for all that, are seen by the living in the counter acknowledgment by which that their dreams, and say something which those acknowledgment was cancelled. Which on awaking find to be true? By angelical when the young man had found and showed, operations, then, I should think it is effected, he not only rebutted the wrongful claim of a whether permitted from above, or com false debt, but also got back his father's manded, that they seem in dreams to say note's of hand which the father had not got something about burying of their bodies, back when the money was paid. Here then when they whose the bodies are are utterly the soul of a man is supposed to have had Now this is sometimes care for his son, and to have come to him in serviceably done; whether for some sort of his sleep, that, teaching him what he did not solace to the survivors, to whom pertain know, he might relieve him of a great trouble. those dead whose likenesses appear to them | But about the very same time as we heard this, it chanced at Carthage that the rhetorician Eulogius, who had been my disciple in that art, being (as he himself, after our re-turn to Africa, told us the story) in course of there culpable irreligiousness in slighting of lecturing to his disciples on Cicero's rhetoriit. Sometimes however, by fallacious visions, cal books, as he looked over the portion of men are cast into great errors, who deserve reading which he was to deliver on the folto suffer this. As, if one should see in a lowing day, fell upon a certain passage, and dream, what Æneas by poetic falsity is told not being able to understand it, was scarce to have seen in the world beneath: and there able to sleep for the trouble of his mind: in should appear to him the likeness of some which night, as he dreamed, I expounded to

scious of the thing, and far away beyond the many days he woke up, he told that he had things come about, I know not: but in what doing there. And when some one had gone dream to see a dead man, as it comes that to his senses, and, it might almost be said, he sees a living man? both, no doubt, neither revived from death,

dreams of their images.

14. Like dreams, moreover, are also some senses troubled, such as phrenetic persons, or those who are mad in any way: for they too talk to themselves just as though they were speaking to people verily present, and unconscious that they are seen of them and talk with them; for indeed they are not really persons are wrought upon by such-like imaginary visions; just so they also who have departed this life, to persons thus affected appear as present, while they be absent, and whether any man sees them in regard of their image," are themselves utterly unconscious.

15. Similar to this is also that condition when persons, with their senses more profoundedly in abeyance than is the case in sleep, are occupied with the like visions. For to them also appear images of quick and dead; but then, when they return to their senses, whatever dead they say they have them: and they who hear these things pay no heed to the circumstance that there were seen in like manner the images of certain living persons, absent and unconscious. certain man by name Curma, of the municia poor member of the Curia, scarcely com- known if he had verily been there.

not I, but my likeness, while I was uncon- a dream, which, when at last after a great sea, it might be, doing, or it might be dream- seen. And first, presently after he opened ing, some other thing, and not in the least his eyes, Let some one go, said he, to the caring for his cares. In what way these house of Curma the smith, and see what is way soever they come, why do we not believe thither, the smith was found to have died in it comes in the same way for a person in a that moment that the other had come back Then, as those who knowing nor caring who, or where, or when, stood by eagerly listened, he told them how the other had been ordered to be had up, when he himself was dismissed; and that he visions of persons awake, who have had their had heard it said in that place from which he had returned, that it was not Curma of the Curia, but Curma the smith who had been ordered to be fetched to that place of the dead. Well, in these dream-like visions of as well with absent as with present, whose his, among those deceased persons whom he images they perceive, whether persons living saw handled according to the diversity of or dead. But just as they which live, are their merits, he recognized also some whom he had known when alive. That they were the very persons themselves I might perthemselves present, or themselves make chance have believed, had he not in the speeches, but through troubled senses, these course of this seeming dream of his seen also chance have believed, had he not in the some who are alive even to this present time, namely, some clerks of his district, by whose presbyter there he was told to be baptized at Hippo by me, which thing he said had also taken place. So then he had seen a presby-ter, clerks, myself, persons, to wit, not yet dead, in this vision in which he afterwards also saw dead persons. Why may he not be thought to have seen these last in the same way as he saw us? that is, both the one sort. and the other, absent and unconscious, and consequently not the persons themselves, but similitudes of them just as of the places? seen are thought to have been verily with He saw, namely, both a plot of ground where was that presbyter with the clerks, and Hippo where he was by me seemingly baptized: in which spots assuredly he was not, when he seemed to himself to be there. For what was at that time going on there, he knew pal town of Tullium, which is hard by Hippo, not: which, without doubt, he would have petent to serve the office of a duumvir's of sights beheld, therefore, were those which that place, and a mere rustic, being ill, and are not presented in the things themselves as all his senses entranced, lay all but dead for they are, but shadowed forth in a sort of several days: a very slight breathing in his images of the things. In fine, after much nostrils, which on applying the hand was just that he saw, he narrated how he had, morefelt, and barely betokened that he lived, was over, been led into Paradise, and how it was all that kept him from being buried for dead. there said to him, when he was thence dis-Not a limb did he stir, nothing did he take missed to return to his own family, "Go, be in the way of sustenance, neither in the eyes baptized, if thou wilt be in this place of the nor in any other bodily sense was he sensible blessed." Thereupon, being admonished to of any annoyance that impinged upon them. be baptized by me, he said it was done al-Yet he was seeing many things like as in ready. He who was talking with him replied, "Go, be truly baptized; for that thou didst but see in the vision." After this he re-

covered, went his way to Hippo. Easter was my mother have forsaken me, but the Lord now approaching, he gave his name among hath taken me up." Toen if our parents the other Competents, alike with very many have forsaken us, how take they part in our unknown to us; nor did he care to make cares and attairs? But if parents do not, who known the vision to me or to any of our peo- else are there of the dead who should know ple. He was haptized, at the close of the what we are doing, or what we safter? Isaaan holy days he returned to his own place. Af- the Propact says, "For Thou art our Father; ter the space of two years or more, I learned because Abraham hath not known us, and the waole matter; first, through a certain Israel is not cognizant of us "." If so great friend of mine and his at my own table, while Patriarchs were ignorant what was doing we were talking about some such matters; towards the People of them begotten, they to then I took it up, and made the man in his whom, believing God, the People itself to own person tell me the story, in the presence spring from their stock was promised; how of some honest townsmen of his attesting the are the dead mixed up with affairs and doings same, both concerning his marvellous illness, of the living, either for cognizance or help? how he lay all but dead for many days, and How say we that those were favored who deabout that other Corma the smith, what I ceased ere the evils came which followed hard have mentioned above, and about all these upon the decease, if also after death they feel matters; which, while he was telling me, they whatever things befall in the calamitousness recalled to mind, and assured me, that they of human life? Or haply do we err in saying had also at that time heard them from his this, and in accounting them to be quietly at lips. Wherefore, just as he saw his own rest whom the unquiet life of the living makes baptism, and myself, and Hippo, and the socious? What then is that which to tae basilica, and the baptistery, not in the very most godly king Josus God promised as a realities, but in a sort of simultudes of the great benefit, that he should first die, that he things; and so likewise certain other living might not see the evils which He threatened persons, without consciousness on the part of should come to that place and People? the same living persons; then why not just Which words of god are these; "Thus saith so those dead persons also, without conscious- the Lord God of Israel: concerning My words ness on the part of the same dead persons? which thou hast heard, and didst fear before

angelic operations through dispensation of spoken concerning this place and them which the providence of God, Who maket i good dwell therein, that it should be forsaken and use of both good things and evil, according under a curse; and hast rent thy garments, to the unscare mable depth of His judgments? and wept before Me, and I have heard thee, whether thereby the made of mortals be insaith the Lord of Sabaoth: not so; behold, I structed, or whether deceived; whether con- will add thee unto thy fathers, and thou shalt soled, or whether terrified: according as unto be added unto them in peace; and thine eyes each one there is to be either a showing of shall not see all the earls which I am bringing mercy, or a taking of vengeance, by Him to upon this place and upon them that dwell Whom, not without a meaning, the Church therein."4 He, frightened by God's comdoth sing "of mercy and of judgment." minations, had wept, and rent his garments, Let each, as it shall please him, take what I and is made, by histening on of his death, to attairs of the living, and if it were their very should so rest in peace, that all those things selves that, when we see them, speak to us he should not see. There then are the spirits in sleep; to say nothing of others, there is my of the departed, where they see not whatever own self, whom my pious mother would no things are doing, or events happening, in this might fail to visit, that mother who by land life to men. Then how do they see their own me. Far be the thought that sae should, by cast away, or buried? How do they take part heart she should not even console in his sad-nexs the son whom she lived with an only love, whom she never wished to see mournful. But undergo no evils, either by suffering them-

16. Why should we not believe these to be My face when thou didst hear what I have It the souls of the dead took part in the be without care of all future evils, because he and sea followed me that she might live with graves, or their own bodies, whether they lie a life more happy, have been made cruel, to in the misery of the living, when they are that degree that when any thing vexes my either suffering their own evils, if they have assuredly that which the saired Psalm sings selves, or by compassionate suffering with in our ears, is true; "Because my father and others, freed from all evils which by suffering themselves or with others while they lived also that the poor man died, and was carried

here they did undergo?

in the dead any care for the living, how is it that the rich man, who was tormented in hell, God willed. It may be also, that the spirits asked father Abraham to send Lazarus to his of the dead do learn some things which are five brothers not as yet dead, and to take doing here, what things it is necessary that course with them, that they should not come they should know, and what persons it is brethren were doing, or what they were suffering at that time? Just in that same way had he care for the living, albeit what they were the dead, albeit what they do we confessedly knew that Moses and the Prophets are here, should escape the torments of hell: and knew, to him; "Son, remember that thou in thy lifetime hast received good things, but Lazabe that, not while the things were doing in living?" their lifetime, but after their death, he learned these things, by information of Lazarus: that it be not false which the Prophet saith, "Abraham hath not known us." .

18. So then we must confess that the dead indeed do not know what is doing here, but doing. For not only by effects of benefits. while it is in doing here: afterwards, however, but what things those are allowed to make known who are suffered also to remember present in the things which are doing here, the dead do hear somewhat, which for each one of them to hear He judgeth right to Whom all things are subject. For were to regard the worth and efficacy of water in there not Angels, who could be present in places both of quick and dead, the Lord Jesus had not said, "It came to pass

by the angels into Abraham's bosom." 17. Some man may say: "If there be not Therefore, now here, now there, were they able to be, who from hence bore thither whom themselves also into the same place of tor- necessary should know the same, not only ments?" But does it follow, that because things past or present, but even future, by the the rich man said this, he knew what his Spirit of God revealing them: like as not all men, but the Prophets while they lived here did know, nor even they all things, but only what things to be revealed to them the providoing he wist not at all, as we have care for dence of God judged meet. Moreover, that some from the dead are sent to the living, as, wot not. For if we cared not for the dead, on the other hand, Paul from the living was we should not, as we do, supplicate God on rapt into Paradise, divine Scripture doth their behalf. In fine, Abraham did not send testify.⁴ For Samuel the Prophet, appearing Lazarus, and also answered, that they have here Moses and the Prophets, whom they should befall the king: salthough some think ought to hear that they might not come to it was not Samuel himself, that could have those torments. Where again it occurs to been by magical arts evoked, but that some ask, how it was that what was doing here, spirit, meet for so evil works, did figure his father Abraham himself wist not, while he semblance: 4 though the book Ecclesiasticus, which Jesus, son of Sirach, is reputed to have that is, their books, by obeying which men written, and which on account of some resemblance of style is pronounced to be Solomon's,' in short, that rich man to have lived in de-contains in the praise of the Fathers, that lights, but the poor man Lazarus to have lived | Samuel even when dead did prophesy. But in labors and sorrows? For this also he says if this book be spoken against from the canon of the Hebrews," (because it is not contained therein,) what shall we say of Moses, whom rus evil things." He knew then these things certainly we read both in Deuteronomy to which had taken place of course among the have died, and in the Gospel to have, together living, not among the dead. True, but it may with Elias who died not, appeared unto the

19. Hence too is solved that question, how is it that the Martyrs, by the very benefits which are given to them that pray, indicate that they take an interest in the affairs of men, if the dead know not what the quick are but in the very beholding of men, it is certain," they hear it from those who from hence go to that the Confessor Felix (whose denizenship them at their death; not indeed every thing, among you thou piously lovest) appeared when the barbarians were attacking Nola, as we have heard not by uncertain rumors, but these things; and which it is meet for those by sure witnesses. But such things are of to hear, whom they inform of the same. It God exhibited, far otherwise than as the usual may be also, that from the Angels, who are order hath itself, unto each kind of creatures apportioned. For it does not follow because water was, when it pleased the Lord, in a moment changed into wine, that we are not

³ Luko zvi. 22. 4 e Cor. zii. 4. 5 e Saan. zzwiii. 14-14. 6 Quest. ad Simplicianum, lib. ii. qu. 4. 7 Retract ii. 4. and "On Christian Doctrine," book ii. chap. vii., vol. ii. p. 539. Ben. ad. 8 Ecclus. zivi. 20. 10 Matt. zvii. 2. 22 Inquilinatum.

¹ Luke zvi. 24-20.

the proper order of the elements, as distinct presence of the Martyrs, sometimes by Angels divine work: nor because Lazarus rose again. I dare not define; rather would I seek this at therefore that every dead man rises when he them who know it. For it is not to be thought is impossible.

after what manner the Martyrs aid them who to be known. by taem, it is certain, are helped; whether, 21. Such, we may believe, was that John

from the rarity, or rather singularity, of that taking upon them the person of the Martyrs, will; or that a hicless man is raised up by a that no man knows these things: (not indeed living, in the same way as a sleeping man by he who thinks he knows, and knows not,) for one who is awake. Other he the limits of there be gifts of God, Who bestows on these human things, other the signs of divine vir- some one, on those some other, according to tues: other they be that are naturally, other the Apostle who says, that "to each one is that be miraculously done: albeit both unto given the manifestation of the Spirit to profit nature God is present that it may be, and withal; to one ' indeed," saith he, " is given unto miracles nature is not lacking. We are by the Spirit discourse of wisdom; to another not to think then, that to be interested in the discourse of science according to the same attairs of the living is in the power of any de- Spirit; while to another a faith in the same parted who please, only because to some spirit; to another? the gift of healings in one men's healing or nelp the Martyrs be present: Spirit; to one workings of miracles; to one but rather we are to understand that it must prophecy; to one discerning of spirits; to one needs be by a Divine power that the Martyrs kinds of tongues; to one interpretation of are interested in affairs of the living, from the discourses. But all these worketh one and very fact that for the departed to be by their the same spirit, dividing to every man sevproper nature interested in affairs of the living erally as He will." . Of all these spiritual gifts, which the Apostle hath rehearsed, to 20. Howbeit it is a question which sur- whomsoever is given discerning of spirits, the passes the strength of my understanding, same knoweth these things as they are meet

themselves by themselves be present at the the Monk, whom the elder Tacodosius, the same time in so different places, and by so Emperor, consulted concerning the issue of great distance lying apart one from another, the civil war: seeing he had also the gift of either where their Memorials are, or beside prophecy. For that not each several person their Memorials, wheresoever they are felt to has a several one of those gifts, but that one be present; or whether, while they them- man may have more gifts than one, I make selves, in a place congruous with their merits, no question. This John, then, when once a are removed from all converse with mortals, certain most religious workan desired to see and yet do in a general sort pray for the him, and to obtain this did through her husneeds of their suppliants, (like as we pray for band make venement entreaty, refused indeed the dead, to whom however we are not present, this request because he had never allowed nor know where they be or waat they be this to women, but "Go," said he, "tell thy doing.) God Almighty. Who is every where wife, she shall see me this night, but in her present, neither bounded in with us nor re- sleep." And so it came to pass; and he mote from us, hearing and granting the Mar- gave her advice, whatever was meet to be tyrs' prayers, doth by angelic ministries given to a wedded believing woman. And every where diffused afford to men those she, on her awaking, made known to her hussolaces, to whom in the misery of this life band that she had seen a man of God, such He seeth meet to afford the same, and, touch- as he knew him to be, and what she had been ing H.s Martyrs, doth where He will, when told by him. The person who learned this He will, how He will, and chiefest through from them, reported it to me, a grave man their Memorials, because this He knoweth to and a nuble, and most worthy to be believed, be expedient for us unto edifying of the faith. But if I myself had seen that holy monk, be-of Christ for Whose confess on they suffered, cause (it is said) he was most patient in hear-by marvellous and mentable power and gooding questions and most wise in answering, I ness cause their ments to be had in honor, would have sought of him, as touching our A matter is this, too high that I should have question, whether he himself came to that power to attain unto it, too abstruse that I woman in sleep, that is to say, his spirit in should be able to search it out; and therefore the form of his body, just as we dream that which of these two he the case, or whether we see ourselves in the form of our own body; perchance both one and the other be the case, or whether, while he himself was doing somethat sometimes these things be done by very thing else, or, if asleep, was dreaming of

be, as he promised, he himself foresnew by accept. For it is no small gain if, when are the Spirit of prophecy revealing the same, things are obscure and uncertain to us, and For if he was himself present to her in her we not able to comprehend them, it be at any But if, while he was doing some other thing should know it, he should learn that it is so or sleeping and occupied with other sights, harm that he know it not.

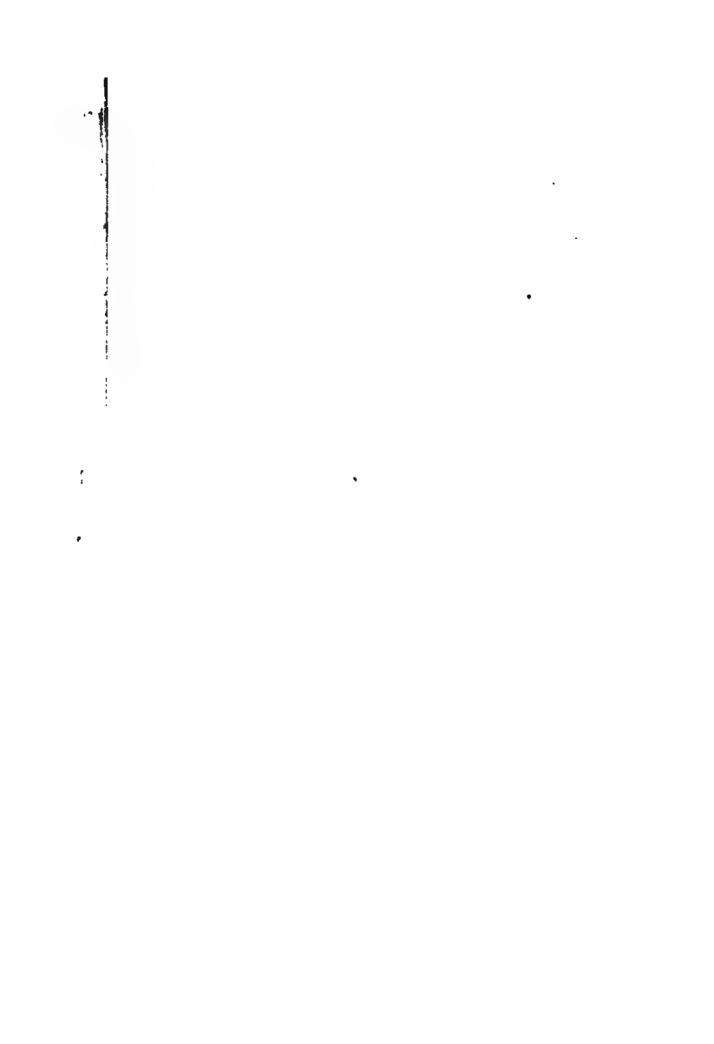
the woman saw him in her sleep, then doubterally as He will:" the same John, me- increased. he should make answer out of holy Scripture, how thy charity shall receive it, let me, I pray and say, "Things higher than thou, seek thee, know by a second letter: though doubtthou not; and things stronger than thou,

something else, it was either by an Angel or search thou not; but what the Lord have in some other way that such vision took place commanded thee, of times things better in the woman's dream; and that it would so thee alway. "I this also I should thank (...) dream, of course it was by miraculous grace rate clear and certain that we are not to seek that he was enabled so to do, not by nature; them; and what thing each one wishes to and by God's gift, not by faculty of his own. learn, accounting it to be profitable that he

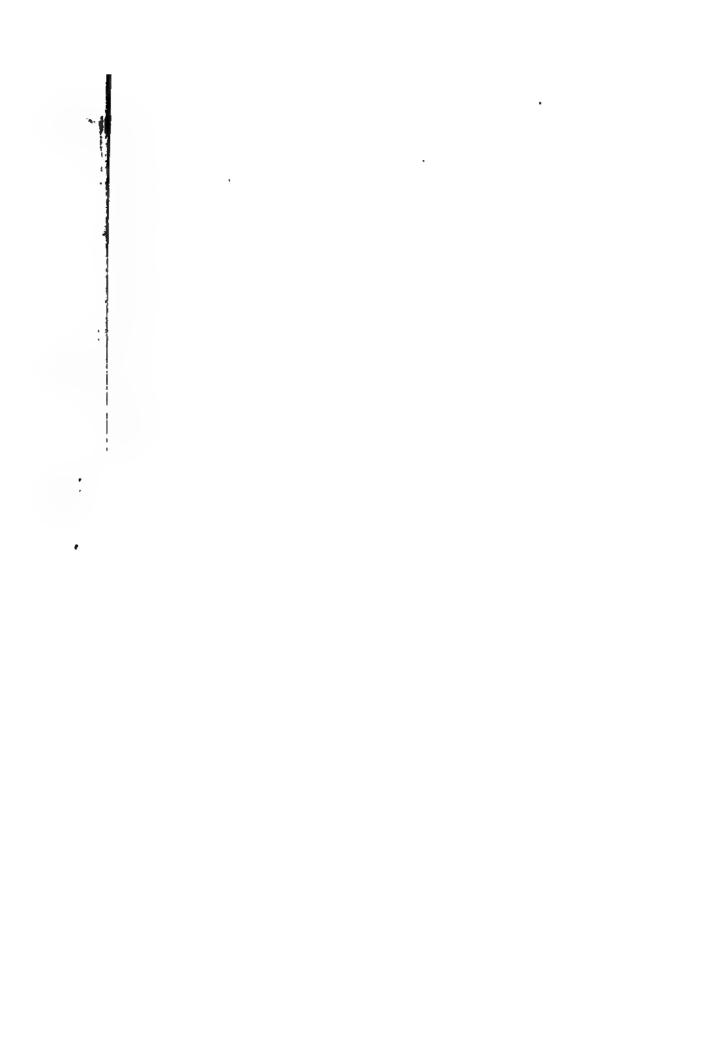
less some such thing took place, as that is that to the dead for whom we have a care, and which we read in the Acts of the Apostles, thing reacaes save what by sacrifices enter where the Lord Jesus speaks to Ananus con- of the altar, or of prayers, or of alms, we corning Saul, and informs him that Saul has solemnly supplicate; although not to all for seen Anamas coming unto him, while Anamas whom they are done be they profitable, but himself wist not of it. The man of God to them only by whom while they live it s would make answer to me of these things as obtained that they should be profitable. But the case might be, and then about the Mar- forasmuch as we discern not who these be, it tyrs I should go on to ask of him, whether is meet to do them for all regenerate persons, they be themselves present in dreams, or in that none of them may be passed by to whom whatever other way to those who see them, these benefits may and ought to reach. For in what shape they will; and above all when the demons in men contess tacmselves tormented fluously done to them whom they next er by the Martyrs, and ask them to spare them; or hinder nor help, than lacking to them whom whether these things be wrought through and they help. More diligently however doth gelic powers, to the honor and commendation each man these things for his own near and of the Saints for men's profit, while those are dear friends, in order that they may be likein supreme rest, and wholly free for other far wise done unto him by his. But as for the better signts, apart from us, and praying for burying of the body, whatever is bestowed on For it chanced at Milan at (the tomb of) that, is no aid of salvation, but an other of the holy Martyrs Protasius and Gervasius, humanity, according to that affection by that Ambrose the bishop, at that time I ving, which "no man ever hateth his own flesh being expressly named, in like manner as Whence it is fitting that he take what is relief were the dead whose names they were re- is able for the flesh of his neighbor, when te hearsing, the demons confessed him and be-sought him to spare them, he being the while things who believe not the resurrection of the otherwise engaged, and when this was taking flesh, how much more are they behoaler to place, altogether unwitting of it. Or whether do the same who do believe; that so, an other indeed these things are wrought, somewhiles of this kind bestowed upon a body, dead to by very presence of the Martyrs, otherwhiles yet to rise again and to remain to eternate by that of Angels; and whether it be possible, or by what tokens possible, for us to discriminate these two cases; or whether to perceive and to judge of these things none be so far profits the departed, that while comable, but he worch bath that gift through mending him also to the Martyrs' patronage, God's Spirit, "dividing unto every man sev- the affection of supplication on his behalf is

thinks, would discourse to me of all these 23. Here, to the things thou hast thought matters, as I should wish; that either by his meet to inquire of me, thou hast such reply teaching I might learn, and what I should be as I have been able to render: which if it be told should know to be true and certuin; or I more than enough probe, thou must excise should believe what I knew not, upon his telling it its, for it was done through love of hold g me what tangs he knew. But if peradventure longer talk with thee. For this book, then,

less it will be more welcome for its bearer's say truth, it was at his instance that I have sake, to wit our brother and fellow-presbyter Candidianus, whom, having been by thy letter made acquainted with him, I have welcomed with all my heart, and am loath to let him depart. For greatly in the charity of Christ hath he by his presence consoled us, and, to



INDEXES.



ON THE TRINITY.

INDEX OF SUBJECTS.

ABRAHAM, appearance of God to, 46, sq, 66 sq. Academic philosophy, the, criticised,

210, sq.

Adam, the appearing of God to, and how he spoke to, 45, sq; on ac-count of his sin we are delivered into the power of the devil, 175.

Angels, how they work miracles, 60; have their power from God only, 63; appearing of, 64-66; how the law was given by, 67.

Anthropomorphism, 18.

Arians, the arguments of, derived from the words "begotten" and "unbegotten," refuted, 88

BACK PARTS, the, of God, 50-52. "Beginning," the word, spoken relatively in regard to the Trinity,

85, 94, 95. "Begotten" and "unbegotten," the words, 91, 225; reply to cavils

of heretics respecting, 80.

Blessedness, desired by all, 170;
perfect only in the life to come, 171; cannot exist without immortality, 172.

CHRIST, the mediation and intercession of, shall cease, 26-28; the sending of, at His incarnation, 40; the death and resurrection of, and their bearing on us, 71, sq; the Mediator gathers the many into one, 75, sq; the ignorance of, 30; the death of, voluntary, 77, sq; the most perfect victim for cleansing guilt, 79,

Cicero says all men will be blessed, 170; commends contemplative wisdom, 197.

Creation, all, a manifestation of God,

DANIEL, the appearance of God to, 53Death, the, of soul and body, and the bearing of Christ's one death on, 71-73.

Degradation, the lowest, reached by degrees, 160.

Demons, miracles wrought by, to be

spurned, 76.
Devil, the, the mediator of death, 76; how he leads his own to despise the death of Christ, 79; overcome not by might but by righteousness, 176-178.

Dove, the, Holy Spirit manifested by s, 42, 224.

ESSENCE, and substance, 21 (note), 92, 109-114, 139 (note).

Eunomius, his error in saying that the Son of God is the son not of His nature but of His will, 220.

FAITH, a thing of the heart, 168; necessary to blessedness, 171.

Father, the, not alone immortal, 44, etc.; what is said of, and the Son together; and what not, 98, etc.; is Himself power and wisdom, 104, etc.; and the Son, together one wisdom as one essence, 107, etc.

GENERATION, eternal, 225, 226 (notes).

Glass, seeing through darkly, explained, 206, etc

God, how the Scriptures speak of, 18; why immortality ascribed exclusively to, 18; the substance of, how to know, 18; uses of the term, 22 (note); whether God the Trinity, or one person of the Trinity, appeared to the fathers, 45; how He spake to Adam, 45; His appearance to Abraham, 46, etc., 66, etc.; to Lot, 47, to Moses, 48; in the pillar of cloud and fire, 49; at Sinai, 50; to Daniel, 53; the will of, the higher cause of all cor-

poreal changes, 57; uses all His creatures as He will for His glory, 58; the essence of, never appeared, 55; the appearances of, wrought by angels, 66; the knowledge of, to be sought from Himself, 69, etc.; not corporeal nor changeable, 87; the only unchangeable essence, 88; what is spoken of according to essence, is spoken of each person severally, and together of the Trinity itself, of; of those things which belong absolutely to His essence, 92; what is said of, in respect to time, said relatively, 95; how a substance, simple and manifold, 100; is a Trinity, but not triple, 101; whether one person, or the three together, called the one God, 102; substance is spoken of improperly, essence properly, 111; nothing greater in, than one person, 116; corporeal concep-tions of, to be rejected, 116; to be known by faith, that He may be loved, 118, etc.; worship of, is the love of Him, 163; what His wrath is, 179.

HEAD, mystical meaning of covering the, 159.

Hilary quoted respecting the persons of the Trinity, 102, 201. Holy Spirit, the, is very God, 23;

why so called, 93; relation to the Son, 26; relation to the Son and the Father, 39; the sending of, 40, 85; not incarnate in the dove, 42; the sensible showing of, 85; the Father and the Son the only beginning of, 94; whether He was a gift before as well as after He was given, 95; equal to the Father and the Son in all things, 100, etc.; is toether with the Father and the Holy Spirit one wisdom, 107:

is properly cased in betil titte by the same of love, 215 etc. is tood, and also the grift of God, 217 of the procession of the.

224, etc.

Hypostasis and person, how these words carre into use in reference. to the 1r city, the farmer among the Greeks, the latter among the Latins, 23 (note), 92, 139, etc.

IMAGE of Gop, how man is the 114, turning aside from, 160, to be found in the rate nal woul, 185, how formed anew in man, 103

Image of the beast in man, 161 Image about the power of, 143 Incarnation of the Word, benefits of, 174 170

Infants, minds of, 186, Inhmite, the, not the All, for (note).

Kindbost, the, delivered by Christ to the Father 26, etc. 28 Knowledge of God the, to be sought from God, by, etc.

Law, the, given by angels 67 Lose, the true by which we arrive at a knowledge of the Trinity,

Maute, great miracles wrought by, for, how far it extends, 61,

Man, is both after the image of God and is the smage of God, 113. rese ed not by might but by righte-cisiess 176.

Mediatorship of Christ, the cessation of, 25 (note), 29.

Merits, our, are the gifts of God, 174

Mind, the Ternity in, 125 knows itself not in part but in white, 137 i's opin on of itself dereit ful, 138, what it knows of it Tendy, 140, etc., an image of the Tendy, 141, in what part of, alone, is the Trinity the image of God 156 how it thinks of itself 187, loves God in rightly loving itself, 192, etc., infirmits of the haman, 223

Miras es, why not usual works, 50 diversity lone makes, too great, wought by magicians, for, how angels work, to, signs, to, wought by demons, to be

spurned, 76 Moses in what manner he saw God, 50 his rod changed into a serpent, its sign, 64.

NATURE, what it teaches us regard-

Numbers, the senary and ternary, 73, etc., 74, etc.

PERFECTION, how God brings us to,

Persons the three, in the Godhend, 23 (note, 92, and Hypostases, Soul, opinions of philosophers re-

how the word came into use etc. too-111, the Northern never formally speak of three, in one God, 110

Pharach the menales wrought by the wase men of, 59

Philosophers, not to be consulted respecting the resurrection, 80; the colessedness ridiculous, 171, origin of the name, 183.

Plato's doctrine of reminiscences, 164

Procession, 225 226 (notes)

Pythagoras, story regarding, 164. RESURES TION of Christ, the, the

faith of, saves, st. Righteres man how the man not yet righteous can know the, 120

SAUTELIANISM, 7, 92,

Scripture, Holy, the adaptation of, even to the samplest, 18, more meanings than one, 36; a do ble rule for understanding the various modes of speech used in, respecting the Son, 37. Sheol, 1,2

Son of man, the, 33 (note).

Son of God the is very God, 21 in what respects less than the Father, 24, etc., the subjection of, to the Father, and demain up the king fom to the Pather, 24 26, re it on of, to the Hour Spirit 26, how equal to, and how less than the Father, 29, how said not to know the day nor the hour. 30, etc., how to sat on His right hand and His left, not llis to give, 31; the two natures of, foundation for opposite things being said of, 33, etc., judg-men' committed to, 33, etc.; do the suc for understand by the phaseology of Scribble respecting, 17, etc.; glorify at on of, by the lather, 37, the sending 1, 40 , object of the mear nation of, 81, how sent and proclamed beforehand, 82, how in His mear ignore the was made less without detrement to His equalty with the lather, 33. what the send ng of me ns, 54, the wisdom and power of the Father, 97, what is said of the Father and, together and weat not 98, and the latner, how one, iq and the father, one worden as one essence 107, ete, why He with off and mated by the word undom when both the bather and the Hola Sport. are wisdom, 107, the love by which we arrive at a knowle fge of, 122, how we are just of by His blood, 124 why He take upon Hamself man from the race of Adam and from a vir, in, 150, we are to be ! ke I han, right

garding its substance to whence comes its error concering itself, 140, its pone in the body, 14h

Species, mental, produced by speco IN SUCCESSION, 163.

sport the Holy, why so called a inote). Spirit, a word of many meanings.

195. Spiration, 93, 225, 226 (notes, "Liberdination, 4, 35-40.

TERNALLY number, the, in Chris's resomection, 115, 119

Theophanies, the, 43 sa, 6s co I muits, for what purpose the aser tat an un, was written 1" the Catholic faith respecting a the difference concerns; if etc.; all three sometimes taken stood in one person, 27, 25 (note), the entire mass be at whether the, spoke at New e some one person special, to 51, the coleternity of, be v the three perway of, an. ee exence, 92, 91, the week' 's ginning" how spoken to be in regard to the Track of whether one, or the three per sens together, is called the re-God, 102, Hilary q 121 12 spect by the personnel the exwhether each person of, is of the se ! wisdam, to 4, etc. the tw of the words hapentas and terson in relation to the state why we do not speak of so person and three essences in the tree the may be and though thrown 119 cm to be dens estrated by our reason, 202, etc., orașur s b tween the trinity who so man and that which is me to 111, 129, 131, 143 to test unt

Trindy in man, three things a civil as it were a trace of 12, 8 hand of, causty in most to-a edge, and tive, 125 and in memery, understance . . uti, 1 at 143 in trace of --outer mare tag etc. man ner alter the image of the, t. it Cts., 190.

Unit's of the l'inter and the we 41 Sumerica and specify 2 inute

Vision, how produced, 145.

Worth, the Incirnate, distress of darkness, 70 , man a, t fin the percept, and truth through " meathalan of, at the comfreeze g man from more to 1"s knowledge and wood and control of the 249, of God, equal to the Fature

ON THE TRINITY.

INDEX OF TEXTS.

PAGE		PAGE	(5)	PAGE	PAGE
	Ex. viii. 7, 18, 19		Ps. xix. 3, 4 .		Ps. civ. 4 58
1.4.5 75			xix. 5		civ. 6
i. 20-25 60	ziii. 21, 22	- 43		72	CV. 3, 4 190
i. 24 59		49	xxii, 27 ,		cv. 4 . 125, 206, 227
i. 26 . 24, 113, 157		. 80	xxvit. 4 .	. 28 35	CX I 46
i. 27 . 73, 158, 185,	xix. 6	- 59	XXXI, 20 .		cx. 3 31
195, 197, 202, 204	xix, 16		XXXI. 2T .	36	скії. 7 36
ii. 20–22 162	xix. 18, 19 .	. 49	xxxi. 23 .	70	cxii 8 25
ii. 22 156	xx. 5	, 1B	XXXII, 4, 5	52	cxxii. 3 , , , 58
ii. 24 156, 158	xx. 18, 21 .	. 49	axxii. 8 .	63	cxxvi., 218
iii 64	xxiv. 10 , .	. 49	gariy, I ,	67	cxxxviii 13q
iii. T 162	XXIV. 17	. 50	XXXIV. 5 .	193	CXXXIX. 5 227
iii. 1–6 161	xxxiii. 11-23,		EXXV. IQ .	216	CXXXIX. 6 206
iii. 4 160		- 1	xxxvi, q ,	108	cxxxix. 8
iii. 5 149	xxi. o .		xxxviii. 10		cxlui. 2 51, 72
iii. 7 45			xxxix. 3 .		
iii. 8–10 , , . 45	¥i, 5		xxxix. 5		Prov. viii. 22 31
iii. 14-19 175	vi. 13	23, 62	xxxix. 6 .		viii. 25 31
ii. 21 161		. 100	xlv, 5		ix. 8 184
iv. 14 45	1 Kings xi. 30, 31		xlv. 7		x. 19 228
vi. 3 175		. 59	zliz. 12		xix. 21 220
			lvii. 6.		XXX. 15 207
vii, 22 105	vii. I	72	lix. q		Cant. i. 11
xii. 1 66	xxviii. 8		lix. 17.		i. 12 26
xii. 1-7 46		83, 101	lxii. 5		Eccl. i. 18 60
		20	lxviii, 18 .	. 174, 218	
xviii 46	ii. 7	1	lxix. 4.		Isaiah v. 18 150
xviii. 1 53, 66	ii. 7, 8.		lxix, 32	125	
xviii. 33 47		95, 157		215	vii. 9 114, 200
xix. 1~19 47	v. 5		lxxii. 18		
zxii 67	v. 12		laziii, t		, , , , , , , , , , , , , , , , , , , ,
xxii. 6	vi. 7	· 37	lxxiii, 23 .		
xxii. 12 30	1	. 131	lxxvii, 27		
xxviii. 18 . 43, 63	viii. 5		lxxvii. q		'
10. 0			lxxxi. I .		
***. 37-41 147	ix	. 53	lxxxv. II		
	ix. 17		İxxxvi. 10.		- 145
			lxxxviii. 5,		
	x. 3	. 171			
iii, 1–6 48	X1- 5			. 90, 201	Ezek. xxxvii. 1-10 . 60
iii. 3 43	жі. б		xci. 9		Dan. vii. 9-14 . 53
iii. 6, 2 64	xiv. I		xci. 16		ix. 21 67
iii. 14 . 18, 26, 88, 111	xiv. 2	. 200			Zech. xii. 10 33, 35
ili. 21, 22 · . 49	xv. 1, 3 · ·	1	xciv. II .		Matt. i. 17 73
iv. 3 60	xvi. II		xciv 12-15		i. 18 41
iv. 4 · · · · 64	xvii. 2 , .	. 227	cii. 26, 27	, -	
vii. 8 60	xvii. 8	. 18	cii. 27 .	92	
vii. 10 64		. 157	citi. 3		68, 85
vii. 12 63, 64	xix. I, 4	. 77	chi. 5	194	iii. 17 46, 61

	D	Do by all	MAC M	n.cn
Matt. iv. r-rr	P41,E	Tohn E. 1 - 2 La al	John xv. 15 30	Rom, vi o
	69		, XV. 25 216	vi. 13 162
	5, 33, 35, 118	1. 1. 1		VII. 24, 25 101
	108			viii, g 93
	213			viii. 10 72
VI 8	, 212	1.5	xvi 6, 7 27	viii. 20, 71 72
	95	i. q, r 108	xv1 7, 28 . 31, 40	viii. 23 51,50
	162	1. 10 56, 108	xvi, 12 30	viii. 24, 25 36
	122	i. 10, 11 40	XVI. 13 27, 48	viii. 26 28
	131	i. 12	xvi. 13-15 . 30	viii 25 122
	72	i 12-14 160, 174	xvi. 13-15 . 39	viii. 28-32 178
	208	i. 14 .42, 56, 85, 107.	xvi. 28 29, 84	viii. 29 100
	224		XVII. 1-4 40	viii. 30 31, 78
	44.73	i. 2942, 223, 432		viii. 31, 32. 70, 175
	216	ii 9 57. 59	102, 197	Viii 32 . 29, 41
	. 25, 107	1 19-21 74	xvii. 3-5, 36	viii. 34 75
	20 - [23, 131	ii. 20 74	xvii. 15 30	ix. 5. ;
	30	iù, 6 219		ix. 22, 23 177
xii. 3a		ib. 14, 15 64	xvii. 20-22 76	* 3 193
xii. 35		111. 17 227	zix. 14 74	x. g 5t
	131	1v 7-14 218	xix 30 195	X. 17 210
	74	iv 19 131	xx 90-34 78	xi. 33-36 23
xiii. 15.		iv. 24. 93, 195, 202,	xix. 41, 42 74	xi. 36 49, 92, 103,
xiv, 26.		215	xx 17 . 27, 72, 73	192
	1691	v. iq 38, 213	Ex. 22 84, 224	xii. 2 .149, 163, 195
XV. 10-	20 , , 208	* v. ty, 21 . 22	xx. 23 224	xii. 3 65
xv. 28 .	169	y. 20 . , 30, 32	Acts is 1-4 50, 68, 84	xiii. S [2]
	51	v 22, 26 34		I Cor i, 21 84
avii 5	20, 46	v. 22, 27, 26, tg 38	ii. 2, 4 20,	1 24 .22, 97, 164.
xix. 17.	35	V. 22-29 35	11. 3 56, 95	124, 201, 203, 216
XX. 23 .	31	V. 24, 25 34	11 3, 4 42	1 25 177
XXII 13	150	v. 25, 26 34	i. 4 224	i. 30 108
XXII 37	139	v 263t, 108, 225	11. 33 224	11. 2 10
	-40, 51, 100,	v, 46, 67	ii 37, 38 219	ii. 2, 3
	216, 224, 431	vi. 38 30	ji. 37. 41 52	ii. 6 30
	131	vii 16 . 30, 32, 220	iv. 12 223	ii. 8 31.33
	23 . 36	VII 37-39 . 217	iv 32 169	ii. II 27
XXV 31,		vii. 30 85, 174	V1 7 209	11. 14
	. 36, 197	vili 25 31, 94	vii. 2	in. 1 30
	197	vili. 31, 32 62		in, 1, 2 18
XXVI. 38		viii. 42, 15 41	vii 51-53 67 viii. 18, 19 224	iil- 7 59
xxvi 70		1x. 6, 7 38	viii 18 20 . 217, 219	iii. 16 108
XXVII. 2		x. 17, 18 77	vni. 20 93, 417	iii. 19 183
xxvii. 4		x, 30 26, 30, 31, 38.	ix 4 218	ili 22, 23 102
** * * *	20	76, 84, 88, 92, 99	x, 38 224	iv. 5 20
iii. 27		ж. 36	x. 44-46 219	iv. 7 95, 194
ziji, 32		хі. 51 81	XI. 15-17 210	vi. 17 99, 194
	38, 43, 44, 78	xit. 28 20, 46	xv Q 26	vi. 18 tót
	46 74	xii 44 32	x.ii. 27, 28 . 71, 115,	vi. 19, 20 109
Luke i. 15 .		X11 47 33	192	vi. 19, 15, 20. 24
j 15, 41	-79 . 85	xii 47-50 31.	xvii. 28 81, 194	vi. 20 79
i. 17.		xii 48 32	xxvi. 16-18 178	VI. 20, 19 48
i. 26-32	180	xiii, I 51	Rom. i 3, 4 157	viil. 1 .69, 161, 163
i. 34, 35	41	xiii 21-24 200	i. 1772, 182, 184	Viii 2 125
fi. 14 .	176	xiv. 1 32		viii. 3 122
ii 25-38		xiv. 6 31	i. 20 .49, 80, 103,	viii, 5, 6 46
ii. 52 .		xiv. 8, 10 26	206, 220	viii. 6 22, 23
ini. 6.		xiv. 9, 21 63	1 21, 22 81	X. 4
iii 21-23		xiv. 15-17 27	i. 23 · · · 181	x. 11 65
iv. I.	.*	xiv. 16-23 28	1 25 23	x, 13 161, 175
v. 2t, 22		xiv. 17 26	1.1, 26 31	xi. 3 . 23, 1 ·2
vi, 29 .		xiv. 21 . 27, 33, 35	17. 5 31, 72	X1 7 . 113, 155.
ж. 30, 34		xiv. 22, 23 . 27	13. 25 51	163, 200
x. 39-42		XIV. 23 113	v. 5 . 108, 122, 174,	xii. 3 131
Xi. 20 .		XIV 25, 26 31	217, 224	xn. 6
zii. 17 .		xiv. 26 .40, 85, 224,	v. 6-10 174	xii. 6-11 94 xii. 7, 8 151
xii. 20 .		714 2R 24 27 20	v. 8-10 70	xii. 7, 8 151
xiii. 6—1; xvii. 18,		xiv. 2B , 24, 27, 30,	V. 8, 12, 179	xii. 10
XXIV. 44	. 19 . 91 . 216	xiv. 30, 31 177	v. 9 177 v. 12 77	xii. 11 218
xxiv. 39		xv. 5 196	vl. 6 64	xii. 13 217
John J. I , .		xv3	vi. 6, 13 72	xii. 29 218
,	, , , , , ,	, , , , , , , , , , , , , , , , , , ,		

			-
PAGE	PAGE	PAGE	₽AG⊄
I Cor. xiii. I-3 217	Gal. iv. 24 207	Col. ii. 15 78	1 John iv. 7-19 217
xiii. 4 123	V. 5 174	ii. 20 51	iv. 8 108, 123
xiii. 12. 25, 26, 33,	v. 651, 182, 217	iii. I, 2 72	iv. 16100, 123,
35, 51, 59, 87,	V. I3 23	iii. 3, 4 26	126, 201, 204
103, 118, 125,		ili. 9, 10. 159, 195,	v. 20 22, 32
163, 182, 184,	vi. 2	202	Rev. i. 5 31
196, 197, 206,	vi. 14 51	iii. 10 114, 144	1. 7 35
210, 221, 223	Eph. i. 4 175	I Thess. ii. 13 210	v. 6 , 42
xiii. 13 118	i. t4 94	v. 6, 8 207	v. 11 116
xiv. 14 105	i. 22, 23	I Tim. i. 5 118, 223	xxi. 8
ziv. 21 216	ii. 1-3 175	i, 15 108	XXII 0 1/0
xv. 21, 22		i. 17 . 44, 47, 52	APOCRYPHA.
		ii, 5 . 24, 67, 75,	AI OCKITIIA.
			Wie i n
		102, 223	Wis. i. 7 56
xv. 24, 25 25		il. 15 159	1. 13
xv. 21-28 , 28, 33		iii. 16 84	ii. I 208
xv. 28 228]	V. 5 159	fii. 9 123
xv. 28, 24, 27. 25	iv. 23, 24 . 159, 195	₹.6 72	vi.1 203
xv. 43, 49 197		vi. 10 160	vi. 23 21
XV. 52 · · · 197		vi. 15, 16. 22, 44	vi. 26 183
Cor. i. 19 214	v. 14	vi. 16 . 18, 53, 202	vii. 24, 25 79
		2 Tim. iv. 1 33	vii. 25–27 83
iii. 18 196, 206	1. 23 59	iv. 2 228	vii. 27 43, 84
iv. 6	ii. 6 . 23, 38, 51, 88,	Tit. i. 15 157	viii. I 40, 49, 52,
iv. 13 65		Heb. i. 9	57, 79, 202
iv. 16 .72. 144, 196		i. 13, 14 65	ix. 10. , . 83, 84
¥.5 94	ii. 7 27, 30, 108	ii. 1-4 65	ix. 14 191
v. 6 51	ii. 8 30, 42, 180	ii. 4 218	ix 14-17 64
v. 6, 7 26, 184	ii.8-11	w. 14 163	ix. 15.51, 59, 72, 116,
v. 7 118	ii.g 64	vii 79	223
vi. 2-10 124	iii. 3 23	xi. 1 167	xi, 20, , , . 62
z. 17 180	lii. 12-14 21	xii. 7, 11 183	xi. 21 154
xi. 14 76	iii, 13-15 125	James i. 15 131	xii. 18 179
xii. 9		i. 17 16	XIII. I. S
#ini. 4 · · · 33		ii. Ig 217	xvi. 24, 25 57
ial. ii. 20 41, 175			Ecclu.i. 5 210
ni. 19 67		I John i. 5 108, 116	x, 15 , 160
iii. 26-28 160	i. 13, 14 178	ii. 10 123	
iv. 4 . 30, 41, 43, 56,		iii. I	
82, 84, 182		iii. 2 . 26, 35, 51,	xxiii, 20 212
iv. 4, 5 24, 40		163, 196, 207, 215	
iv. 5		iii. 4 210	
iv. 6 168. 224		iv. 6 122	
iv. IQ 125	The second secon	iv. 7, 8, 20 . 123	
17. 191 i 125	1 14 11 2 1 1 1951 219 1	14. 7, 0, 20 . 123 (Allia 29 220

FIFTEEN

DOCTRINAL AND MORAL TREATISES.

INDEX OF SUBJECTS.

ABORTIVE CONCEPTIONS, question All things gathered together in one in Anna, and Susanna, 403, 413; more regarding resurrection of, 265.

Abraham, Christ the promised Seed of, 339, 340; His example cited, 408, 409, 412; actions of, figurative, 470; told no lie, 491; knew the state of the world from Lazarus, 548.

Abstinence, practice of, a benefit due to authority, 364; easier than moderation, 405, 410; from food, etc. for ill ends, 528.

Academics, St. Augustin once in-

clined to, 356.

Action, unless rightly done, sin, 360; whether implied in permission, 464, 475; always conceived in the heart, 487; indifferent, takes its character from motive, 488; some unconsciously prophetic, 495; character determined by the intention, 519.

Adam, sin of, the results to his posterity, 246, 254; involved many kinds of sin, 252; Job, how un-

like, 530. Address, different methods of, to different classes of hearers, cat-

echumens, 298, sq. Admonition, desired by St. Augustiu, 522.

Adultery, what? 400, 402; compared with fornication, 403; is evil, while even second marriage is good, 443; might be justified on same grounds as lying, 487, 488; some guilty of, fear perjury, 500; penance done for, 575.

Æsop, Fables of, 494. Actiology, explanation by, 349. Age, qualifies to give counsel, 451; flower of, brief, 452.

Aged, marriage, 400. Ages, seven; the last to be an age of rest, 301.

Ages of the world, the sis, 307.
Alexis, of Plato and Virgil thought allegorical, 355.

Christ, expounded, 257.

Allegory, explanation by, 349; instances of, 350, 351; in real events, 460, 470, 492; no lie if the thing figured is true, 460; Jacob's deceit was, 491; use of,

Almighty, what He Who is, cannot do, 569.

Alms, means of, not to be gotten by sin, 488; a means of pardon, 496; given to Christ, 519; to be done for a heavenly reward,

Almsgiving, will not, without change of life, atone for sin, 260; the greatest, is forgiveness of debtors and love of enemies, 261; the first, is to pity our own souls, 262; advanced by Christianity, 364

Altar, prayers at the, 434; ministers of, Christian Priests, 515; pray-ers offered at the, 540.

Alternatives, 464, 466, 468, 469. Ambrose, St., Bp. of Milan, heard by St. Augustin, 356.

Analogy, explanation by, 349. Ananias, appearance to St. Paul, 550. Angel, Temple may not be built to

an, 374. Angels, the fallen, God's judgment on, 246; who fell not, 246; nothing certainly known of their social organization, 256; bodies assumed by, 256; what Christ did for man was in a sense done for them, 257; may communi-cate the events of time to the dead, 359; cannot sin, 385; entertained by Lot, 463; ministry of, to Lazarus, 541; free of

both worlds, 548.

Anger, darkens the mind's eye, 490.

Angry, in what sense God is said to be, 248, 527.

Anima, animus, mens, 475.

blessed than Ruth, 443; unless Ruth knew what was to follow probably knew Christ should be born of a Virgin, 444; her long and early widowhood, 447; her piety, 448; recognized Christ with His Virgin Mother, 444. 448.

Antiphrasis, is no lie, 491; instances of, 492.

Antiquity, testimony of, to Religion. 363.

Apocrypha, books of, 548; quoted, 540.

Apostle, God spoke in him, 521. Apostles, common men chosen to show Christ's power, 342; pro-phesied of, 343; use the four-fold exposition, 349, 350; Acts of, rejected by Manichees, inconsistently, 350; teaching handed down from, 356; effect of their labors on nations, 364; whether bound to live of the Gospel, 471, 522; Acts of the, a place to find ex-amples, 476, 493; example of, no obligation not to labor, 505— 508; maintained by holy women and those among whom they preached, 506-508; words not to be derided, 508; divided their provinces, 516; had power not to work: to speak with authority, 522; once of the world, 532; chosen not just but justified else had first chosen Christ, 533.

Apostolic chair, succession from, and note, 365.

Apparitions, in dreams, 544-550; of the dead without their consciousness, 545 sq.; as of the

living, unconscious, 545, 546. 549; images only, not of souls themselves, 545; produced by the ministry of Angels, 545, 547. 549; asking for burial, 545; use

545; foretelling things future, 545; not to be denied, 545; instances of, in sleep, 545; pointing out where things should be found, 545; seen when awake, 546; in trances, 546; doctrines taught by: of Samuel to Saul, 548; of St. Felix, 548; of saints whether themselves or angelic appearances, doubtful, 549, 550, of John the Monk, 549; of Ananias to St. Paul: John would have solved St. Augustin's difficuities, 550.

Aptus, 464. Archimedes, not to be explained by

Epicurus, 353. Arena, matches of the, 372.

Aristotle, not to be explained by an enemy, 353.

Army, of the virtues and vices, 382. Artisans, singing at work, 514.
Ascension of Christ foretold, 341

witnessed by Apostles, 342; of our Lord, 373, 374, 375; how our Lord prefigured, 494.

Ashes, of martyrs, thrown into the Rhone, 543; not scattered, 544-Asper, a grammarian, 355.

Atoms, soul not formed of, 353 Augustin, St., when ordained Priest or Presbyter, 347; his early love of truth, 347, 349; his prayer for Honoratus, 348; how led into Manicheism (nine years in it), to Manicheism (nine years in it), tempted by discussions, 348; only a "Hearer:" a worldling: contrast later, 348; his eyes weak from past delusions, 349; his book "De Spiritu et Litera," note, 351; his belief about the Old Testament, 353; young when led into error, 353; his way of search for true religion, 266, 257; disappointed in Faus-356, 357; disappointed in Faustus, 356; tended at times to-ward Academics, his prayers for help becomes Catechumen, 356, his purpose of writing further to Honoratus, 365; expresses doubt on a point connected with marriage, 407; not at variance with Council of Carthage, 441; his many engagements, 441; his books on marriage and virginity, 448, 454; wrote against Faustus, 448; works of, on Divine grace, 450; his works on Lying of different dates, 457; naters, 458; his avocations, 481; life laborious, (bodily infirmity), 521, 522; did what he exhaust others to do the standard others to do the standard others to do the standard others. horted others to do, 522; found a Bishop's life more laborious than a Monk's, 521; not submitting to man's judgment, 522; desired to be admonished, 523, never completed his Ketmetations, 527; visited nightly by his mother while she lived, 547; not

after her death, 547.

of: pointing out places of burial, Aurelius, Bp. of Carthage, desired

St. Augustin to write on the work of Monks, 503, 522. Authority, necessity of in religion, 356, 357; source of what we believe, 359; lovers of truth believe, 360; for doctrine same as for belief in Christ, 362; some probable a priori, 363; shown by miracles on multitudes, 364; brought to bear on life through numbers, 364; seat of, in Catholic Church, 365; of dectrine to be strictly guarded, 466, 483, 484.

BARYLON, represents the world,

490. Ball, pleasure of playing with, 453. Baptism, indicates our death to sin and resurrection to life, 252, 254; open to all, both infants and adults, 252; "Come, ye blessed of My Father, receive the kingdom," 374; makes men temples of the Holy Spirit, 374; remission of all things in, 374, received, to be guarded by good life: washes once for all: why not repeated, 375; of heretics, "a form of Godliness:" is of the Church only: remits original sin, 386; puts away all sin, 408; of children, 419; remits from all sin, 435; supposed case of lying in order to give, 499; necessary for admission to Paradise, 546.

Baptized persons pray, 435. Barnabas, simulation of corrected,

461, 493. Barrenness, does not make divorce

lawful, 402, 406, 412. Beauty, mward is what Christ loves,

451; false, lawful to none, 451; spiritual, decays not, 451; of

truth, 498.
Bees, have progeny without intercourse, 309.
Begging Monks, 515.

Beginners, lying, well meant, ex-cused in, 460, 473, 495, 497. Beginning, The Father is, of Christ:

The Son also the, 328; Godhead has none, 372.

Belief, See Faith; implies objects unseen, 337, 338; of historical facts, 359; different from opinion, 458; needed before understanding, 465; of a lie, not always hurtful, 466, 483; of false doctrine, a real misery, 483; in the heart, not enough without

confession, 486. Bene-dictio, better than bona dictio, 202.

Betrayal, sin of, 467, 468, 496; by silence, 468, 469.

Bill of divorcement, 402,

Birds, their habits alluded to, 409; who? 436; image of the proud, 516; not to be imitated in all points, 517, 518 sq.; in cages, 517; not imitated in picking food or flies, 518; caught by want of water, 348.

Bishop, empowered to relax certain excommunications. excommunications, 441; ad-dresses another Bishop's flock

by permission, 521, 524.
Bishops, Catholic, overthrew Priscillianism, 485; called to act in secular affairs, 517; by Apostolic injunction, to be obeyed, 522; succession of from Apostles, 565.

Bishop's life, laborious, 521, 522; recent increase of occupation,

Blasphemy, worst in one who knows it such, 444, 495, 499; none can be allowable, 499; suggested by Job's wife, 500.

Blessedness, called Right Hand of God, 373.

Blessing, put for cursing, 491. Blood, of Christ, given the pardoned

to drink, 374. Bodies of the married are holy, 405. Body, the death of, man's peculiar

punishment, 246; resurrection of, 264, 332, 375, 540, 541; in the resurrection, spiritual, 266; material of, never perishes, 265, 529; a creature of God, 374; Temple of the Holy Spirit, 374, 444, 474, not our object in religion, 354; its peaceful members made the soul's pattern, 389; may be the sours pattern, 309; may be holy in marriage, 443, 444; of all the Faithful is "members of Christ," 444; soul to be preferred to, 463, purity of, depends on soul, 463, 409; Priscillianists erred concerning, 484; real good of in the life to come 108. of, in the life to come, 528, 529; to be restored entire, 529; patience of Martyrs concerning their, 530; motions of, affect the mind, 542; an interest felt in, by us while the Martyrs, 544; overcome by the Martyrs, 544; hurt only by the pain of dying, 543, 544; faith in resurrection of, confirmed by care for the dead, 541, 550; obtained by the spirit, 543; not affected by the treatment of

the corpse, 540, 541, 543, 544. Boyhood, good and bad reasons for preferring, 352; rashness inci-

dent to, 353. Bread, daily breaking of, at Tross, the Eucharist, 514.

Bridegroom, Christ the, 343. Burial, in the memorials of Martyrs, ial, in the memoriais of Martyrs, 539, 542, 549, 550; place provided for, 539; want of, does not affect the dead, 540, 541, 543, 544, 545; a grief to the living, 544; external rites of, for the comfort of the living, 540, 544, 550; no benefit to the wicked, 540, 544; care for, a duty, 541; why? 544; by the Patriarchs and their children,

541; significative, 541; commended in Scripture, 541; re-warded, 541; want of, and place

of, does not hin for the resurres tion up figt, or rest, 441, 543, 435 pince of, a hencht only as occasioning prayer, 442, 443, 443, 450, to sught, irreligious 444, pande of, naturally, a sit cut of interest 545, 544 less of hew a punishment how as kindness, 511

Business distracting the mind unsuitat le te preschers, 403

Butler, Analogy, 337.

(At) 186, each to remain in, (6) Cand tan s, bearer of st. Augus-tin's book on "Care for the Fread," 551

Cant ces proplecy of Christ and the

Care for the 1 cal, block on, occasion of writing st. str

Carry, for ten para, taugs forbidden, 5-15

Carry not by some limited to spirit is married first

Carral a monteel I ke grass, 416 Carthage r ith Coincil of, ast is to aduction of monasteries rate. 4034

Casmodorus, his book, De Inst Die

Catechetical instruction, 282 sq was to e-tamence it, \$55 so the educated, 290 sq., of gracimar rusts and professional speakers. 201, causes and remedies of technismess in 202 sq.

Catech men examination of, as to his views 25c, specimen of acdress to (1) one or worthy views, (2) one of false a ms, 200, for mal admission of 312 St Augustir bee mesone, 35%, 'carried and repeated the Capel May still under sins, 375; having a

Catholic, take of, whose by consent, 356.

Cataline, his powers of endurance 428

Cato etted, 408

Causes, essential to man's happiness to know the, of good and er, 243, the secon lars of ex are ignorance as I list 245, 264, of common it has a beautiful

Centurion, reads that of, prosed, that, case of the, 425 Chalcedon, Conseil of excommuni

cates of hurch) widows who must ry. 441

Character, care of, a point of char-115- 453

(haracterem, (of Baptism), 375. t harry, the Church abiles of 274. of the married state, par, shown in comma neating any good to others, 441, in kee, fg , and reporte 183, only id the Church belengs to, 635, a mark of the free torn 335

Chase, since of, 157. Chastity, advanceo by Christianity,

of t, of continence, better than married chartety, 117, weeting term, and 331 435, West ed, 14 Gu, a gift, sen complete ten 44 . st mes decibits in 452 not to be broken to wie a 461 or a size 4 pp, not lost by v 'ence, 4t's 475, of mind what, 475 4 19, of mind to be preserved for 'effect up be ess. 4h" is of the 72 th, 499, 499. (arr t teach adolers 47)

Children promitive involved in the rests, but also of their our, inthe parents, 252, be we ther parents by faith the tan exercised, 169, less at, 170, 5to, why laptared, 410 the I nree H dy, song of, and has ing a reason for net mining agua, 445, spiritual than serve instral of natival, 446, 450, ving rity of, a compensation to parents, 445 445, desce of lawfe, but not personness, 445, having, a tress g of a tierd, 447 448 to reg the web is of good and 442 spire to fettles in place of 421 422 lawfully begatting, for God a good work, 488; power of a parent over upp

Childrend mry a grewn man may

prefer 352 Christ both of 220 tot being the emis but of that is at the same time man 24) grace of tool in If a birth, 250, 261 male sin for us, 261, not regarded in the bapt smot John, 224 tack away organil sit at the other son 25 y His I cappe a of the terstability at second comtog of iss, assent of well the told, and shows (and's one to 25%, generation of, as Senof God and the Word, 1 2 car nest or made by nor less but the Father, 123, born the gh the Hov Chost of the Vr. n Mary, 325, as God, has no 325, Passion, It was and Resurrection of, 12/ Ascension of, 126 bearing at the Father's Right Hand and Coming to Judgment, 120 327 lation of, as Son to the Father, 325 sq., the Seed of Abranan, nations blessed is 117 so honored though crucified, a miracle, 340; witnessed to by lev shiprophers, 242, s. Tenans of, contrasted with His Vet is 342; name of, honored even by heret ca, 144 the for degree at, 341, these the four ways of exprestion, 249 380, see of law done away by, 331, teaching handed come from 166 exch. heret is he is believe in, Wi on whose testimony we do so.

162, planted It are g was of faith, and I call am Resurrection of shirt our fra ACT AND ONES proposed of the use the effects of Ha Inmat hard learning the . in the Man, Ma, without or resteres from sin, to, to what He teacher dilling and the leader dilling and Death, been perfect as the of the , the job temporary to the to the larger on the formers of Gorland Wen death of a .tern to early a. Rever 6f, 372, 375, with a law or the arera 377, arese to in to, 172, example for a Asters in, 273, Sha Cine page they, a with a the transfalors no se complime to the bose of hong, not opport not to a bern of, shall to swill a Out womens, and age to et, it sait in concernity came in real first and tree. banan body and a line to THE WAY TO IS BUT AND IN the second was not continue the the hope of the ... of ne 417 452 1252 125 its when west this for our of Honsel the model for a see 429, 432; the object of vega iese all er e in tibe and they feel by the to be to all fecognics to A signal dat day once and other ent make the plant to get feter of FAMED beauty de If all and in the "; the state of the state shows to be the west on a m eduction rankal grans Tetoter subult, 4 * ... of persect, 470 Not and to era a tern the offer . tree 12 say as it, that seem to your fore them in preter to their ASS TEN HELL S -- 1 1" kest tox ere to go ele than tighter to be 407 House a Dry Com assined as will ger Martins to pain c the bearance of, to 1 and ches and marrest the tles, 535; faith of, saved to our mases, file point of

te name rat the Christiant, son or as cret of 737, a not without ex-339, testimony of mantito "

355, profession of its effect on tre masses, the tre

more nutretous than Jens and Pagans united him the R nan er relate, they are not, who fet a fath tefer reason, Va. on proceed the work on proceed the work on one of the cold to the one of the cold as lines as few to profess 635.

britan ife, four stages of 275 thurch is the Tempor of God, 255 cond' or of in heaven 24', redeemed by bleed, 25%, history of m four stages, 275 m its likeness to a Vise, top the Catholic, 331, quotes herself as falls, west of perpens, 117, 147 cored the "Queen, 317 347 called the "Queen, 337 visit of an enterty 140 vertex of an extense, 342, whereas of past and feture, 342, special abroad by suffering 342 linde of classes, 343, man from the east of 143, with what cross observed by Manusces, 163, and what cross of 143, with what cross of 143, with what cross observed by Manusces, 163, and what cross observed by Manusces, 163, tatomic, Aroma from Charles and the Aposton, Charles and the Aposton, and the Aposton and the Aposton, and the Aposton and the Apos 350, witnessed to be people and naters, 162, test none of man kimi eads sto, if i datines of, concerning and, see and ered had's haren the read in the Creed after the Heat Trimity vot cents over bece index no arty, and, Louis of thest He the Heat 375, an beretal notion corner, rg, they to evel and the gas any, not set perfect, 3 per made sele ject to threat, the her day one tar, the, a Mother and a Vis n 417,418 a had Vision, #20, sometimes in edithe ang dom of heaven, 425 the a virgin and spoone of thest 446. 451 452, in ludes the departed, 464, in a ho set 1 484, a thur tv of its practices the h net in hie ptier, egt, damen weath literace charty 435

burches, seats in capp rently an ex epitions, 200, of a ", true ny from Frag serve, to whom 422 to not on Festiva days, 311, Consenting to day of 188

Scero his one for argument, 345 stilled because acknowledged by a 354, dot spirators put to deat in the letted on 918 for the total

Chastians, 151, made uncurcumces on by leaving the law, 461, ato, for whem awful, 461

lity of Chal St Asympton on, 417. lean who are, in tool angelt got lergy, not he and to later sot sed, may colon mantenance from their people, 406, 407, and us ployments I tted for, 5t L receive

support, not as men I can s, that they may escape stracting oc et put in strain to of the people \$13, for the good of the people \$13 have sale tig t to maintenance as the Apostics, 518, 516 mon versical Ha Nacrament anto a de enness, sig. 520, not to be care

ful 521 Circs = 6, not studied instead of

Corre, 354. Color- very sgats what the l'a l'had more 421

Comman's clear, to be obeyed at as trans afor and explanation bi examples, 170, 171

Comments of a sess at lemsalem, alite or are one try

Compacts, sexual, been far senful Achts, 24+3

Competentes a step beyond raber Catechamens, 547

Conceament, of mich things lawfel. 142, not itself lying, 491

the ancent fathers, 400, land t press of a certain kind of, doubt f. 249

Consupsience gradua's weakened \$24, patience not to minister to F 0 5

of, 473, remeta) for nes, 5.4

Confine, 341 fonds of virtues and vices in the wail, 351, of the Christian, 352, 1-7

Conscience, moves all good minds to see's trad, 373 good, excuses fast careassness of repole, 453 selace el n'es, report, 453. sinn bg aga nst, 484.

Consent, in thought constitutes sin, 350, 35t, vie led and a thheld, 347, 385, withhead is mortifical tion of the memory, 392, wout constitutes, 464, 465; when it justices doing a man wrong, 450, chastity not just without,

his inquiries about Friscollan sts 157, 482, praise of 45t, a fe sed to write against Free die sui, 456, 492

Constancy, in the faith of the Resurrection, through

ontinence, praised by Precins 342, door of, 350, 341, who mentioned last by St. Pain 351 Con's will 17 s. vor, the got of God's Spint, 354, difficult to treat of, 370, marriage g ortons not to be attained in our carn strength, 35 , forbrars encuses, 344, seight of teel by David 184, tempted against all sin, DANCER, socking, tempting God, 385; peace the prise of, 386; a 500.

bearld chastisement of our that ready to he have a rest, comrefused to consent of the and, 372, thus watch the thoughts, yes, yes of person the greaters two goals, 402, 423; and marriage, garas 403, com l'adecates act ga \$177. EN 14 ENT .. A CUE NO. the marriage of the and hather, the new of 121, "course of "estate of the stand of 121, "course of the terms of 121, "course of the fetter of the come 420 421, 422 424, when term ngly professed, 421, with male we to rank, 411, midweed, better than nuptial chastity, 441, best for those who "treelve" it, 445; strength of. ceive" it, 445; strength of, measures ment of whathead, 447 of beert es net to persua le us, 448 al is God's pitt, 447. though a ang. 4m, terra pe of or y used if vag as at I willows. 450, universal, Supposed danger

Concepts Jum, 471
Conceptuation for offspening's take territories, matances of, 473
till and a 400 was awild arrang touries or fact to be trought about by ly 62, 475, 453

Cornetus, a greatourism, 160 terreption, all the great perfectly good are list of to 240.

Councils weight of against heretics, 76.5

Confession, of some 4th medicine Creation, of man, what is to be believed concerning the, 303; all good, the wit e better than each pert. 441.

Creatur, visite and availe, g is present to approach to that at not ves con

Cred our ess, aistinguished from fath, 34"

teed the Aposiles', 218 current in 4th-cent in 115 exposited 121 sq.; the rule of faith or symbol, 364sq. not written, repeated by Catech amons scattered throng a Surplace obj. cars not bon Almighty, yet implies this 370

Crimes, penance for, 575. Crispina, ment el, 454. Critics destriction, 445. ross, way t trist chose, \$72

Crown for those who strive, 372, in not for the unparient, 511. Cura, ef Tu nam, - 36

Currosity, went it means, 466, 357, rate danger of, in reading, 398.

forbillien, 573 Curma, vicin of 546 t ust in, bireing power of, 2ft sq. t vnegnas, bur et in the Basina of

St. I elx, 539.
(yprim, St., on the unity of the Church, mite, 365.

Dar el and Se Paul, 424.

Darus Cines, Fp. to. 337; St Augustin's letter to, 527

David, a great saint, 3%1, spake rashly, 393 rash eath of, no example, 430, has feigned mailness, 491, pat ent forbearance of 529.

Day, the best and the Lond's, 514. souls of the benefitted by the sattaments and alms of liv ing friends, 272, 550, care for 535-551, pagan op mone of 530, 544, 545, at rest, 541, 544, 544, 544, 544, member for, in Macca bees, sao, not affected by the condition of the body, 540 sq., unconscious when seen in viv ions, \$45 sq., do not know what happens in this world, \$47, \$49. or their happiness would be affected, \$4", except in special cases, \$15, perhaps to information from other spiets 448, from Argels, 648 had spensa-tion of the Hels spirit interpose not ordinardy, 547 sq., 54), but as they please, thy, somet mes, \$44, \$40, a least ng theplay, 447. by extraord nary Davine permission, \$40; we care and pers for, without knowing their stire, 545, 549.

Death of the body is man's peculiar punishment, 21f, the first and the second, consequences of, 207, eternal, 277 com it to acc the regene are 274, quest exert lying to prevent, 457, 454, sin werse than, 402 wrong,y thought of as worst evil, 474. for overes and to the a gain, 497,

sin the starget, 50k.

Deceit, play see of, impred in lying, 448, may be by means of trith, 458, safest to avoid, entirely, 46 1, turns on itse f 405

Defamation, question of, to prevent come, 466; demned, 472. expects y con-

Degrees of glory in Heaven, 426. 435.

Des per, 532,

Demetrias, consecrated a Nun, 441, her choice of virginity praised and note, 443, 448, became the Figure, 534 Virgia Mary was, 440, before Finquence few attain, yet masters her mother in the kingdom, 451, grap frother of, 451; needed for, being young, and a

Demons served, 391, confess them selves to mented by Martyra,

550, by hving Saints (5), Deogratus, the book on Catochroing the Uninstructed, written for, 2K2.

Deserter, marked, not changed, 375 Desires, earthly, lead to enimurance, 528

Devil, the, how he tempts, 314; the, called at in, 491

Dictional, reformed from his error. Pricing, sometimes praises conti- Excommun cation needs, i express

484. his book called the "Disend," 484, 497, 500. Diet, what it Augustin swed, 348 his book called the

Directies, to be forme with \$40 Discourse, a, often p-easant to the hearer and distinteful to the speaker and protate explanation of the fact 2"2 ber

Disease, of nature, what 156 Inves, care for his trethren did not imply that he knew of their

Mate, 445.

Divorce, why permitted the Jews, 349; reluked by Christ, 402. may not take place for barrenness, 402, 400 412 does not dissorre marriage, 412, 406, 412, dissolves marriage in the world's opening, 4-2

Doctrine, wound, a protection to good Fruit un Orations of, 344 purpose, 407, error cf., in some good men, 468, actionty of, some away by lying 464, 464, some to be believed before in derstied, 463 lying about, worse than suffering acything,

466, 475, may be withhead, neit fas bed, 466, teaching to sin to be shanned, 496

Donat sts, suicides of, 530, not mar-11 TJoms. 531

Donatus, the grammarian, 355. Preams, See Apparet ons, 445 sq. Drunkenness, a fault in act or habit,

Duty, of marriage among the early people of God 413, 497, 465, 414, higher, supersole lewer, 474, cannot require a sin, 459. Dunnis 1, 54%

Dwedling called "sitting," 373

FARTH, creat in of the 1/59 Lecles ista is, and to be written by Sommen, not concernal \$45

Economy some, used toward aliens without ying 487, practiced by our Land, 471

Educated, the, how to catechise, 200 Aq

Fgypt, represents the world, 406 Liection (and a sovere gri grace in, 20%, Danier, in grace, 532, 533 precedes faith, 533, casmplex of. 222

ed Known, 304.

Imperor, beather grants pardon to the courage of Firmus, 466.

End of the Lord, our example 171 Endurance, not patience, 42 of witer 188 for with a oliverts, \$27 of men for temporal objects praised, 42%, pro-five I for wicked en is \$25, \$21 not pa tience, but an example, 528; in \$1.7% will cases, world \$42, \$34, the sean ma and slevoush, 532, like stupor of disease, \$31 frantic, of misguided lust, 534.

Enemies, love of, 261.

nonce, 352; his error above presente, 152 not by to capa-Archameles, 353, Epistles, of 5t Fua, said by Ma-

chees to be enterpulated to written for myn s sa sat 477, truth clearly put forth & 411

Erasmis, his opinion of the "! Progentia.

Error, the nature of, 242, always of end, 243 315 rota'n avant 244; easy to talk agreed to three lands of more and burs not rates to exer state meent 142 tent free ges of fact dies title harm

100 I sau, bethright of, what it signife, 492.

Eterna life, the penny in the pant .

Eterpity, no space of between the Pather militie ben, tor

Euchar at Bleast of a hirst given to denk in 174

Fulogras, sees St. Augustin in a (\$10 mm 5.45

Eunachs for the kingdom of Hear en, 414, monks professed to be 104, 523

Eusey is, beel Hist, translated is Kr. 1, 1195, 233. Francisco sale

hve, Vlam tempted by, 372, a fer to the tempter, 530.

harry, used for " any 100 I stucree, of proplets, 349, 14" 4" of the leus 3.12

Evil in the ar verse is but the alsence of good, 240 there can be no evil where there a to good, 241, good and exit are except ons to the me that ce trary attributes cancust be predicated of the same sub-ect 241 permission of, 2007, 200, the turned into good by trial 200, 384, 494, man escuted the to. chara most or ess. ent mountle in the fat is to corestence of, will and in the thurch, and the - not amparatum, assign tests the 385. Maral capernes er c 11 g, 3h5, 376, 177, 1985 1 1 lusts, whit, 18", perfects 2.55 hereafter, not a section of 157 350, its nature captained and quest on of and less bergerester, 463, 467, which measured theory's cutton intions 474, companied of risk 476, not to be done that good

Full fact, good tree cannot be c

Françies (see Saints), how to be 1 201 cf. 435

let marriage, 441

cuses, shu ned by continency, \$84, useless before God, 384.

hertation, needful to spur ac' = 1, 442, 44); use of, imphes acting on others will, 450 mg the local areast and some am of challen about ongrinal Fatarum, its casuses is asplications,

sic, dig. 124 kpenesse, of friendship leaves Fate, meansistency of those who reasts for facts, 145

contilation of the tree, yig ye inwar! and outwar! 137

yes, weak teem darkness cannot bear 1215, 301, flors use more rest v than the med, the. their hipurate place in the best, 434 want of, supplied by hearing, etc. 452

ARLES, are no bes 494 farmers of Christ, the love of vir-

gams, 446, 437 faith, is the g fr of God, 247; with out works, is dead 249. things assess deriled, 337 de ter of ty and 53, 335, even after trail, 335, if one to human the ga mice so to divine, 137. propressed of, a ground 35°, 10°, necessary for free dist. 35°, 15°, necessary for free dist. 5°, 15°, 15°, 11°, teacher uses, towards learner, 35°, to harm to the general regard. be son, her in another from kn a cure and of in, ien. facility when cast or writing, 36 y, of historical facts, neces ful 360, parents kements, 30, the most neck a challen re a n. an! w v. do the be they are not Creating who forles facts in Const before reads, 192, measure lear to. W. prepare may be wished as a better understanding 37is a reer to eternal de. 374. at I works, 192, without putting oreginal, in dead, 111, in wedness, did compage less worthy than virginity, 442; of profess n to be kept 448, whence ramed, 476, of Christ, tion intent without, 511, have thopeand fore, tood to be were, ppel through, 25%, their manual dependence, 21% street, on between faith in I hope, 25) love is the greatest of

the 1 stee, 274 fall of man, through pride, 371.

Far & subger of 432. fascioni, not all, is a lie, 458;

Faltonia, Proba, mother of Juliana,

Fame endurance from desire of, 52d.

373, may be incurred by a va- Famine, provined against, 471 hast g conting or several ence it a file to the morat of widewhood, \$25, time of, how to be used, 462 before recen-

Speak of it, 354

Father, I're, how greater than the sem, 249. Himsel God, 320, the Beginning of the San, 128, hath not His being from Son, 329, nor frem any other, 329; The Son anomied by, 334. One God with The wn the, cocternal with so imaged by coeval, 371; doth what will never without The win

Father, human, supposed death of enciting to lying, 464; power of, over he fren 1910, who greater than soms, 17

Fathers, Catholic, remarks on their they married, and get, get, the type at a their marriage of many waves 4nd

Faus us the Muschee, attacked Patrachs mat ages his pre-

Fear, tree splease coal entertained by once 431, spoken of the state of 472, incore to more at 479, it could be get 534, par ence feet led on 516 Feast, conversation at a. 35"

Feigning, in our Lord no faisehood

Felix, St., bursal in his Basi'na 53), appeared a Nela 140

Fellowsh p. attamatice without marriage, 403. I emale, centr sted with mane, 408

I do, from /s .. 476 legare of speech, 192, 131. 10

speech, no ie dot 201 Filth of soul, ove of any thing but

God and the soul, 364.

Final goods, 400 "Finger of Com," means the Holy

Spirit, 104 , saved by, expounded, 259 cueval father of agent 271 Firmus, Bishop, courage of, 468, діні

Flames of the world, 438.

bleeing in all the greatest of all mlm3 202

Flesh and blood, shall not mer! the kingdem of tool explanded 117. hs ng after -- 17 353, meaning of, in Seri, use, 384, how saved, The Manie chan errer concerning abs. 389; as created, spoken well of by St. Iaul, 188, (next a wan true 189; not evil likened to the curren, 3mg, 199, its works, may be sins of the soul, 531.

Flood, the, a sacramental sign 303.

then, a promise how, and for the diseased, 367, 361 , preserves man, 4.7. anconved, ree is exercise to digest, 51%, stores of, necessary, 550

Fools, all who are not were, and note are, do best to follow the wise 161 fit and know wind mistres, ut incapable of reason concerning God, #13. easiest led by means of sense, V = 1/24

Foreknow'e ige, of God, 271, 302,

bergers of wiles, 4""

Forgueress, of debties 262; of eas, real, and a haptism, 324 sig , asked by all, shows all sin-1-1 341

from the spirit of six from ers, why the, ower up waters, 345

Fines, who? 436 been, who must in left, 485. ree la en. 1 se sof, 435

Free wi , lost b) a n 247

Free! in of the will, see Will, is the gatted God, 245, man created n th 271

From the founded on faith, 117.

elists before to proved the name of out faith, 355 attainable w ' at contrage, 197

Front . informant of Consention, 411

Fruiti ness not to be compared to

to Fris, sixty, and bundred Fru Is pend, 414

Future ale continence probtable tor, 400 401, 424, 424

GAMES, a lustrate the Chest an conflot, 372, what men was suffer fer 4.19

Caul, martyrs of \$42

Generation, preserves manhond, as food man, 40%, of restal crea-Generation, of the Sur from ster-

ndy, 171 tren, s, bads not truth without God's weip, 354

Century not to use Jewish comtoms, 1/1, 1/2, 1/1 ispeced by the woman with true of blue. drag, stolatons, cared Lagars, (att. The Hox Citrates of 1339)

Gifts, are all from God 432 prayed for are not ed or excess 413. of a flerent kinds 431 spiritual. one person may have many, 549.

Girden the bons, Alat + 350 thory, exterest degr exes, 426, 435 fath, tope and we 238, in want sense saidte be angry. 211: treate of, a spiared in their, 24, in election of \$33. Peace of 217, par less an, but on condition of peratence, 258; alone

decrees what sins are trevial and what not, of a dies we leven in the permission of cost 217, Williams of, cever defeated though much the come contrary to If a at 1, 26, always given, but we met one for the of through the extrapled tran, 264, forme re essary to saliation before the tion, 271. Intext on the six of the best man, and efercis His can purpoor accordingly, 271 in live 275 sq. wite 's cf. 257, larger of, signifies the Hely Spirit, got, exchance eternity and onemps terre of, 322, blessed Alexan 112, new fills been of a 3 rain 139 is not in any special place, 441° the True town as kellby at, 342, if Almen is create I matter, 322, 68t m landing men la law, 351, frees from the last lit condemre it not, set alwelle in pure was a tel read or concern ng. ter erstood by few 35%, helps these who go bom's and charachly, is know edge chantality, i.e., knowledge of, true widem, the, warch for true reagan presupposes. fath in, 16t, can't be dis-pleased with our believing, 36t, demands fath, 362, the was most near to, 363, mercy cf. shown in thrist, 364, pow known by nators not to be of earth or fire, 364, Old Testa-ment Larged with false doct-me about, it's, providence of points out the Church, it's, no sub-stance but is of Him, 365, bath-er of those to whom the Clutch to Mother, 1/2), The A malts Eather, cannot be or will wro or. 369. Author of Incorrupt in the Ope Wal of Father and Son, 370, not lost by medicatores, 372, 375, a temper is for Him He creates, Who clothes 374, permits evil, whs? 354, brings good out of evil, 384; Man chean heress concerning, 355, 386; His nature, 386, a Physi-156, not wanting under the law, 449, destrous not free will, 449, 450; tovor or, general neares, 449; gifts of, no blessings unless duried, 449, all conficement from 452, laborate non phase t, 453, "hates" will, 449, 450; favor of, gives to non, phracet, 453, "hates" storers, "destroys" hars, 442, 452, who unclean in sight of 465, hears our inward speech, 4711 wronged, though not list, inwarely, 482, Prise namets erred concerning, 454, wh ngainst, worse than against man, 44s, sometimes hear secretly. 496, we must depend on, after all means, 49". will provide where we cannot rightly, 500,

imparable passion attributed patrice H x (at \$27, \$36 Harved ong suffering though not suffering, 527 526. His writh, jet es 11s "report an e error, 527, cares for our body co, not lost by mi spec r besent sit one patience kers to \$12" assits the ass, and assistes the tange of-533 free mercy of, to old Saints, 533 how hest leaves sin ners works in its good will, \$54, e of mever lies, \$65.

Got a case all men to be saved,

садин пьем 267, 270 test to make by known as I red bad 361

Conath and Zaches compared 411 Good all things made, 245 but not per ertar good, bence hable to compton 240, there can be no es I where there is no yout, 241, highest, not attained a thout asing it, 3f t, brought out of end tec, all nature is, 35t, in what degree attackle, 357 man so created, the, the sub-tance of the flesh is, too, seperior, makes not lesser good an end some in placed in " better, '443, 444, more he weed by having a good be on it than an evil, 444, 44f, fall from a higher, is an exil age, 416, all comes from food 102. sin aims at some, in this life, 474; temporal, may be given up w theat sin, 474, 475, three things to be kept, for sanctity's

sake, 475, lummous, of truth, 475, impassible 512 Goods, taal and instrumental, 403, when abused, become sin, 401 of marriage are oilspring, faith,

Sa rament, 112.

Good works, men not saved by, 247 follow faith, 247; rewarded by eternal life, the gift of God, 272. Cospe, rel Discem se 1, 508 510. trospels or the Manichees to be in-

terpulated, 160

Covernment, of mank nd 385 Gran mar any expected to had good sense in Virgil, 353, several named, 455 Gratitude, due from virgins to God,

Greek words borrowed from, 349. Greeks, phosophers, shormakers 511

Guests, duty of protecting, 480, 400 Guilt, transmitted from progenitors, 252, 253.

HABITS, bard to change, 164 by was of leaving 474, to be Hair, bosses of, 427, were long to bonored outwardly as we I as, some monks long thought a sign some monks. I my thought a sign t of sanctiv, \$22, St. Pac's rule. Honoratus, several of the name against long, 523, every, in God's keeping, 529 Happiness, knowledge of the causes

of good and exil necessary to man's, 242, of perfect knowledge

not yet ours, 349.

Head dress of western, 429. Hex thand unmortality, two greats 401

Hearers, order of, among the Manthees, 145, what said of, when they left them, 348,

Hearing staffer spess of, Heart, its month, 379 the contin erice must be souted there it. its consent, 350, 351, its utgange, 379, posture of part 1,2

Heaven, the Church in, 266, 257 degrees of glery in 425 434 Heresies light in vain against the

Church 374

Heress perferce of, may cause to 451 gra box to be expended some mes healed secrets are

Heretic, not every eve a, we e lieves here's s, 337 a, 348; silence to be kept to a each claims rune of Cather 355, 156, sports that cam is pretending to reason ste, in carned cut in authoris or in without it, 302, that we will we believe Christ in again.

them 16 t. Hereties, or schematics compared to the 2x lepped all the 1 c here in thust, (62, man was condended, (64,)er in the sins 375, continence of should not permade at 445, wal more not personally aftern to father when 44 red to be trajed out by lying, 452 vin less speak ag heress than 1 alliance would, 452 456, 1 the harm a be, coming when they present t altholism, 4x4, corve to mrs take comfort to the 1 since ign more, 45t, converted, w cerrect ciners, 35%

Hidden de with Christ 392 History, explaint a by 14, of the I value surgernal, though tra-2500

Holy Spirit the birth of Chaire is if The 250, is not the Patter of Chart 250. Holy Spare and the Chart, 255, is not a creater 250, sin against The, 264 sgranded by the expression line. Pentecust, 308; The that lesson of the franks, 127; Has indicate its and office. bedy of any Christ at strope of, 444, speaking is St. Par-683

Homande, lying to wreen from penishment, 468, justicale. 11.7

347, one a compunion of 50 Argust e, a lever of seed to prayed for 348, 349, he a c'axtrav, 450, not ther a time tian, 488, his friendship will

St. Augustin, 351, was worker

at the Old Testament being called pure, 353; called on to take more pains, 355; a sincere and earnest inquirer, 365.

Ilonorius, laws of, against idols,

337-

Hope, everything pertaining to, em-braced in the Lord's Prayer, 273; worldly, its objects, 348; of discovery implied in search, 361; of Christians in the Judgment, 374.

Horace, fable quoted, 494. House, temporal and eternal, 496. Humility, most needful for virgins,

428, 437; who would follow Christ, 436; its praise, 428; in-

stances of, 428, 429; commended by our Lord, 428, 430. Humility, taught by Christ, near his Passion, 429; learnt of Christ, 430; unfeigned, needed, 434; treated of fully by St. Augustin, 436; of Saints, 438; and holiness: need of in pious

widows, 448
Flundredfold fruits of virginity, 434.

Hunting, pleasure of, 452.

Husband, and wife, their union, 388; relative duties, 389, 391; might once have many wives, 400, 407; must have but one, 408.

I AM, meaning of the Name, 324. Idleness leads to vain talking, 516. Idolaters, a minority, 355.

Idolatry conforming to, to avoid vio-lence, 464; might be done to save life, if lying lawful, 482; conformity to, nowhere allowed,

493. Idols, laws of Honorius against, 337; some still believe in, 341; rejec-

tion of, prophesied, 342.
Ignorance, sometimes better than knowledge, 242; result of evil, 245, 264; to be borne patiently, 550.

Image, of God, in the mind, 524. Images, of persons and things seen in visions, 545 sq. Imitation of Christ, 427.

Immanuel, 340.

Immortality, the penny in the parable, 426.

Impatience, evil of, 527.

Impurity, legal, not always sin, 409. Incest, compared with adultery and fornication, 402.

Incorruptible, begets Incorruptible, 370.

Incorruption, future gain of, 529. Infirmity, a reason for not working, 515; pleaded as an excuse, 516

Injury, not to be done to one man to save another, 466, 467.

Instrumental, goods, 403. Integritas, said of virgins and widows, 450.

Intention, determines the character of an action, 520.

Intercourse of the sexes venial in

marriage state, 263; when right, when wrong, 487.

Interpolations supposed in Holy Scripture, 350.

Involuntary continence estimated,

Isaac, son of Abraham: told no lie, 491; inherited otherwise than

his brothers, 535. Israel, prefigured the future Church, 304; history of, and its signifi-cance 304 sq.; compared with Sodom, 461; history of, figurative, 470.

Israelites, whole people as it were a

prophet, 444. Israelitess, without guile, Rahab became, 497.

JACOB, his birth as typical of Christ's Incarnation, 286; an ancestor of Christ, 330; his example quoted for lying, 460; his deceit was a mystery, 491; acted in the figure of Christ,

Jealousy, attributed to God, 527. Jehu, falsehood of, no safe example,

Jericho, represents the world, 496. Jerome, St. opinion of, about St.
Peter's simulation, and note,

Jerusalem, heavenly and earthly contrasted, 496; Christian's living in common at, 512; the heavenly, what gifts her sons have, 535.

Jesus, supported by pious women, 506.

Jewish Christians, kept the Law, 500

Jews, named from Judah, 339; our witnesses to prophecy, 342; per-mitted to ill-treat our Lord, 373; many of, murderers of Christ, forgiven, 374; and heathens, out numbered by Christians 355; their notions of defilements, 469; priesthood of, become vile, 470; heart of, called "stony," 491; rites of, called "sacramenta," 493.

Job, his example cited, 409; patience of, in various temptations, 530; was thought to worship God, for temporal things : compared with Adam, 530; trials of, extreme, 372; tempted by his wife: stood fast in God, 373; restored to prosperity for our example,

373. John, St. beautifully alluded to, 390; his example cited, 410; alluded

to 426.

John, the Monk, 539; he had the gift of prophecy, consulted by Theodosius, appeared to one in sleep, 550.

Joke, a, not a lie, 458.

Joseph, St. chosen to evidence the perpetual virginity of St. Mary,

Joseph, temptation of, 487; his con-

cealment no lie, 491.
Josiah, sparing the Prophet's bones, 544, spared the knowledge of the afflictions which followed after his death, 547.

Jotham, parable of, 404.
Joy, different degrees of, in Heaven, 426; godly, given to us, 534.

Judah, Jews named from, 339. Judah, fornication of, no example,

495. Judaism, how far St. Paul allowed, 460, 461, 493.

Judas, prophesied of, 341; an example of evil tolerated, 506; our Lord's patience with, 529.

Iudge, seems required for "false

Judge, seems required for "false witness," 467, 468, 473; infor-mation to, no betrayal, 468; tor-

tures inflicted by, 528.

Judgment, reason for believing,
341; will separate good and evil, 343; of the just and the unjust, 374.

Judgments of God, on fallen men and angels, 246; will be explained at the Resurrection, 267;

are just, 268 sq.
Julians, thanks St. Augustin for a
warning: asked him to write, 441; not to take all as written for herself, 441, 448; had chil-dren when left a widow, 445,448; highest achievements open to, 448; is to communicate the book to others, 450; household of, a Church, 454.

KIDS, skins of, meant sins, 492. Kindred, spiritual, preferable to human, 418.

Kingdoms, two distinct, after the resurrection; Christ's and the Devil's, 273.

Kiss, not refused to Judas, 529. Knowledge, different ways of desiring, 357; distinguished from opinion and belief, 359; of evil, no misery, 359; matter of belief may be called, 360; and charity, two goods, 403; all who know, partake of, 528; of difficult questions, a divine gift, 549.

LABOR, pleasure in, 453; those able to, happier, 515: a duty of monks, 514; practised in good monasteries, 516; humbling effects of, on the wealthy, 518; for the common store, 519; in the rich more charitable than alms-

giving, 535. Lamb, The, followed by virgins, and married persons, 426, 432.

Lamps, burning, what, 386.
Laurentius, the Enchiridion addressed to, 237.

Law, counsel given beyond, 461, 462; of God unmoved by circumstances, 489; of nature, 407, under, 111, without distinguished, 509; Jewish, permitted eat-

ing in the fields, \$17; supposed wish to combine, with the Grappel, 3\$1, Ceren mad, mysteries of, 351 in the etter, k eth, wants an expender, 151

Laws, of nan, in some sort Christian, 356.

Laving out more, St. Paul, 415. Lazarus, boried, what signified in 424, borne by Angels, 547, too! Light, real and pretended, 548, Abraham the state of the Jews, strong, not born at once 361. Suh,

Lectures of Rhetoricians, \$45.

Leeches, 529

Left hand what means, 374.

Legal participation shows not marriage sinfal 400, was for the type of 510, 400.

Leisure, what, had St. Paul, 466. Leonas, messenger of Consentias, 4.52

Lewdness worse than theft, 488, 489, I far, not every is a, who hes, 400 Laberty, Chestian, 461, 462, 493.

Loc, neveral wable but differs much in guit, 243, not allowable to save another from injury, 245. question if ever lawful 457 up . a joke is not a, 45%, nor a mistake, 458, definition of, 458, 459, 493 from to be safe from, 460, question if ever thelid atm 491, examples quoted a favor of, 4/10, 435, 500, cases of dan requiring, 460, 400, 400, condemned as false witness, John condemned more generally, and note, 460, 468, 476, a legors is Bot, Mo. 1)1, son elines it wed in imperfect thate, plt, New Testiment pever favors, qc1, 441. Got hates, even to destroy. ing, 402, 482, corn pts the sou , 403, any sin as easily justified, 463, 495, good men lose author Its to tology the dance these, while severe concern about the lawful in doctrine, 166 419, not to be to d to give parsure, 40". useful, question id, 467, 472, 474, 495, if not to deter her me, 46%, here to excipe, when questioned, 468, how to escape, when stience betrays, 444, we kin is of condemned three ste, questioned, alej, wish to use, forbulier, 322 what, threatened with destruction, 423, December, even if not "false witness," 473. a harmless one, to save pudie to of budy, allowed, 475, eight sorts of all shown to be even. 476, which worts less culpat le none is good, 481, 482; examples of, quoted from Ser, ptime, 482, 491, every, centrary to truth, 482, pretending neresy worse kind of, 483, metaphorer ant phras s, is not, 491, none is "just," 435, 484, no hely per-son glores in, 44f, one, leads to another, 497, about religion worst, 498, 500, not to be tool to save a soul, 499, rather to st God, 600, put for on in general 400 rot less than read sess, 400

lafe, eternal, through the remark of good works, is then the gift of taid, 272, eternal, not to be given for temporal, 462, 474; good here, eternal hereafter,

beauty of, a standing miracle, 364; coeval offspring of fire,

Lips, have spoken if the heart has consented, 438

Literal sense, the usual one of the Epistles, 504.

Hurgy, queted, 449.

Laving after man, is living after the flesh, 454

Lot entertained Angels, 463, his example a soussed 463, 480, 470, excused by perturbation, 490 knew not his guests to be

Angels, 417

Love, greater than faith and hope 274, is the end of all the com mandments, 275; action of, 28t sq. "perfect, castern out fear, ' 330, act of invisible, 335 only way to atten the highest good, 362, submits without hope of temporal rewards, 374, of hashand for wife, Apostolical argoment for, the, feers to displease took 431; owel to God by virg ns. 433, of Christ, on the past of virgins, 437, the remody in pride 437 of neighbor as self 162, in selected. manes faise estimates, 474, rec titude of, the soul's chastity, 475, 476, of God, is His gift, 532, the ground of put erce, 532, 511, kinded by the He's Special Car, of creature already in creature learning, 544, of God, not in creature unless given, 534.

Lucan, quoted 239, 541. Lucretius, error of, about the soul,

152 I were, great now tweent, 491.

Lust, what is chiefly so called, 380, int, our event, to be resisted, 351, its resistance the bis ness of man, 302, proved to be of the soil as much as of the bods, the best put down the sexual, its similaress, 401, dehadion of, 463.

MACCAMPS, book of, referred to, \$ tra.

Madmen, strength of, not beauthy, 448

Magne arts, 191 in being ng up Sam-nel, 545

Male and ternaic, contrasted, 407 111.1.1. 50.

Man knew edge concert by a part of worden, promote of an stand by God, 363 trange of

tend in Voq. begins in imperie tion, 372; living after, what,

Munt sed, byumed by The bon to

perfect in Closel, 289.
Mattalines of rest to believing co 34", to be eather than per-34h the oc intempts, no phoses attack the O.S Testament .. think beripture stere and bow, 340, of what ex-they accuse the Church worship the sin, 103 beas of laustus, 366, 174, 1176 14 of ent. \$65, charges of scatbut crurse mints, we go we hereas the, esh, ess, ess, or futed dismissed, the tar that saving, 42 is, the r hereton for son, 413, said the law was out of their, sequ

Manufactors proceds med for among the April ex 100

Mankend, has the might have me top-led had Adam not sie. 3.44. 400

Many ons, many in bruven, 426.

Marriage, field should cornect "v seem about, Mr. main learned to deep se, 164 desent 391 net regur led as intere to the lathers, syl a lace sair than siranity hist had for ciety that croser has pre-toboy, we there were in the 400, hen agent 42,400 ats intended as sec. for te man 400 of aged persons 400 cm timense in principle that are brings good our of each in each 430, 404, 402 Ax are n deserve the name of and in 4 1 Sarrametta 402 44 . * the easer of the grant at 411, 422, 421, 41 the gar ter than the virgity of the price, good, ber will be and 400, 40%, 4 %, 17 Whith he will be to be the control to the contro 14 407, Williams a dista No Paris where Cd, do a set with a set of a withouter ess, post, but the partner is ush a gos tooks only to pract of a face, got to be the call but ers, 406, 40, 408, 411, carnot be discover. except to ceath, 400, 417 4 . Of these was a const of field, dir was on e contact with sport to desire, jon, and to use it like Alemban, 415 compared to on nat a get, Research of three, 413. I the it now, 41), sommary of he Au-

gustin's book on, 417; how that of the old Fathers must be regarded, 422, 423; not even indirectly condemned by St. Paul, 422, 423, 424; its fruits thirty 422, 423, 424; its fruits thirty-fold only, 434; of (professed) widows wrong but valid, 441; ends with the life of either par-ty, 442; good of, shown, in that the bodies of married Christians are members of Christ, 442; due of, not to be withheld for fear of temptation, 442; the chastity in, God's gift, 442, 450; evil of excess in, not of marriage, but venial through it, 442; ends of: that of Sacrament; second, allowable, 443; second attacked by Montanists, etc., 443; body as well as spirit, holy in, 443, 444; more desirable in Old Covenant, 444; of Patriarchs, was for offspring, 444; provides against temptation, 445; not needed when we may have spiritual children, 445, 453; better than unstable purpose of widowhood, 441; still good under the Gos-pel, 446; desire of, wrong after vows, 446; argument from "mar-riage to Christ" refuted, 446; third or fourth, lawful, though less worthy, 446; seventh, allowed by our Lord to be marriage, 447; hard questions about, 448, 449; ranks below continence: holiness of, inferior by reason of cares, 451; less need-ful since the world is perishing,

452. Married, faithful women are mothers of Christ, 419; fruitfulness may not vie with virgin chastity, 419, 420; persons may follow the Lamb, 427, 436; persons in one respect cannot follow the Lamb, 427; may be fitter than virgins for Martyrdom, 434.

Martha and Mary, 403.

Martyr, supposed terms put to a,
464; no place for, if doctrine
may be denied, 482; makes real

gain, 497. Martyrs, effect of their sufferings on mankind, 464; not prayed for at the Altar, 489; patience of, in scorn and pain, 529; true, do not kill themselves, 530; who suffer out of the Church, 535; memorials of, 542, 549, 550; prayers to, 542; care for others, the living, 542, 544 sq; ashes and bodies dispersed, of Gaul, and elsewhere, 542, 544; over-came natural regard for the fate of their bodies, 544; removed from knowledge of earthly things, 549; tormenting demons, 550.

Martyrdom, often a hidden gift: common among Christians, 364; higher than virginity, 435. Mary (see Virgin), the Blessed Vir-

gin of the Jewish race, 339; Virgin after Christ's birth, 339, 511; Christ born of, 371; sus-pected: conceived Christ in chastity, 486; holy virgins be-

come like, 449.
Mary and Martha, 403, 413, 423.
Master, opposed to "schoolmaster," 351; of grammar, 353; one, to many slaves, 408; power of, over slaves, 490.

Mechanica, became Monks, 516. Mediator, a, needed by fallen men, 248, 253, 257; must be God in order to redeem us, 272.

Medicine, taking, implies hope of recovery, 361. Meditation, in the Law of God, 452;

consistent with work, 514. Members of sin, how mortified, 302; all members, though differing in

honor, 444. Memorials of Martyrs, 539, 542; prayers offered there, obtain special blessings, 539, 540, 542; buried, 550.

Men, fallen, God's judgments on, 246; restored through the mercy of God, 246; the restored part succeeds to the place lost by the rebellious angels, 247; not saved by good works, but by grace through faith, 247; needed a mediator, 248; all born of Adam are under condemnation, 246, 254; Christians truly so, 523, figure the ruling principle of the mind, 524.
Mercy of God, free and abounding,

264, 268, 271; how far an excuse for wrong actions, 496.

Metaphor, is no lie, 491. Midwives, believed, as to parents, 360; Hebrew, quoted for lying, 460, 495; were not prophesying, 460, 496; temporarily rewarded. 460; excused as beginners, 470,

Mind, things in, perceived without sight, 337; of others, not directly perceived, etc., 337 sq; pre-pared for truth by believing, 358, 362; of the wise brought in con-302; Of the wise thought in contact with God, 363; sovereign power of, disgraced by body's sin, 487; parts of the, how figured, 524; patience a virtue of, 529; wounds of, 529; incompressional to itself sho.

529; wounds or, 529, secondary hensible to itself, 569.

Miracle, spread of the Gospel a, 340.

Miracles, meant to produce faith, 363; what are, 364; better than reasons to impress fools, 363; point out authority, 364; some more gracious, some more won-derful; why less frequent, and note, 364; witness of, against heretics, 365. Mistrust of self, our security, 383.

Monachism, a holy purpose, 521. Monasteries, introduction of, into Carthage, 503; good, practise manual labor, 516; indifferent

to which one's property has been given, 519; time divided for la-bor and devotion and study, 521. Monastery, some may labor, others instruct, 514; owes a mainte-nance to those who have surrendered their property to it, 519; division of works in, 519.

Monica, St., failed not to visit St.

Augustin every night, 547. Monks, not laboring for their own support, 503; the work of, occa-sion of writing, 504; honest trades for men; a holy society, 511; laziness of, a trap, 515; cause scandals, 516; to avoid giving offense, to labor and be obedient, 514; ecclesiastical occupa-tions and teaching of, 514, 515; life holy and praiseworthy, 514; their many religious offices, 515; who have been delicately brought up, to be borne with, 516; not Evangelists nor Priests; supporters of the Monastery, 519; persons admitted without signs of amendment, 516; a heavy sin not to admit as, slaves, peas ants, mechanics; some became exemplars, 516; kept stores of provisions, 517; might have dressed provisions, 517, 518; who have been rich not compelled to bodily labor, 519; none to be idle: disentangled from secular affairs, 520, 521; trusting for support in labor if able, without, if unable called servants of God, 521; poor of Christ, 519; objects of the Bishop's care, 521, hypocritical and vagrant, pretended ones, 521; a device of Satan to discredit that life by scandal, 521; accused of wishing to be maintained in idleness: of hawking costuming: lying stories: begging, 521; wearing long hair, 522; life preferred to Bishop's, 521; good ones accused and unsettled by the idle, 522; idle ones regarded as more holy, 523.

Monatrous births, and the resurrec-

tion, 265.

Montanists, attacked second marriages, 443.

Moral government of the world, 385. Mortification of the members, what?

392.
Moses, veil of, 523; appeared after death, 548.
Mothers, of Christ, who? 418, 419.
Mouth of the heart as well as the body, 380, 381; not to be always literally taken in Scripture, 380; of the heart, 471, 472; confession with the mouth required,

Multitude, testimony of followed in common life, 355; must be led by steps to religion, 358. is be-lieved regarding Christ, 362; gathered by Him in the way of faith, 363; led by faith to ap-

Wis, natures of, against beretus, 3/ 5

Myster es halv words used in cele-

Mysters, detense of, not popular, Parrieste, Carone of his country, U, to be berne with, 534.

Nativity David right in spaining 470. Note her age agent 41 Name, election promised to the eu-D 1 305

Narrat to be employed in cate National Property Sty. come

Nature French, et the Son, 371

of the or name and

Nature tiers a strong known little of except that the gondhean file t mater is the cause of a things 2 to, know edge of the causes | 1 unessential to happiness, 242 worders of, familia 164 a Is good, 350, bast is a disease of rete

Nazardes, long har a figure of the ve ! . f the lan, 523

Neighbor ever as a er is 187. Net, if the Georgie, takes bad and grand has

Noval coas, against second marriages, 443

Nons, balv, deceased, 434. Nurses, bei eved as to parents, 360

OBED ENT, the Christian's work, 372, an ve continence, 411, Impacs chastay, 412, unnurmur-ing daty of Monks, 514

Oll persons, why they marry, 400, (1 tries, bushand of Jacana, 452 Ones prence of God, 322.

Opinia, 3to

Opinion, shatings shed from knowledge and belief, 34,, different form bevef, 455

Ord nation, to be withheld from a hasband who had a second wife, gen, a sacrame 1 312.

Original sin, remitted by Baptism,

PAGANS, soldlers poets yet in their vin 376 molatrous berthen so cared, sog tit, opin-ms of burnal, spe, phy isophers, 540,

Paint, not to be used by women, 45 E

Parabies, are no hes, 494.

Paradice man de eved in 472, Adam care essert 410 how man forfested, \$11 sam of, and buytism necessary for admission 20, 446

Parise qued nen percant, 491

Pardon, granted impression 404, to what granted by 5t Paul 404

Pardon of sin, conditioned by penitener, and has reference chiefly to the ledgment, 255 not given to those who forgive not others, 201.

prove many good things did, Buretis, not to be recognized when they have one manager age known by test many 130 known to chidren by faith yet love!

> egs who a ret periode etes Passen foreted in some writers in the series sien I and, 34t

> in low sh Sergt res, 142 Passers, how attributed to bod,

> lattence of Christ, 172, of Joh 172, a mit to ce for temporahopes, 172, 173 o flers fr m erdetin e dal, a great guit to al \$27, attracted to Cast in what seeke, 507, of that without possion, 527, 528; in man, what, 527, 521 waits for good 527, 529 compared with was the cast rance 425, 531, for til crals is no patience 525. truth of, is in the cause, conest like scence both in mind and tody, 42), shown without box y pain a foot lord toward James, 529 seatest against Sur-tions assaults, 530, is God's gar, sat, being from moe of God, is from grace 512, 1 kens to find \$32, her words he St Part, 435, is it then's gift." 435 611

> Patriarchs, had several wives for offspring, 444, nurringes of, at tacked by large s, 446, lest eatele, 411, ignorant of what heldle the Jews, 547.

Paul, his speaking by permission not of commandment, exponeded, 262 st, once a persecutor, too, his course, and con man is concerning marriage and virginity, 421, what "to spared, 422 the Tember "sensel of election" 442 chaire the proceed state as higher good, 442 rightly at kws second marrage 441. care not for me as prase 441. St Leter corrected In. and 462 kept good repute with tre. 40 t. his answer to the high prices, ago, his cuts, 479, 474, 477, right in Physician, best unign for the sock not "diving of the Gospel" 472, 374 hates seemen from the used sympathy, not fixehand, are, of age its some with a renot compeled by want to herry 506, 500, 510, Learny with the weak, 400,, confescer ing, not of craft, 509, 5to, heconing at thigh to a men Therem ng west, soo received by distant Charches, 510; de clined gitts to avoid suspic es, of some mulves, 510, 511, labored in temperal as well ing suspicion of dishonesty, 513, resoring in the least to of behevers, 513, had special

times for labor and tembra at Irons at Atcens, 41 , 11. could week in day and the ste, not recent my support to as ad offense, sas sar he cause his ministery was a training the trent les 515, but a ris-to ris first cir, used apfor self preservation, 5x. ta, Pan and, St., of S. da inquires the

buttal law operate they

feare, on earth 257, the peace of

Peasarts, became Monks, 416, 11 in his best on what 441. 441. 450, dangeron 19

Peng es tank put ence man est to rest sit argument of te free-4 . , 531 432

Penance, done werey in their may of sem to a for the bat to al, 174 referred at a demned the

l'enitence, necului for pardon el 1995.

258.

Peniterts, order of, 175 Penns in the parable, 436.

l'entre mi tob

Peoples, and nations, our willnesses to Christ of z

Perfect, are not even to wish to a

Perfecting, good and eval 350

Perjuty strangers just test 1 was 418, rone can be a na age, torred even to the an ter OWN SORT

Permission, not same as consent

Persecution Eight from \$20, \$21 Perseverance, need of grace for.

Person take of Manchees the l'eter, St les example care at simulation of correction \$11,400 sinned, 486.

Phar see at 1 Paletran, 128

373 hates subtency lives the 92 h, 534 Pity, how at reluted to trod, 427

Plato, holden mean ngs el, in ano OLS TOTAL 355 Pleasure thought chief good by

I picuras, 162, in hers ate of earthly things a commotive to pathra is a final

Ponta's Paste, named to mark be date, 371.

Proce freshing, for man's pense we good 457, of the st, to get the bentance 41" three to be mate nih to

Posture, in peayer increases ferrie.

· Powers that be, subjection to the, illustrated, 306.

Prayer, the Lord's, 238, 274; called "The Prayer," 375; needed

"The Prayer," 375; needed against temptation, 449.
Prayer, the daily, of the believer makes satisfaction for daily trivial sins, 260; remission of lighter sins by, 375; does more than exportation after sinkers. than exhortation, 450; spiritual delight in, 452, 453; helped by alms, 452; of the obedient heard, 514; interrupted for necessary labors, 518; posture at, increases fervency: yet is not necessary to it, 542.

Prayer, for the dead, 434; an universal practice, 539; at the Altar, 540; authority for, though not in Scripture: also profit of, 539, 540; do not profit ail: 539, 542, 550; for all the faithful departed, 542,543; for our departed friends,

especially, 550.

Preaching, the Gospel, reward of, 509; the Gospel for support might offend the weak, 510, 511; for the sake of a maintenance

wrong, 519. Predestination, to eternal life is wholly of God's free grace, 268. Pride, and envying, 428; to be guarded against, 53x; ground of false patience, 53x. Priesthood, of the Jews become vile,

Priscillian, artful praise of, 483; him-self detected without lies, 485. Priscillianists, exposed by Consen-tius, 450; inquiries of Consentius about, 457; thought it lawful to deny doctrines, 481, 486, 492; some of their notions, 484; sin less than Catholics in blaspheming, 484, 485; heresy of, overthrown by Catholic Bishops, 485; anathematize Priscillian in

Proba Faitonia, mother-in-law of Juliana, and note, 448, 454; grandmother of Demetrias, 451.

pretence, 485.

Property, management of, 361; question of lying to save, 467, 476; giving up of, a pattern to us, 518.

Prophecy, evidence of, conclusive, 339,340; even for Gospel records, 340, 341; of things we see proves things unseen. Passion foretold in, 341, 342. Prophecies, Old Testament, fulfill-

ment of, pointed out, 313. Prophetic meaning of Patriarchs' care

for burial, 541. Prophets, effect of their teaching on multitudes, 364; in time of, women served God by marriage: God's ancient people a prophet, 444: marriages of, attacked by Faustus, 448; knew only what God thought fit, 548.

Providence, not excluding our exer-

tions, 520, 521.

Provision, for the morrow, how forbidden, 470; to be made for the future, 518.

Psalmody, a spiritual delight, 452; no hindrance to work, 514. Psalins, to be learnt by heart, 514.

Publican and Pharisee, 428. Punishment, eternal, 341; for sin inevitable, 385; less for schis-matics who suffer for Christ,

535.
Punishments, future, eternity of, 273; threatened to correct the

foolish, 351. Purgatorial fire, possible, 260. Purification, why ordered under the Law, 409.

QUICK, the, and the dead, Christ shall judge, expounded, 255,

RAHAB, not approved for lying, 495; how she might have avoided it, 496.

Reading, three kinds of error in, 351, 352; spiritual delight in, 452, 453; pursued to the neglect of doing what is read, 514. Reality of Christ's flesh, 389.

Reason, Manichees would prove all by, 348, 354; not enough to keep men from sin, 351; why not to be followed before faith, 357; unable to master religion,

Refuge, is one seeking, to be saved

by a lie? 460, 462, 468. Regeneration, effects of, 275; prayer for, for Catechumens, 375; in Baptism, 386; had we no other birth we should not sin, 500.

Relics of martyrs (pretended ones), hawked about, 521.

Religion, search after true, 354; search for true, presupposes belief in God, 361.

Repentance, true, 264; of God with-

out error, 527. Report, good, duty of keeping, 453. Resurrection, the, of the body, 264 sq.; of the saints, 266; of the lost, 266; derided by some, 313; is certain, 332; of Christ, prophesied, 341.

Retreat of monks, for prayer, 517, 518.

Revelations, by visions, 546; to Prophets partial, 548. Reward, of Christian soldier, 453; of

evangelizing, 509. Rhadamanthus, fable of, 352.

Rhetoric, learned from the few whom the many acknowledge, 354.

the many acknowledge, 354Rhyming terminations, 527.
Rich, the, humbled before the
Church, 340; healed of pride,
in becoming poor, 518; men,
become monks, 519.
Riches, desire of, condemned in
widows, 452; what men will
suffer to gain, 528; of God,

Right Hand of God, what meant by, 327. 373. Rising with Christ, what, 392.

Robbers, lying in wait, 458, 459. Rome, the usage of, in respect of divorce, 402; love of the com-monwealth, 519.

Root-virtue, continence, 412. Ruffinus, translated Eusebius' Eccl.

Hist., 543. Rule of Faith, the Creed, 369 sq. Ruth, blessed, though Anna more so, 443; continent widows may not set themselves above: married again to be an ancestor of Christ, 444.

SACRAMENTS, of New Law, supersede the old, 461; truth intimated in, 475.

Sacrifice, for sin, called sin, 495. Sacrifices, legal, not for Christians,

Sadducees, our Lord's answer to, 447.

Saints, the, resurrection of, 266; shall know at the resurrection the benefits they have received by grace, 267; Church daily renewed in the, 340; general effect of their examples, 364; in heaven cannot sin, 385, 387; differ in merits: in glory: and joy, 426; number of the, to be completed, 453; of Old Testament saved by grace through faith, 533, 534; intercession of: prayers to, 549; prayers to: patrons, 539, 542, sq.; memorial chapels 01, 539, 542.

Sallust, referred to, 528. Samuel, apparition to Saul, opinions on, 548.

Sanctity, treated of, 437; higher, sought in separation from the world, 514.

Sarah, her example cited, 411; an example to wives, 444; denied her laughing, 460; truly called Abraham's sister, 491. Satan, as an angel of light, 257;

tempted Job, as Adam, by woman, 372, 530; brought low, after his pride, 522; tempts through or without instruments, 530; hurt not Job, but by God's power, 530; fell by his own will, 534; exorcised from children,

569. Saul (King), those who buried him praised, 544; seeing Samuel. 548.

Schism, a breach of charlty, 535. School, tempting discussions in, 348. Schoolmaster, the Law a, 351. Scipio Africanus, his daughter portioned by the state, 519.

Scripture Holy, creed scattered about in, 347; statements all true, 422, 423; forbids being overwise, 442; wrested, 508; to be learnt by memory, 514; cannot deceive, 534

Scriptures, copies of, in bands of Singing at work, \$14.

Jews 342 of the Old Testament, Sinner, to protect a. often by native, 460, why contain examples as well as precepts, 170, forbid every Le, 476 no n nring of, 477, knowlen, cut pra sed, 451, true nter partation of to be urged, 472. three methods to be used with, 475, of Ool Testature taltaceed by Manuhees, 162, 30, who had to defend 347, fourford 351, 353. these steppes tems about, 352, Chartes he if about 151, to say charged with absurdity, 188; believed on Church's testimens, 162

Secular a gments or posed on Rish eps by Apost and in anction,

Actor dwellings to led, 373 So sal as be an e Manne, 519, *** (PA) 447

Seemin on the mount, 128 Scane s of the scul, want, 456 x 1 1 3 5

Same ster ble, 283 employed at the fermi numberson o a catechamen, 113, not known, with cut the thing, this

Similes cars weapons to tind 314 Smon. secumi le cited, 343

Smant Spatients of A ar c 24" ofte put one for the other, 2-2 of progenitors, at gardefree in the Hood of the st, 253 parclear at parcy wover to Act mertal ale of the south, and 11.5 a. 2 s. 26c, relative mager. turle of a man area ago time cover of growing and weeks ear the remassing the fire transfer to to Good reage a nich rea, 34" law made to restrain for a from 35t every set o not 1 gt by dure is no largiveress en s hapter 174, respector en es money are summer, some to be by prosers, some by policy 375; remitted to the faithful in Bap sm, 486, speritual elector exempt from 130, venual and deadly 4-2, 403 none are free from 43+ contesse n of 44° not to or committed to save for 412 st , c pless in of, required. 473, wrong a estimated by carnal men 479, of ethers, not to be precepted by our own, 4 % 465, not to be usne to detect vin. not justified by motive, 488; yet made less, par, par, see al test milowed, and a termitizes of 48 , 471 of general ed in it. maly, deet, que, and horse on or created, the for a frequent part works, 4th Soccession, Aposto is, the comes of our east a furth is, Suite is, for fitth and humanity. the sting of death, 500

Sinner, to protect a, is not to aid san, 468, not to be despaired of, 400

Sitting, at the right hand of God, ml d: 463

Sixty and fruits of widowed life, 434

Staves, many, but one master, 405 freed to become Monks, 516, trusted by masters, 348 Sleep, abstinence from \$28.

Society, from 1 d on faith, 339. Sodom, justified in comparison of Israel, 461, Lot's conduct in, 4/3, 467, 468, men of, smitten with blindress, 197

soldiers of Christ, mark of, not repeated after desertion, 375.

Solom as commune oil to boild God a temp e 174

Son, The, acointed by the Father, 339, said to saffer because Ilis human to suffered of God is Cool of man is mar of tool is A mights who Orle ven, 470, dotts what He was One God with the Father, 27% of God suffered and died begotten before at times, WI

Song of the Three Holy Children, 435

Soul made to know truth, 356, may be de led, we, meaning of a ten tout of the body, 47, 475. 4-te. l'Oscilianists in cirus abert, 184. South pase that dwells in, 151 of

the fall state departs to at rest. 541 fat of tan the res rect of

Speech, must be sell by God, 471
Speech Holy, agained by times of
God, 30s, the Apast we held
with 342, continue on the gott of Cashs, 344, signified to men's actions, after took as discorpin Temple \$50, consultantion and coccural caned "I ave," 374, heareth all the gs. 471, the hie of Dancie Love, say hence the source of patience the exa

Spiritual, dexic of the old Fathers, 407, 408, 413,

Spy, supposed practice of, 483. Steward of the Church must have one arte, ges

Stewards, trusted though slaves, tax Steady, wrong in making all was equal 4.5

Studiossness, matter of praise, 356, 357.

Subtance, none but what God begot

praiseworthy, 469.

Sufferings, endured for wome; ob pr 15 525

Smeide, threat of, may not more in to sin 41/2, sq , fulse comm at marticulom by, 531.

Supererigative 427 Sasanna and Anna 403, 413, 423 Sweating instances of in New Intament, 270, al. 'Comethicker ' 474 rich, of there's ago faw excused by some, 400

TALLEY, last of, leads to mug 416. St 7

Tamar, takebood of, not to be more ted to

Tares her a noth til the Lamest ca. Teach g. al impres senetich to had, age, and the war a trees beitel, 159, an to, ter a menter, phy.

Tells the ess, in catechis ng rauses and remedies of 193 wi

Terrie Character bearing l'enjout en coursel ag et, men the aged, 451 hope of grant

Tempting tood by not assuming the 285, 5 13.

Teren' i. is Maurine not to be read waterst experience its

Pertu in unwary attacks second

Testament, CH, fiscal for mont sens, the agree with New it) passeges that seem to a demn it att, sed of tem and Rel. what the sharpe aga it RET. M. Augustina about, 161, St Archeuses on proteins faste eturacote en " SEATHER SEC THE THE PUTTE Alira were & som s, 1" +

Testin, to patents ki waste to. of the madding to the cie. 351 144

Thru re, appliause of, courted by IN ett. 155

Theela mentaned, axt

Theat, from son not lawful, 45" is from the month of the best, 472, we be think toom a had as compared with a will account though to feed the poor are is less ain than femilions worse than another, 450, 400

Physh, a grateur en ed patting the hand under 400

Thurst I for the tractiage, 114 liought are of 77 h to he se 180, cannot go enpulsible, 185, n maniera, and

Time s thing course of, 152 Letters, charge of \$42

Tumothy, St., his example a red ass. littos, St., not concurrences, and

11 24 4 LIN

Tobias, commended for burying the desd. 541

10: 515, 455

Torture to obtain testimony, 468, 525, question of it is to escape, afes, to be borne with ove, 470

Trades, honest, practised by Paul, 511 manual, suitable to preachers, 512

Travel, in search of instruction to Hely Land, 155

Tribustion, attends marriage, 422,

Tringy, Holy, the, doctrine of, 327

set, 374. 147, be of prepares for behow! ring, 34%, 349, search after, 354 sq., lovers of, believe authority why, made hard to discover, 361, 4-24 sq. 361, state of mind need to be a search after the search and search at the search and search at the sea ing, 164, of every statement in Scripture, 422, may be specien in order to dece ve. 447, c m prises every eternal and 463, eternal, distriguished to more draws, 467 474, 475 notion of keeping "in the heart, 475, 4nd love of, a lows not fulse witness, 473, may be preferred to everithing external 475, fend ng at, 481; every lie contrary to, 493, to be kept with those without some to be concouled from a case, \$57; nothing against it "just," aga, deterded by examples of chast ty, 4 s, 500%

Type woman, of want, 425, appear of the Three Holy

Typical, mean 2 of many wives,

UNCINCUMENTON, not to be feigned,

Understanding, distinguished from he of an topinion is to reason 34, now known by mutitules to be the way of knowing tood, 364 quick, boil's gift, 370,

facts goes before, 370 Umons, three spoken of by the Apostle, 188 Unity, in Goi ead illustrated by

that of so is united but imperfeetly, 370.

Comsected, may mean widows, 442, persons, "there if to ngs of the land," 444 should give thest what they reserve from a ren sort, 451, exhorted to forbear marrage, 453

Unwriting continence estimated,

VEIL, of Scripture, done away in Christ, 351, of Meses, of the Nazarite, 523

Vens, men not to wear why, 424. Vengrance less kings than forbearance, can

Ventilare, 351.

tae, 435

Vine, the Church in its likeness to Christ communed to Vay

Violence, not consented to corrupts nd. 463 490, and to escape wrong 46t, not to be evaded by

Varg., quoted, 239, 242, 352, 355. 5 007

Virgin, (see Mary,) God most fitly born of a, 330, the Blessed, 403, the blessed, a type and puttern, 417, weat was for highest tiles. sections, 415, 413, list vowed sing city, 115, mis been of how both a Mother and Christ a Virgin, 415

Virginia chastity above marriage, 422

Virginia, preferred to marriage, 197. 411, 422, is angelic, 4-1, 420, the greater of two gards 411 to be sended by hare to, 413, that of the bowned Virgon are, a good, for the sake of the future life, 420, 421, 421, 424, its joys to heaven 426 the gift of God, 432 its fraits handredf dd 434. referred by 51 Paul to conjugal faith, 442; goodness of, makes not normage evil, 442. of children, a conservation to parents, 445, 447, finsaking after profession to sinful, 445. of the Charch, 446.

Virgins, brought to Christ every where, 340, all hos ones are Mitters of Christ, 445 rel, how they may give light to members of Christ 419, ors targuisted from sacred Virgins, 43", so "command" concern ing 421, have peem ar jone in Leaven, 426 from the Lart 427, need ham ty 425 tore grounds for lowing God, 432 may be less ht than married wemen for marvedom, 434, 436 convergenced to, 41" should love to farness of the st 157. distings a ed form the " nomar-442, before and we in the k agoom 451, special song of, 45t.

Virtue, what patience is a, 527 instruments of, not to be yielded to, 528.

Virtues of the soul may exist unsecrent but to goog 410.

Visib r and it vis ber creation, 369 Visions, of the unseen will, e.g. Vows, free y made, makes what was lawful unlawful, 412 nong to deure to revoke, 445; marr, ge after, is not a leftery 445; but yet is worse, 146, of cont neace recommended 450 a protec-tion, 452; marriage to Christ by, 446; more laudable because not

required, 446. Vows of contronce, 427.

Tongue, the, 187, not to be yielded. The can use the instruments of vir. WARTALL, of the Christian 16c, 382.

Washing once for all in Baptism da v. m peaser 375

Watch ness tist of, 482

Water changed into wine, 164 Whirling, about faise dextrine, 523. Wieked, the death 61, eternal in the

same were as the life of the Su pts 273

Widowed, chastity, above marriage,

Widowed, continence, its rank 434. Widowbood forsaking, after profesa factory, but worse, 446, long and our v. greater test of confinence, 447, prayer and fasting make better, 448, hard ques-

trons about, 145 tente

continênce. Fourth Council ferbule (professed widows) to marry again. 44t, may be called unmarried better aming the members of Chr at than marr ed women, 442, may marry again, as Ruth, 443; more blessed if not, as Anna, 443, 447, not therefore better than Roth herself, 444, lo better in not marry ng new that thrist is come, and having family have pograsi teason to marry 415. what they should do accordity to their abits, 448, norts of, in different cases compared, 447; luxurious living of, condemned, 442, burnlis an ornaperces, 400 to draw others to se professor, 143

Wife osce illus and, why created out of husband, the man al lowed once, why, 407, 408; only ore he ongs to a steward of the Church, 40%, and went treek werd ambigueus, 606 and werean,

Will over Free to of od tool tovar ane, the true sales a coof, to God, 373, of man almon-ished, and healed by scale, 440, free, made test in a cf. by some, 46, if it is some on, much more fart he s, 440. and not lost but ty, can, free, of man, gets not put ince by itself, 531; why it produces hard-532; evil, made frantic by devilish increments the devil be-came cevilly by own, 531, his not have of God, but by His

Wills, tergres of, 428,

Wisdom, man's true, is the fear of God, 237, to be found in true rel g on, 154, impies knowledge concerning God and man, 360, he who has not, knows not, 361; prayer to God for, 763 in God 4 grif 433, 450, patience band-mard of, 528, true and false, true from God, 533.

Wise, who are, 360; how are fools to find them, 361; are brought near to God, 363. Witchcraft, not to be detected by

witchcraft, not to be detected by witchcraft, 500.

Witness, false, forbidden, 460, 467, 469, question if havful to save life, 464; about God or Christ, 464, 467, definition of, 467, 468; incompatible with love of truth, 473; false, might seem expedient at times, 488.

Wolves, in sheep's clothing, 486;

Wolves, in sheep's clothing. sheep not to wear theirs, 486. Woman, insult offered to the sun by

a. 353.

Women, now, compared to the holy women of old, 406, 412; ac-

companied and supported the companied and supported the Apostles and our Lord, 506; figure the concupiscential part of the mind, 524.

Words, use of Greek, 349; are the beginning of works, 400; are deeds, 487

Work, evil not made good by motive, 488; to refuse, as wrong

tive, 488; to refuse, as wrong

an error 415. Working, understood of laboring in spiritual things enjoined by the Apostle, 503.

Works, are preceded by thoughts, 380, 381, and Faith, 392; good, a better portion than children, 451, 452; precede not election, 533, 534-

World, spirit of this, puffs up 44, cares of, lower married homes, 451; passing away, a reason against marrying, 452; waits for the number of Saints, 451, trials of, require patience, 529 love of, produces worldly endurance, 532, 534; lust comes of, but also of man's will, 532 sq. Wounds of Christ, 437. Wrath, in God no passion, 527

Writers, three ways to err in using, 351; sense of, often hard to see clearly, 352.

ZACCHRUS and Goliath compared. 411, 430.

FIFTEEN

DOCTRINAL AND MORAL TREATISES.

INDEX OF TEXTS.

en, i-iii 369	Ex. xxxii. 31 252	Ps. vi. 7 400	
en. i-iii 369	EXXIII. 19 268, 533	viii. 4 534	
i, 27 307	xxxiv. 28 308	in 18 531, 536	
i, 28 399	xxxiv. 33 523	x 3 263, 522, 528	
i. 31		ai. 5 262	
ii. 1-3 301	Num. vi. 5. , 523	xiii. 6 514	
ii. 17 246	xix. II 400	xiv. 1	lxii. 5 , . 531, 535
ii. 21, 22 399	xxi. 7 252	xiv. 6 531	ixv. 2 383
iii. 5 324	Deut. v. 5	xv. 2 . 471, 482, 486	lxv. 13 383, 451
vi. 7 303	v. g 252	xvi. 2 531	ixvi. 4
vi. 22 307	vi. 4 327	xviii. 44 494	ixix. 21-23 342
xvii. 4 307	vi. 5 331	xix. 3, 4 343	lxxi 4. 5 531
xviii. 4 256	XXIII. 24, 25 . 517	xix. 7	laxi. 5 535
xvni. 15	xxiv. 1 402	xiz. Q 431	lxxv. 7 373
xviii. 20 264		xx. 8	lxxvii. 9
xix. 2	xxix, 5 400	xxii. 1 373	lxxviii 273
xix. 5-11 497	xxxiv. 5 548	xxii. 16, 17, 18 . 341	lxxix. 2, 3 540
xix, 8 463, 489	Josh. ii 495	xxii. 27, 28 341	lxxix 11 200
XX. 2, 12. 49I	vi. 25 495	xxiii. 6 248	Ixxxii. 6 327
xxi. 10 535	Judges in 8-15	XXV. 15 432	lxxxiv. 2
xxi, 12412, 535	I Sam. xxi. 13 491	XXV. 18 200	lxxxiv. 4 496
xxii. 12 405	xxv. 22-35 . 490	XXVII. 1 264	laxav. 12 382
xxii. 18 339, 340	xxviii. 11-10. 548	XXVII. 4	xc. q 248
	2 Sam. ii. 5 544	xxvii. 9 431	xciv. 19 390
xxiv 491		XXVII. 10 547	xevi. 1 426
	I Kings ii. 38, LXX 373	XXVII. 12 495	xcvi. 8
хху. 5, б 535		xxx. 6, 7 393	ci. I 267, 547
xxv. Q. 10 541		xxxi. 19 273	ciii. 2, 3
xxv. 26 . 286, 304	XXI. 10, 13. 491	XXXI. 22 494	ciii. 3 300
xxvi. 7 491	2 Kings x. 31 482	xxxiv. 14 386	cviii. 5 341
xxvii. 16-19 492	XXII. 18-20 . 547	xxxvi. 3 505	cxi, 2, LXX, 260
xxvii, 10	Job i. 8 400	xxxvi, g , , , 534	exv. 3 267, 271
xxxii. 24, 25 . 256	i. 21, Lat. from LXX.	xxxvi. 11 436	cxvi. 11 500
xxxvii. 33 245	372, 373	xxxvii. 23 433	cxvi. 12 371
xxxviii. 14-18 . 495		xxxviii, g 258	CXVI. 15 . 497, 541
xxxviii. 27-30 . 304	ii. 9, Latin from LXX.	XXXIX. 3 521	cxviii. 22 300
xlit 491		xli. 4 386	cxlx. 4-6 , , , 433
xlvi. 27 383	ii. 10 373, 530	xti. 6-8, 341	cxix, 133 , , , 384
xiv:: 30 541		xli. 9. 10 341	скіх. 142 405
ж. i. 17-20 495	xiv. 1. , 248	xliii. 1	cxxiii. 4 531
1, 19, 20 460	xxv. 4 435	xlv. 1, Vulg 426	CXXVII. I 432
iii. 14 · · · · 324	xxviii. 28, LXX. 237, 433	xlv. 2 . 420, 431, 451	CXXXVIII, 3, LXX 399
ix. 16 , 269	Ps. i. I 523	xlv. 6-17 339	exxxviii. 6 438
xii 308	i. 2 514	xlv. 13 451	cxxxix. 7 431
XX.5 252	ii. 7. · 253, 341	xlvi. 8 340	cxli. 3 379
хх. 12 473	[ii. II 432	xlviii. I 402	exli. 3, 4 . 384, 433
хх. 13 427, 468	iv. 8 341	1. 15 520	cxll. 4 380
XX. 14 427	V- 5 473-534	li. 5 253, 430	cxivi. 8 433
xx. 15, 16 467	V. 5 6 462	1. 10 248	exiviii, 2 256
xx, 16 460, 468	v. 6 460, 468	li 17 258, 298	cxlviil. 5 301
xxxii. 4 252	v. 6, 7 473, 481	liv. 1 255	Prov. iii. 11 19 531

_ FA=Y	PAGE	PAGE	***
Frov. viet 22. 1 324	Eccias vii 13 472	Matt x, 28 462, 520, 540 Luk	e i 35
xvi. t 248, 2"1	x 12 332	543. 544	в 36, 37 . м
xîx. 21 297	XV 20, 20cc	x. 28-30 540	16 37 51
XIL 9	314 1 498	x 31 485	hs. 6 . , . 555
xxix 27, 1 xx. Valg	AXVII 5 259	34 40°42 520	vi 30
473, 496, 50	xxx 24, Vulg 262,	xi 18 19 410	vi. 44
Eccl. in 5 405, 444		ят 21 г. 267	VII. 6, 7 42
Song of Songs 1. 3 34c	XXXVII 16, LXX 381	X1 25 20 430	vii. 36-47 . 412
1, 3, 4. 521	xi 1 258	XL 27 28 430	VIL 37 35 49
ii 2 . 311	xivi. 20 548	XI. 29 427, 429	VII. 35 47 . 4
Isaiah ii 3 516		X11 1, 2 417	Viii 1-3 6/
		XII 1, 4 149	VIII 8 3.
V. 20241, 243	23 403, 423	X11 32 . 254	vin 21
	Bei. 41 306	XII 33 242	VIII 45 . 474
	2 Maccabees 211 43 540	XII 39, 40 350	1X. 3 4°
21 2 435		30 45 . 393	x 1-7 . sun
xxvi. 18, LXX. 431	i 20 250, 256	x 1 46-50 . 415	2 4.7 - 472
xxviii, 16 300	1. 23 330	XII 48 325;	x 7 47°
xi 6 8 3700	1 20 252	XII 8 435	x 27 . 262. 13"
lia 2 451	n: 3 253	347 g . 347	E. 30 25 43°
bu 7 jos	01 II · · 253	A1 . 30 529	at 30 37 . 4"
lin. 8 372	in. 13-15 253	X2 47-50 343	A 35 + 142" 50E
[vi. 2 432	v 3 425	XII 55- 511	7 50 51.
hi 4, 5 425	v 3-10 420	xv 11 350	x1 20 , y05
No. 5 427	w 8 332	xv. 10-20 472	31 27 28 . 411
1x: 16 . 547, 548	Y. TO 529	AV 17-20 3Ho	31 37-41 2f
levi. 2 432, 436		21. 22-28 . 425	31 41 . 260 ats
Jer. xv1 19, 20 3,11	v. 22 23 263	XV. 18 373	ni 42 , 262 271
XVII 5 .274, 383, 531	v. 27 276	21-23. 270	XT: 4 . 543. 444
2XV. 12 306	V. 32 402	XVII 3 548	XII 4 7. (4)
300 300	V. 34 4*4	XVII 27 300	XII 15, 35 350 42
XXIX 1 306	v. 34:37 . 470	XV::1 1-3 428	XIA 25-30 3M
230X 4:7 · · · 306	V. 37 244	AVI21 7 432	ху. 11 32 . эд
End 200 306	v. 37 460 470, 496	x12. 8 349. 402	XVI 3 . 512
Ezek. xvin 2 252	v. 39 · · · 470	xix 9 400, 421	XVI 19-72 41
xviii. 4 450	¥ 40 , 263	10, 10, 11, 12, 424	XVI 22 54 ⁵
XXXVI 26 431	v 44 . 2,18 2f1	xix. 11 . 379. 445	XVI 28-90 545
Dan. a. 47 308	vi g 260, 140	zix. 11, 12 453	XVIII 10-14 44
til 29 306	¥1. ŋ. 10 274	XIX 12 400, 410,	xvib. 11-14 431
VI. 26 30t	VI 11 13 274	417, 419, 427, 430	XVII 13 . 19
Hoses 14, 8, 4	VI 12 245, 260, 375, 1	NA 19 . 531	XX 2-5 430
vi. 6 204	384 384, 330, 434	31X 21 434, 51h	XIX 41 42"
foel i, 31 239	vi ta ta	xx. 9, 10 436 xx 21, 22 425	XX, 35, 16 24" 25" 110
Habk 11 4 321, 533	Vi 13 449 Vi 14. 15 261	XX 21, 22 . 425 XX 22 434	22. 36.247 257 116
Zeph p 11 321, 533	VI 14. 15 331	X1 31 4 40	xxi. 18 . 520 240
Zech i 9 256	Vi 19-22 , 500	XXI 17	XXI. 19 . 529 -21
1X 17 314	vi 24 170	xxii. 10 , 126	EEB 61 264 42
Mal 1 2, 3 268	VI 24 25 \$20	XXII 17 314	21111, 14 . 427
f Fsdras 0 7 300	VI. 25 34 504	xxii. 37-40 308	223 25 . 44
Tobat R. 7	, VI 20 517, 515	XIII 39. 314. 402	EE 39 266, 3.1
xil. 19	Vi. 30 374	MII 40 276. 227	
Wisdom i 6-tt 47t	Yt. 31 470	XXIII 3 522 John	1 2 250 120
i. 11 . 460, 482.	VI 31 470, 518, 523	XXIII 9 324	L. 3 250, 327, 321
471	vii 7 248, 275	XXIII 15 2 .	123
vi. 24 . 237	vii 6 361	яхии. 26 , 262, 180	i, q 270, 124
vii 16 450	VIS. 15 16. 486	xx 1. 37 . 268, 294	i. 12 43°
VII. 27 323	VII 16 , 241	Akiv. 12 432	1. 14 . 249, 240 114
Vist. 1 323	vn 14 241	xxiv 31 430	383, 430
Vist. 21 379, 391.	vn 21, 22, , 311	KXV 4 433	i. 29 48
493, 450	vin 5 to 428	EEV 26, 27 . 298	1 47 47°
12, 15 . 255, 268	vn. 8 430	xxv 31-36 . 200	10 2 405
388	viii. 8, 9 . , 363	xxv 33 327	b 4 tes
zi 17 322	VIII 11 413	xxv 34 301, 374	11 7-9 101
xi 20 247, 275	viii. 19. 20 . 436	XXY. 41 301, 374	0 19 , , , 30
Ecclus. 1 1 237	1X. 11-13 430	хху. 46 271	117 5 26
11 1 5 531	DC 15 419	XXX5 7-13 541	10 6 34
11 5 25)	s. 7-10 506	xxvi. 41, 449	N 5 , 270
n 14 Kio	3. 10 471	XXVI, 49 52)	1 36 . , 248, 211
m 18 . 413. 427.		Luke i 27, 28 403	0.24
429, 434	x, 19, 20 , 504, 520	i. 28. , 250	N. M. C. C. att.
in 22 5to	x 22 393 452	i. 30 250	1 1 1 1 70
111 3C 2y8	X. 23 520	1 34 418.	5 23 24-

	*	PAGE		
-4-	PAGE	_ ***	Rom. xi. 6 272	PAGE
oun	vi. 38 431	Rom. iii- 7 500		I Cor. vii. 10, 11 402
	vi. 67 294		xi. 17 261	412, 421
	viii. 23 533	iii. B 496	zi. 17, 18 417	vii. 14 405
	viii. 36 247	iii. 19 269	xi. 20, 431, 432, 433	vii. 18 509
	viii 44 384		xi. 36 327, 330	vii. 18-20
				vii. 25 247, 263
	xi 34 · · 494		xii. 3 442, 447	vii. 25, 26 420
	xii. 6 470, 518, 529	iv. 17 247	xii. 4-6 442	vii. 26. 421, 423, 424
	xiii. I-17 429	v. 5 275, 276, 298,	xii. 10 435	vii. 27 421
	mii. 5 431		xii. 12 534	vii. 28 404, 405,408,
	xiii. 16 436		45 4	421, 422, 423, 124
	xiii. 23 390		xii. 17 261	vii. 29 · · · 445
	xiii. 29 529	v. 10 249, 286	ziii. 1 , . 383, 389	vii. 29-34 404
	xiv. 1 363	V. 12 246, 252	жіі. т., 7 306	vii. 32 . 259, 412,
	xiv. 2 , 426		xiii. g 276	431, 434
	ziv. 6, 261, 322, 451		xiii 10 286	73-, 424
				vii. 32, 33, 34, 424
	xiv. 9 329		xiv. 9 275	vii. 33 . , . 259
	xiv. 28 329	430	xiv. 10 272	vii. 34.405, 411, 420,
	xv. 2 300	vi. 1 254	xiv. 23 391	442, 443, 451
	xv. 12, 13 462		xv. 3 431	vii. 35 · · · 443
	xv. 13 276		¥V. 4 286	vii. 36.404, 405, 408
	xvi. 12 491		XV. 19 511	vii. 37 427
	xvi. 13 330	vi. 9 . 372, 373, 446	XV. 25-27 512	vii. 38.422, 423, 443
	zvi. 15 371	vi. 12, 13 381, 393	xv. 27 516	vii. 3g 423
	xvi. 23 520		zvi. 18 510	vii. 39, 40.422, 443,
	zvii. 2 383			
				447
	zviii. 22, 23 - 470		I Cor. i. I 276	ix. 1-7 505
	xix. 23, 24 341	vi 23 , , . 272	i. 13 390	ix. 6–12 515
	xix. 26,27 325	vii. 7 381	1. 20 237	1x. 7. , . 512, 521
	xix. 38, 39 541	vii. 17 392	ì. 24	ix. 7-10 507
	xix. 41 326			
	XX. 17 · · · 329		1. 27-29 516	ix. II 512
_	xxi. 15 534		i 30 390	ix. 12 471, 508, 515
.cts i	. If 327	vit. 25 . 331, 387	i. 30, 31 533	ix. 13-15 508
- 15	308	viii, 10 388	i. 31, 268, 269, 393	ix. 14, 15 515
	. 2, 3, 4 350		ii. 3 432	ix. 16 508
		viii. 13 . 383, 384		
				1x. 16, 17, 18, 508
	. 39 516		ij. 12 449	ix. 17 509
11	. 44 . 308, 434, 512	384, 392	n. 14 331	ix. 19-21 509
ii	. 45 516	viii. 15 . 330, 431,	iii. 1, 2, 3 390	ix. 20 493
	7. 32 . 370, 408, 434,	432, 535	iii. 3 383, 453	ix, 22 . 293, 476,
_	512, 519	viii. 15-17 . 324	iii. 5-10 504	493, 509
		17111 23 27 304		
	7. 34	viii, 17 326	iii. 7 450	ix. 24 427
	ii. 47, 48 374	viii. 18 528	iii 9 306	x. 1-11 351, 470
13	1. 12 550	viii. 22 331	iii. II 238	7. 4 49t
iı	. 25 520	viii. 23-25 529	iji. II-15 , , 259 .	х. 11 286, 414
	i. 28-30 . 471, 517, '	viii. 24, 25 239	in. 13-15 259	x. 12 432, 351
-	518	viii. 28 295	ili 15 259	x. 13 . 314, 435.
	ii. 9 244	viii. 31 257	iii. 16 256, 259	449, 477
	ii. 9–11 245	viii. 32 286	iji. 16, 17 474	x. 32 , 511
	iii. 2 516	viii. 35–39 532	111. 17 374	× 33 · 453
X	iii, 18. , , , 309	ix. I 470	iii. 22, 23 330	xi. 3. 328, 329, 330
	iii. 33 341	ix. 2 534	iv. 3 453, 522	хі. 4. , 523
	v. 9 261	ix. 5 286, 305	19. 5 276, 408	xi. 12 380
	vi. 1-3 461	ix. 7, 8 535	ly. 7 433, 449	xi. 14 257, 523
x	vii. 17, 18, 21 . 514	ix. 12 268	vi. I 263	xi. 16, 17 522
х	viii. 1–3 515	ix. 13 268	vi. 4-6 263, 522	xi. 31, 32, 259, 390,
	viii. 4 515	ix. 14 268	vi. 6, 7 263	543
				xii, 7-10 549
	x 33~35 · · · 510		Vi. 10 200	xii. 11 432. 550
	xi 10-12 270		vi. 15 . 256, 389.	xii. 12 389
×	хиі. 3 470	ix. 17 269	142, 441	xii. 18 389, 426
om.		ix. 18 268, 209	vi. 19. 256, 374, 405	xii. 24 374
	i. 3 250		vi. 19, 20 444	xii. 24-26 38g
	i. 9 331	ix 20, 21 269	vii. 4. 400, 401, 412	xit. 31 291, 434
	i. 17244, 321	ix. 2f 272	vii. 5 263	xiii. 3 535
	i. 25 533	1x. 23 273	vii. 6. 263, 391, 406	xiii. 4
	i. 26, 27 404	x. 3. 286, 382, 432	vii. 6, 7 432, 442	xiii, 4. 5 , , 431
				5.54
			vii. 7. 379, 404, 432	
	i, 30, , , , 294		vii. 8 442, 443	xiii. B 403
	ii. 4 . 294, 311, 312	486)	vii. 8, g 417, 445	xiji. 11 523
	ii. 5 294, 311	x. 14 239, 389	vii. 9 . 404, 407,	xiii. 12. 257, 283,
			410, 417, 419	284
	ii. 25 , .461, 500	*i. 5, 6 533 '	A10. A17. A10	404

0 (V. B.	FA=1	24.5	P4
1 Cor xiii. 13 224	Gal. 0 16 355	Phil ii 12, 13 432, 534	2 Tim 11 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5
31 15 . 46*	11 20 392, 432	16, 13, 246, 391, 534	B F . 14,
35 10 424	DI 11 121	11 16 514	11 13 , the
E4 26 173			
			11, 10
XX 23 + 329, 497	61 27 28 . 521	11 21 519	
X1. 33 - 410	W 4 410	11h 15, 16 448	Titus i fe and
Xv 30 38 , 371	19 5 324,	iv 7 257	1 14
xv. (q. 40 . 332	19 10, t1 , 2(3	sv 8 g 453	or 13, 14 . 57
	iv. 19 418	iv. 12 410	
			Hab. 1 5 253, tar
XA 41 13 151 154		Col 1 15 . 328	1 13
xv 44 i 200, 326	14. 22-26 351	Col 1 15	11 11 104
7.9%	15. 24 357	1 15 256, 255, 256	452
XY 50 266, 317	15 23, 36 4/	i 19 20 . 257	
xv 51, Vulg 136	iv 26. 255, 305, 326		_
XV 42 126 112	4 70	10 1 2 302	21 1, 25,
XV 43 332 426	1x 30 535	Lit 1-3 255	Kii i o,
x1 43 56 . 500	V 2 4 1	m 1-4 3/92	60 1 4 . grid
xv 54 . 524	Y 4 351		James 1. C 433 400
xv \$4, 55 311	v 6 . 238, 239 244,		
XV 55 151	259, 275, 419 516	ni 6 392	1 17 425, 433, 442
At 46 . 3 ⁹ 2	v 16 337 390	10.7 392	- 0
25: 1.4 . 51%	1 16, 17 386, 390	161 8 392	11 14 250 10
2 Cor. 1 12 453	V. 10 18 3%2	18 9 10 524	11 87
11 9 273	1 17 . 260, 381, 38h	These is 5.7 . soil	
11 15 16 4 an			
	A TO THE PARTY OF		
ij 10 %20	v 22 23 312	11 7 204	
215 103	1 24 255, 381	H 7-9 , , 510	15 6 429, 434
a) 6 351 361	51 T . 499, 493	0 9 511	V 13 , 7"0
11 ta . 352	61 4 · 474	41. 4 406	1 Peter : 24 25 73
1: 1/ 351 381 523	VI 6 471, 512	iv 17 . 190	11 21 291, 12
		There is to be	
	Eph. 1 4		42"
10 10 1 525			
IV. 18 . 425	1. 5 248, 331	111 5, 9 50-	101. 1 7 4 5
V 7 410	1. 5 247	11 10 , , 501	122 5 7 . 647
¥ 10 . 272 1	u 7, 9 . 24", 533	6.1 12 . 522	3.17 (1 4.5"
v. 13, 14 2/1	11 8-10 . 432	(1, 19 19 11	
		01 12, 13 . 511 10 13 522	1 3
V. 20, 21 241	H. 10 243 257	10 13 522	2 Peter ii 4 . 21'
VI 7 N 453		0 0 0 0 0 0 0 0 0 0	17 174 24 1
VI 10 319	n. 13, 14 . 523	1 5 . 975, 976 984,	t John 1 8 . 258, 34 . 1
V1 1 21 , , (1)	19, 13, 14 . 523 19, 21, 24 . 5241	27/1 101 3201	1. 5-10
V1 / 42/	18 25 John, 452 487	i. 13 430, 455 410	H. 1, 2, 4"
Var. 21 . 453	15 25 . 488, 511	1 30 0001 000 4 10	16. 15 10 113
,		1. 20 485	
IX	1 B 402	is 1 2 , , 306	
18.7 285	т 12 402	H I 4 270	
1 12 413 417	s 22-26 , , jan	н 4 . 267, 279	111 2 . 42-
x, 2 417, 420, 44'	7 24 380	85 250	ing, in
X1 7 50°	5 25 2H 3HH	11 3. 10 405	
	V 30 157 198 17.		
Xi 7 12 510		11 2 408	\$5 B
At 9 511, 515	527 543. 550	15 8 425	1A 10 24 2,1
A1 14 257	v1 5 - 3nt	1 4,6 414	IV 10 27" 3 H 132
AL II 5200	Philipp and	v f 405, 420, 457	10 17 331 231
XII 2 S.1"	1 15 10 - 197	v 11 12 . 445	p 1 1 2
2.0 0 . 411	1 23 40		Rev i 8
5.0 ES 231	1 23 435	1 13 · · · 51 ^f	11, 2 , 25.
Gal a to . 453	37 3 , , 4 75	A 14 403	3.5 . 4.1
1. 20 470, 476	in 6 249, 121	1 14 14 . 414	Xiv. 1 5 47
1 1 4 4(1	12 7 7 124	V 23 400. 411	XIV 3. 4. 435 41
11 12 21 461		1 18, 19 , 520	2 4 4
11 13, 14 . 4 . 4 . 4 . 4 . 4 . 4 . 4 . 4 . 4	is 4 326, 425 2	Tim. 11 3-6 . 112	
	11 0	4 4 44	
ti, t4401, 470	11 9 329	n. 4 516, 521	XIV 5. 412, 452, 47

** CCT

HO CO OC LA N V

QUALITY CONTROL MARK











281.3 8464 Ser.1 V.3

Stanford University Libraries Stanford, California

Return th	is book on or before	date due.
APR 3 19)	OCTARIO 1983	6 990
APR 2 3 1977		
JAN 2 8 19	0	
OCT 27 ,, DEC 1 0 1981 JAN 8- 1982 JAN 1 8 1982	2	7 1986
MAR 1 0 1982 JUL 11 1988	OCT 17 1988	

